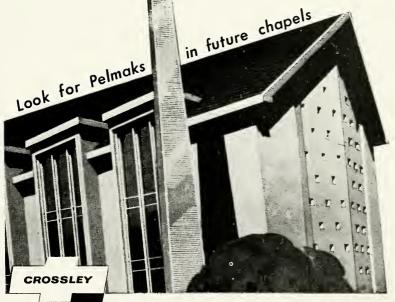


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New Year Resolutions

EVERYONE should make good resolutions.

And everyone should keep them.

Good resolutions must be made—and kept—every day of our lives for the simple reason that every day we need to improve ourselves, set higher goals, live better lives, purer, more devoted, more like the Saviour.

The Lord has told us to become perfect, even as God is perfect. That requires endless effort on our part to overcome our weaknesses, strengthen our frailties, and really accept Jesus as our pattern of life.

Such improvement means repentance. Often we who are active in the Church forget that we need repentance too, as well as those not of the Church, or not active in it.

The best among us need repentance. But to repent properly we must know what our weaknesses are, recognize weaknesses—really as our own encmies—and overcome them.

First comes the recognition, then the resolution to overcome them, and next the act of reformation, or repentance.

Hence, as it is clearly seen, we all need to make new

resolutions every day, and keep them.

But New Year's Day is a special day. Then we open the pages of an entirely new chapter in our lives. Then we should make our long term plans for general improvement. As we plan our lives by the year, we can also plan them by the day or week or month, each being a segment of the year. A full year's achievement may seem too much at one glance, but taken a day or a week at a time, it becomes easy.

So let us make good resolutions—they help us to live right.

A THOUGHT FOR YOUR TALK

I know of no better way to bring about harmony in the home, in the neighborhood, in organizations, peace in our country, and in the world than for every man and woman first to eliminate from his or her heart the enemies of harmony and peace such as hatred, selfishness, greed, animosity, and envy.

-President David O. McKay

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"The Angel Moroni" from the Life of Christ mural in the Mormon Pavilion at the New York World's Fair. It was painted for the Church by Sidney King.

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FROM THE PEN
OF THE
PROPHET



The Prophet of the Church, President David O. Mc Kay.

Good Books are like Good Companions

by PRESIDENT DAVID O. McKAY

THERE are good books and bad books as there are good companions and bad companions. Our characters are formed largely by the comany we choose. We "catch" virtues and vices as well as diseases from our associates. Noble companions inspire nobility; but evil associates lead to moral failure.

As with companions so with books. We may choose those which will make us better, more intelligent, more appreciative of the good and the beautiful in the world, or we may choose the trashy, the vulgar, the obscene, which will make us feel as though we've been "wallowing in the mire."

The value of good reading consists first in selecting good books, and, second, in seeing clearly what is therein written. Reading affords the opportunity to everyone—the poor, the rich, the humble, the great—to spend as many hours as he wishes in the company of the noblest men and women the world has ever known. No matter how bashful, how reserved, or how poorly dressed the reader may be, he will feel right "at home" in the presence of these greatest leaders and thinkers of all time!

Good reading implies thinking.

Sentences may be seen and even pronounced without calling up a single idea; indeed, the person's mind may be on something else entirely.

For example, students sometimes pretend to study their lessons by looking with their eyes at the assigned page, while their thoughts are possibly on a picture show, or wondering whether their sweethearts will go with them to the party next Friday night. When the reader's mind thus wanders, though every word in the paragraph be seen, the paragraph has not been read.

Good reading is thinking! It is getting the meaning of the printed page. Good reading is to the intellect what good food is to the body. Thoughts as food should be properly digested.

It is interesting to note how, undoubtedly, Abraham Lincoln's early reading affected his future life and character. Of course, we know from his own words that the memory of his angel mother influenced him profoundly. She died when he was but nine years old, yet in years after he said: "All that I am or hope to be I owe to my angel mother."

It is true our mothers "make us most," but good companions and good reading are wonderful supplemental helps. So I think it was with President Lincoln. Early in life he chose good reading. Chief among his favourite books were the Bible, Bunyan's "Pilgrim's Progress," "Aesop's Fables," and Shakespeare's plays.

From another of his first books— "The Life of Washington," by Weems — the lanky lad, lying outstretched in the flickering light of a crude fireplace, would read and treasure such sayings as these:

"Our private deeds if noble are the noblest of our lives."

"My son," his father is reputed to have said, "I would ride fifty miles to see the boy whose heart is honest and his life so pure that we may depend upon every word he says."

Much of the greatness of George Washington was instilled in the character of Abraham Lincoln in hours thus spent.

Thus good reading shines as the light in the pathway of life leading

To build the ladder by which we

From the lowly earth to the vaulted skies—

And we mount to the summit round by round.



Impressive

Dedication of Oakland Temple

IN three days of impressive services on Tuesday, Wednesday and Thursday, November 17, 18 and 19, the new Temple at Oakland in California, U.S.A., was dedicated by the Prophet of the Church, President David O. McKay.

At each of the six services—there were special sessions held each morning and afternoon of the three days—more than 6,000 members heard the Prophet speak on the importance of Temple work, immortality and salvation, and then heard him offer the dedicatory prayer. (Full text of this prayer is printed on pages 6 and 7.)

At the first session on Tuesday morning, the 91-year-old leader of the Church told those in the congregation and the hundreds of others who watched the service on closed-circuit television:

"This has truly been an inspirational hour. Each heart is filled, I am sure, with thanksgiving and gratitude for the opportunity of sitting here in this sacred edifice and sensing the nearness of heavenly beings. Always on occasions such as this we feel nearer to Him and His Beloved Son than anywhere else, excepting in our private devotion and communion with the Almighty."

President McKay's dedicatory prayer was an impressive spiritual climax to a long-awaited event—the dedication of the 13th of the Church's temples located throughout the world.

It was also the fulfilment of a prophecy made by the late President George Albert Smith during a visit to San Francisco and the little Oakland Branch of the California Mission in the summer of 1924.

One evening during his visit, President Smith was seated on the terrace of the Fairmont Hotel on the top of Nob Hill in San Francisco. From there he could see the great San Francisco Bay and the hills beyond.



Pictured in front of Oakland Temple on day of dedication. Left to right: President Joseph Fielding Smith, President Hugh B. Brown, President David O. McKay, President N. Eldon Tanner, President O. Lesile Stone and President Delbert F. Wright.

"I can almost see in vision a white temple of the Lord high upon those hills," he said, "an ensign to all the world travellers as they sail through the Golden Gate into this wonderful harbour. Yes, sir, a great white temple of the Lord will grace those hills, a glorious ensign to the nations, to welcome our Father's children as they visit this great city."

Ten years later President McKay, then a member of the Council of the Twelve, inspected a site on one of "those hills" across the bay and recommended its purchase. It became known in the Church as "Temple Hill."

Now the "great white temple of the Lord" has been built and dedicated. On January 5, 1965, the temple will be opened for ordinance work to begin.

President McKay was assisted in directing the dedicatory services by his two counsellors, President Hugh B. Brown and President N. Eldon Tanner. They also addressed the congregations during the three days, as did many others of the General Authorities. All Church officials, ex-

cepting those who were on assignments outside the United States, were in attendance, as were also the auxiliary executives and other general officers.

Those in attendance at the six sessions were from the 40 Stakes of the Oakland Temple District. Music for each meeting was by a choir drawn from the Stakes in attendance at that session. Thus six special choirs were formed to participate during the three days.

Sister Jessie Evans Smith, wife of President Joseph Fielding Smith, sang as a solo during the Tuesday morning service, "Bless this House" with special words for the occasion. This song was repeated by other soloists at each of the other sessions.

The sacred "Hosanna Shout" was a feature of each service following the dedicatory prayer, and the singing of the "Hosanna Anthem."

The Oakland Temple is unusual in design. It is the work of Harold W. Burton, of Salt Lake City, a Church architect and a member of the Church Building Committee. His design is ultra-modern in style with a trong Oriental flavour.

Dedicatory Prayer

offered by President David O. McKay at each of the six sessions at the Dedication of the Oakland Temple



O GOD, our Eternal Father, Creator of the Heavens, the earth, and all things therein, we, Thy children, assemble here in sacred service in this Holy House with hearts full of gratitude unto Thee for Thy many blessings unto us.

We are grateful for the knowledge that we have of our relationship to Thee; that Thou art our Father, to whom we may go for inspiration and guidance and, when in time of trouble and stress, with our hearts full of hope and desire we may go as to our earthly father.

Help us to free our minds from idle thoughts, and our souls from selfish and envious feelings, that in sincerity and truth we may assemble as one in singleness of purpose in love of Thee, of one another, and of all sincere people throughout the world.

Oh, Father, wilt Thou grant unto us Thy guidance and Thy Spirit while we are thus assembled, and may we know that the channel of communication between Thee and us is now open. May we feel and know that we are partakers in reality of Thy Divine Spirit.

To that end, overlook our follies and our weaknesses, and let us come before Thee in sincerity of heart and purity of life. May what we say and do be wholly in accordance with Thy mind and will.

We are grateful that Thou didst send Thy Beloved Son into the world to reveal unto humanity Thine existence, and to establish on earth the way that men should go in order to come back into Thy presence as Thy sons and daughters.

We are grateful that throughout the dark ages, when this Light of Truth became practically obliterated, that Thou didst restore the Gospel in this Dispensation by Thine own appearance, and the appearance of Thy Beloved Son to the Prophet Joseph Smith, on which occasion Thou didst say, "This is my beloved Son, Hear Him!" We are thankful for the message which He gave to the whole world that Thou dost live; that Thou dost hear and answer prayer; that Jesus Christ is the Saviour of the world, and that through Him death has been conquered and the soul of man set free from death.

We are grateful that under Thy guidance and inspiration the Church of Jesus Christ was organized in its entirety, which gives opportunity to every man, woman, and child to render service to humanity in an organised way. We are grateful beyond expression for its influence throughout the world today. Extend this influence, O Father, that peace may soon be established upon the earth.

We are grateful that following Thy glorious revelation to the Prophet Joseph Smith, Thou didst in this dispensation restore by heavenly messengers the Aaronic and Melchizedek Priesthoods, and subsequently all the Keys of the Priesthood ever held by Thy Prophets from the days of Adam through Abraham and Moses to Malachi, who held the power to "turn the heart of the fathers to the children, and the heart of the children to their fathers" down to the latest generation. For this completeness and consistency of restoration of authority, we express gratitude today and praise Thy Holy Name.

We are grateful for this land of America, "choice above all other lands." The freedom vouchsafed by the Constitution of the United States, which guarantees to every man the right to worship Thee in accordance with the dictates of his own conscience, made possible the establishment of The Church of Jesus Christ of Latter-day Saints. O Father, may the American people not forget Thee. Help us to see the greatness of this country. We express gratitude for the right of the people to resort to the ballot, and for freedom to meet in legislative halls to settle problems and disputes without fear or coercion of dictators, secret police, or slave camps. Help people everywhere to sense more clearly that Government exists for the protection of the individual not the individual for the Government.

We pray for this country. Bless the President of the United States that he may have wisdom supreme to save the world as well as this nation from devastating war. Bless those associated with him. May they be enlightened and guided by Thy Spirit to maintain and uphold the glorious principles of human liberty!

We express gratitude to Thee for the men whom Thou hast chosen to lead the Church from the Prophet Joseph Smith, his brother Hyrum, and their associates, and their successors through the years down to the present General Authorities-the First Presidency, the Council of the Twelve Apostles, the Assistants to the Twelve. the Patriarch to the Church, the First Council of the Seventy, the Presiding Bishopric, Confer upon each of them a rich endowment of Thy Spirit that under their guidance the Gospel may go forth to all the nations of the earth

Bless with health and wisdom Thy servant whom Thou hast called to lead Thy Church in this day. Continue to reveal to him Thy mind and will as it pertains to the growth and advancement of Thy work among the children of men. Bless abundantly his counsellors. May the First Presidency be united by the Spirit and Power of God in all their labours, and in every thought, word, and act may they glorify Thy Name. Here in this Holy House, with humility and deep gratitude, we acknowledge Thy divine guidance and inspiration. Help us to magnify our callings, and to preach to all the world the freedom which the Gospel gives. For Truth is Freedom, and gives the right to worship, to work, the right to serve. Help us never to lose sight of these blessings.

Bless the Presidencies of Stakes, High Councils, Bishoprics of Wards, Presidencies of Branches, Presidencies of the Melchizedek and Aaronic Priesthood Quorums, Presidencies and Superintendencies of Auxiliary organizations throughout the world. Guide them that they may be equal to the responsibility placed upon them. Keep the officers of the Quorums and Auxiliary organizations united, we beseech Thee. Keep them one as Thou and Thy Son are One, for unity is a great uplifting principle of the Gospel of Jesus Christ.

Forget not, we beseech thee, Thy servants who preside over the Missions of the Church throughout the world, together with all the Missionaries who have gone forth to proclaim to the peoples of the world the Restoration of the Gospel and the Plan of Salvation. Protect them from all evil.

and bless them with the gifts and powers of their ministry. Bless their families that they may be sustained in peace and comfort.

We are thankful that Thou didst inspire Thy Prophet Brigham Young to prophesy to the Saints who had come around Cape Horn under the presidency of Samuel Brannan in 1847 that "in the process of time, the shores of the Pacific may yet be overlooked from the Temple of the Lord." and that later, in 1924, Elder George Albert Smith of the Council of the Twelve envisioned that one day "a Temple would surmount the East Bay hills, one that would be visible as a beacon to ships as they entered the Golden Gate from the far-flung nations of the earth." We are grateful, also, for the foresight of the faithful men who were appointed as a committee in 1934 to locate a site for a Temple and were inspired of Thee to choose this glorious site upon which this Temple now stands. We are grateful that through Thy divine intervention the site was made available and that Thy servant, President Heber J. Grant, authorized its purchase, and that in 1961 the decision was made to build this Holy House.

We are especially grateful, O Heavenly Father, for the Committee of Stake Presidencies who have had general charge of the organising and building of this Temple. Bless them for their devotion and unselfish service.

This Temple, the fifteenth, which has now been erected to Thy Holy Name, is a monument testifying to the faith and loyalty of the members of Thy Church in the payment of their tithes and offerings. We are grateful that the members of the Church recognise that the payment of tithes and offerings brings blessings and makes possible the proclamation of Truth, and contributes to the carrying out of Thy purposes through the building of chapels, tabernacles, and eventually Temples wherever the Church is organised.

We invoke Thy blessing particularly upon Thy people in this Temple District who have so willingly and generously contributed their means, time, and effort to the completion of this Holy Temple.

We are grateful for the spirit of cooperation that has influenced the men and women in this city and surrounding towns. We thank Thee for the cooperation of the Mayor, the City Council, the Chamber of Commerce, and the united action of all who have seen in vision the value of the House of God.

We thank Thee for every effort that has been put forth by the members, every sacrifice that has been made by the young boys or girls who have given of their dimes and dollars, to the millionaire who gave of his thousands. Accept, O Father, of the contributions from the widow, from the boys and girls who denied themselves some dress or some pleasure in order to make possible this edifice. May the Spirit that prompted them to give, to serve, be with them throughout their lives, for only by service may they obtain that happiness which passeth understanding.

Our Father, we pray Thee to bless all those who have laboured in the erection of this Temple, or who have, in any way, by their means or influence, aided in its completion. May peace abide in the homes of Thy people everywhere, and may sickness and disease be rebuked from their midst.

May each contributor be comforted in spirit and prospered a hundredfold! May all be assured that they have the gratitude of thousands, perhaps millions, on the Other Side for whom the prison doors may now be opened and deliverance proclaimed to those who will accept the Truth and be set free.

While His body lay in the tomb, Christ, Thy Beloved Son, preached to the spirits in prison who once were disobedient in the days of Noah, thus evidencing that those who have passed beyond the veil must also hear the word of God and obey the eternal principles of life and salvation.

Temples are built to Thy Holy Name as a means of uniting Thy people. living and dead, in bonds of faith, of peace, and of love throughout Eternity.

Help all, O Father, to realize more keenly and sincerely than ever before that only by obedience to eternal principles and ordinances of the Gospel of Jesus Christ may Loved Ones who died without baptism be permitted the glorious privilege of entrance into Thy Kingdom. Increase our desire, therefore, we pray Thee, to put forth even greater effort towards the consummation of Thy purposes to bring to pass the immortality and eternal life of all Thy children.

With these, and many other glorious principles in mind, we have met to render unto Thee the thanks and gratitude of our hearts.

And now, Father, as Thy servant, holding the Holy Melchizedek Priesthood, I dedicate this, the OAKLAND TEMPLE of The Church of Jesus Christ of Latter-day Saints, and consecrate it for the sacred purposes for which it has been erected. We dedicate it unto Thee, with all pertaining thereto as a House of Prayer, a House of Praise, a House of Worship, a House of Inspiration and Communion with Thee.

We pray Thee, Heavenly Father, to accept this building in all its parts. and to guard it from foundation to the towers which stand aloft. Protect it from earthquakes, hurricanes, tempestuous storms or other devastating holocausts. May the baptismal font, the ordinance rioms, and especially the sealing rooms be kept Holy, that Thy Spirit may be ever present to comfort and to inspire. Protect all the mechanical parts pertaining to lighting, heating, vetilating systems, elevators. Bless the persons who are charged to look after all such installations and fixtures that they may do so faithfully, skillfully, and reverent-

We dedicate the grounds upon which the Temple stands, and by which it is surrounded; the walks, ornamental beds, the trees, plants, flowers, and shrubbery that grow in the soil; may they bloom and blossom and become exceedingly beautiful and fragrant, and may Thy Spirit dwell in the midst thereof, that this plot of ground may be a place of rest and peace for Holy meditation and inspired thought.

Bless the President of the Temple, and his wife, as Matron. Let humility temper their feelings; wisdom and



President Mc Kay and President

kind consideration guide their actions. May they, and others who will be appointed as assistants, sealers, and custodians, maintain an atmosphere of cleanliness and holiness in every room. Let no unclean person or thing ever enter herein, for "my spirit," saith the Lord, "will not dwell in unclean tabernacles;" neither will it remain in a house where selfish, arrogant, or unwholesome thoughts abide. Therefore, may all who seek this Holy Temple come with clean hands and pure hearts, that Thy Holy Spirit may ever be present to comfort, to inspire, and to bless. May all who come within these sacred walls feel a peaceful, hallowed influence. Cause, O Lord, that even people who pass the grounds, or view the Temple from afar, may lift their eyes from groveling things of sordid life and look up to Thee and Thy Providence.

Now, O God, our Heavenly Eternal Father, the faithful membership of Thy Church through love for Thee and Thy children, have erected to Thee by tithes and offerings this Holy House in which shall be performed ordinances and ceremonies essential to the happiness, salvation, and exaltation of Thy children living in mortality and in the Spirit World. Accept of our offering, hallow it by Thy Holy Spirit, and protect and guard it by Thy Power.

With this prayer, we dedicate our lives to the establishment of the Kingdom of God on earth for the peace of the world and to Thy Glory forever, in the name of Thy Beloved Son, Jesus Christ, Amen.

Britain's ninth mission formed - the British South

Map showing the area covered by the British South Mission.



A NEW Mission begins operations in the British Isles on January 1. It will be called the British South Mission, and will have its head-quarters at Reading in Berkshire, about 50 miles from London.

This will be the ninth mission to be formed out of the British Isles, and it will take its membership from sections of the British Mission on the east and the South-West British Mission on the west.

There will be 32 branches within the mission area at the outset, with an approximate membership of 4,015.

The branches in the new British South Mission are as follows:

Aylesbury (membership 59), High Wycombe (103), Slough (253), Staines (76), Windsor (34), Reading (332), Bracknell (72), Aldershot (82), Farnborough (76), Woking (25), Guildford (56), Bognor Regis (78), Portsmouth (182), Gosport (92), Isle of Wight (91), Maidenhead (39), Leigh Park (203), Brighton (365), Mitcham (124), Redhill (109), Crawley (184), Dunstable (70), Hayes (151), Kingston (75), Letchworth (35), Watford (138), Wembley (108), Winchester (138), Southampton (298), and Worthing (42).

Those branches remaining with the British Mission are:

Basildon, Braintree, Bury St. Edmunds, Cambridge, Canterbury, Chelmsford, Colchester, Dartford, Dover, Eastbourne, Gravesend, Grays, Gorleston, Harlow, Hastings, Ipswich, Lowestoft, Maidstone, Margate, Medway, Norwich (Kings Lynn), Sittingbourne, Southend, Tunbridge Wells and Croydon.



And the South-West British Mission will comprise the following branches:

Barnstaple, Bath, Bournemouth, Bridgewater, Bristol 1, 2, 3 and 4, Cheltenham, Chippenham, Cirencester, Exeter, Falmouth, Gloucester, Helston, Newton Abott, Plymouth 1 and 2, Poole, Redruth, Salisbury, St. Austell, Stroud, Swindon, Torquay, Paignton, Trowbridge, Westonsuper-Mare, Yeovil and the Channel Islands.

The actual organisation of the British South Mission will take place at meetings on Sunday, December 27, when there will be a morning session for all the missionaries assigned to the new area, and an afternoon session for the Saints to vote in their new officers.

President Don Kimbail Archer, who has been called to preside over the new British South Mission, has been in this country for a little over three months serving with his wile as a missionary in the South-West British Mission.

He comes to his new calling with a wealth of leadership experience behind him. During his months in this country he has served as president of the Reading Branch, but prior to his call on a mission he had been Bishop of the Holladay Eleventh Ward for seven years. He had served on the Stake as Aaronic Priesthood committeeman, and as a counselior in the Bishopric of the Holiaday Second Ward.

With him in this country are his wife. Sister Virginia Austin Archer, and two of their five children — Dennis Kimball and Kathleen, who is at present on a mission in the South-West British Mission. Sister Archer is a qualified nurse, a graduate of the L.D.S. School of Nursing





by DAVID BOULTON

ON January I a new programme is being introduced into the Church—the Family Home Evening Programme. I use the word "new" with my tongue in my cheek, however, for this programme is as old as the Church itself. In November 1831, the Prophet Joseph Smith received a revelation in which the Lord instructed us:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organised, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents." (D. & C. 68:25.)

Many of us as parents tend to ignore the importance of this revelation and the meaning of it. We are quite happy to leave the gospel education of our children to those Primary and Sunday School teachers, forgetting that a child more easily steps in the footsteps of its parents, forgetting that lessons from a wise and understanding father or mother means a great deal to the children.

Now the Lord has again placed this responsibility squarely upon the shoulders of the parents, by reemphasising the Family Home Night. This has always been a part of the Church programme, but a part that has never been taken as seriously as it should.

What exactly, then, is this new programme, apart from the re-introduction of the Home Night?

It is first and foremost a programme of "Teaching and Living the Gospel in the Home;" a programme of lessons, which the parents share with the children. Each family in the Church will be given a lesson manual, containing all that is necessary for an evening's programme.

For example, the first lesson of the year sets out to emphasise the fact that we are ALL children of our Heavenly Father. The following is a summary of that lesson to give you an idea of the extent and preparation that has gone into the planning of this Family Home Evening Programme.

In introducing this programme at the October Conference in Salt Lake City last year, Elder Harold B. Lee, of the Council of the Twelve, closed his remarks with this promise:

"I say to you Latter-day Saints, mothers and fathers, you children, if you will rise to the responsibility of teaching your children in the home—priesthood quorums preparing the fathers, the Relief Society the mothers—the day will soon be dawning when the whole world will come to our doors and will say. 'Show us your way that we may walk in your path'."

I AM A CHILD OF MY HEAVENLY FATHER

GOAL: TO HELP EACH MEMBER OF THE FAMILY FEEL THAT HE IS A CHILD OF OUR HEAVENLY FATHER AND CONSEQUENT-LY HAS GREAT WORTH AND POTENTIAL.

Creating a spiritual atmosphere

Talk about the proposed Family Home Evening in the days before the programme begins, and plan for it during the day. This will create a spirit of anticipation in the adults of the family as well as in the children.

A hymn at the beginning that all the family knows

will help to create the right atmosphere.

Follow with a sincere prayer for the Spirit of our Heavenly Father to guide the family in learning of its relationship to Him.

Lesson

In the manual two stories are given for this evening, which can either be read or told. Each one stresses the importance of the children. A story from your own experience can be used if it carries the same message.

Discussion

After the story let each person think of some good qualities that other members of the family have (father and mother included). For example, we could list truthfulness, unselfishness, a spirit of service, concern for others, happy disposition, integrity, etc. Make sure that each member is told of the GOOD qualities he or she is developing . . . and NEVFR permit anyone to mention a negative quality. See that each one feels that he is pretty special to the family.

Reading and discussion

Discuss the following question:

What makes you believe you are our Heavenly Father's child? (Encourage children and grown-ups to express their ideas, and show respect for their thinking.)

Bring out the following points:

 We believe we are children of God because He has told us so through His prophets.

(a) Explain how the Apostle Paul, to make the Greeks understand what the true and living God was like, told them that God is our Lather and we are His offspring.

READ TOGETHER Acts 17: 22-29 (each family member old enough to read should have his own Bible and follow the verses.

AND READ AGAIN Hebrews 12:9.

"Furthermore we have fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of our spirits and live?"

Why is Father capitalised and fathers not in that verse? Who are the fathers of our flesh?

Who is the Father of our spirits?

READ THE VERSE AGAIN—EVERYONE READING TOGETHER.

Tell the family that each one is to read and memorise the verse during the week. If anyone in the family prints well, have them make a large copy of the verse and hang it up in the home where everyone can see it often.

Using the family in this way will help them to become interested and unified.

Did Jesus teach that we are children of God? READ ALOUD Matthew 6;9.

(Perhaps the very little ones in the family could memorise this verse, as it is easier for them to understand.)

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth.

as it is in heaven."

3. We know we are children of our Heavenly Father because His spirit reveals it to us. (Mother and/or father tell the children that when each of them was born and you saw this lovely new baby who was a real live person that could move and had eyes to see and ears to hear with, you knew you didn't have the power to produce such a miracle. You knew that the life in this child, the spirit, had come from Heavenly Father. This was His child whom He had sent to bless your home. Your part had been only to prepare the body in which this child of God would live.

Participation

Give each member of the family (father and mother included) a clean sheet of paper with their name written on the top.

Write on the sheet, first of all, all the good qualities that were suggested for each person, adding to it at this stage any talents that they have and other worthy characteristics.

Pass the sheets round for other members of the family to write their own comments. For example:

Peacemaker: He wouldn't quarrel when I didn't do my

Truthful: When he did something he shouldn't, he admitted it.

Pin each sheet up on a board where they will remain for all to see during the week. Each member of the family during the week will look for the talents, good qualities, abilities of every other member. When he has discovered a worthy characteristic, he can write it on that person's sheet. The person who writes the comment signs his name by it. NO NEGATIVE COMMENTS SHOULD BE ADDED. If a child hasn't learned to write, the parents can write for him.

These sheets can then be discussed at the next Family Home Evening.

Closing Prayer

This prayer can be offered by a child or adult.

Game and refreshment

Light refreshments make a happy conclusion to the study time. Let the children take turns in preparing the refreshments for the family.

Finishing the evening off with a quiet, family game.

Search the Scriptures

THERE is not anything in this world of as great importance to us as obedience to the gospel of Jesus Christ. Let us search these scriptures. Let us know what the Lord has revealed. Let us put our lives in harmoney with His truth. Then we will not be deceived, but we will have power to resist evil and temptation.

It is a requirement that is made of us, as members of this Church, to make ourselves familiar with that which the Lord has revealed, that we may not be led astray, for the Lord has said there are many spirits abroad in the land. Some of them are the spirits of men. Some are the spirits of devils; but He has given unto us His Spirit, if we will receive it, and that Spirit leads and directs in all truth. How are we going to walk in the truth if we do not know it?

We declare, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." This being true, it becomes necessary for us to understand all that He has revealed, and that which He is now revealing; otherwise we are not in touch with His work and cannot know His will concerning us, for we do not comprehend it.

It is a thing most desirable, in order to bring to pass the exaltation of the saints, that all the members of the Church should become acquainted, intelligently, with all that the Lord has revealed through His servants the prophets. By so doing we may become acquainted with His will and understand the reason for each of the commandments He has given, and learn to be obedient to the laws and ordinances which have been prepared for our salvation.

The Lord is greatly pleased with His children when they devote their time and energies in study and reflection, with the desire to gain a perfect knowledge of these great principles and commandments, for without a knowledge of them, and obedience to them, we cannot be saved.

The promise has been made to all those who will receive the light of truth and through their research and obedience endeavour to acquaint themselves with the gospel, that they shall receive line upon line, precept by precept, here a little and there a little, until the fulness of truth shall be their portion; even the hidden mysteries of the kingdom shall be made known unto them; "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."²

"For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the scriptures might have hope." Thus the Apostle Paul wrote in his epistle to

the saints of Rome in reference to the inspired writings of the ancient prophets.

Again, to Timothy he wrote: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."4

For these reasons he advocated that the saints of his day should study the prophetic writings of the servants of the Lord that they might increase their knowledge of the sacred scriptures and grow in grace before the Lord, in the understanding of the doctrines of the Church, and thereby receive comfort in the hope of eternal salvation.

In that day when Paul wrote to Timothy and the Roman saints, copies of the Bible were not to be had, for the books which compose our holy scriptures had not been compiled. Neither could they all be found in the archives of each of the churches. Fortunate, indeed, were the members of any branch of the Church, in that day, who possessed a full set of books of Moses, the writings of the ancient prophets, and a very limited sprinkling of the epistles of the apostles. The four gospels had not been written, and the saints depended almost solely upon the testimony of the living witnesses for the teachings of the Son of God.

Such books as they had were written by hand on a parchment and

by JOSEPH FIELDING SMITH President of the

Council of the Twelve Apostles

in the form of a scroll. These were usually kept and guarded very sacredly by the learned scribes or priests, who confined such writings with jealous care within the sacred precincts of the synagogues, where they were not exhibited to the public gaze of the common people, or subject to their profane touch.

The art of printing was unknown in that day, and the writing of the sacred books required a great deal of patience, time, and skill, in order that they might be produced even for use in the synagogues, or meeting places of the people. Therefore, the study of the scriptures—such as they were fortunate enough to have—by the people at large, in that day, was a privilege that was great indeed.

Yet, with their limited opportunities, the saints were commanded by the apostles of old, and even by the Lord our Redeemer himself, to make themselves familiar with the writings of all the prophets; and, with the great handicap under which they laboured, many of the primitive saints became exceedingly skilled in the knowledge of the gospel of the Lord and zealous advocates of the written word.

It would be well if we would follow the counsel the Lord has given us, which is: "And whoso treasureth up my word, shall not be deceived." 5 Treasuring up His word is far more than merely reading it. To treasure



it one must not only read and study, but seek in humility and obedience to do the commandments given, and gain the inspiration which the Holy Spirit will impart.

We should keep our feet on the ground and not get off in the realm of the mysterious, the speculative, the things which the Lord has not yet made plain. There are so many important matters pertaining to our duties and salvation which are clearly and positively revealed; it is with these that we should spend our time and to which we should give our thoughtful study.

The discussion of mysteries and doctrine only partly revealed can await the coming of the Lord, for then "He shall reveal all things—things which have passed, and hidden things which no man knew, things of the earth, by which it was made, and the purpose and the end thereof."

The fundamental principles of the gospel—all that have to do with the salvation of man—are very clear and can be understood by those with ordinary intelligence. To spend time discussing useless questions which have no bearing on our salvation, and have no relationship to the commandments and obligations required of us by the plan of salvation, is just a useless pastime.

If we will seek the Spirit of the Lord for guidance in humility, with "a broken heart and a contrite spirit," we will not find many difficulties that we cannot surmount, the apparent inharmonies will vanish away, and we will be able to see the wisdom of the Almighty in all that He has revealed.

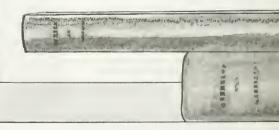
'For in them ye think ye have eternal life'

by S. DILWORTH YOUNG of the First Council of Seventy

THE phrase "for in them ye think ye have eternal life" is an explanatory rebuke delivered to the Jews who were rejecting the Lord Jesus Christ and his message. The verse (John 5:39) begins, "Search the scriptures . . . and ends ". . and they are they which testify of me."

Looking back nearly 2,000 years it seems odd that anyone hearing the word of life spoken by its author would not recognize the similarity of his message to that spoken by his prophets. It is still more remarkable that seeing the Lord and hearing him would not awaken in their hearts the testimony that here, indeed, was the promised Messiah.

The Jews thought, apparently, that what had been written in the law and the prophets was sufficient for their salvation. They, seemingly, could make no connection between the prophecies and their fulfillment. Here is the law (they seemed to say), obedience to it is the sure way. Disobedience brings trouble and could



¹ Ninth Article of Faith
2 Mart. 7: 8; D. & C. 76: 1-10; 98: 11-15
121: 26-32: 128: 21; 28: 9-13,
3 Rom. 15: 4,
4 2 Tim. 3: 16
5 Joseph Smith 1: 37,
6 D. & C. 101: 32-33,
7 D. & C. 59: 8

end in disaster. As for the prophets? We have had none since Malachi.

So the Jews sat, secure in the thought that the law was not only very old but contained all that was necessary to please God. They included its man-made additions, the following of which had bound them, as effectively as with iron bands, to a form exacting and useless. God had spoken at Sinai; Moses was the law giver; the law was ascribed to him, as well as its accretions for from that time on.

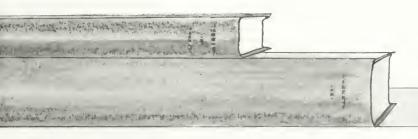
The prophets had spoken, but then, by now, they interpreted the prophecies to indicate a Messiah who would liberate them, take revenge on their enemies, and give them the promised land as an inheritance. So intent were they, for the most part, on the thirst for revenge, and the earthly rewards of wealth, power, and position that they could not know the Saviour when he came, so different was he from what they expected.

There have been students of the

scriptures who, with logical appraisal, have come close to the truth of the doctrine in those passages of scripture which seemed clear. The whole host of the reformers of the 16th and 17th centuries were of this type. Most of them objected to certain forms of interpretation of the traditional belief. With logic and argument they interpreted the way of life. But even they could not see clearly the way of life. They could read as did the Baptists, that baptism was necessary to salvation, and they could clearly prove that immersion was, at the time of Christ, the mode of its fulfillment. The men who headed the reformation were well taught in Greek, so the Greek words of the ancient manuscripts could be read by them direct, without intermediary interpretation. To baptize was to immerse, they knew, and thus hugged this form to their bosoms. But they could not seem to be concerned with the idea of authority to baptize or from where it came

There were other groups which tied to the method by which a church was to be organised. As fast as one group would settle upon a system, another would object to the interpretation of the first group. Then there were those who accepted without reservation that kings were enthroned by divine right and with the full approbation of God; and therefore had equal rights with church leaders to regulate and appoint church leadership.

Even the ancient church — the Jewish church — was beset with the same type of difficulty. There was the great division when Judah and Israel were set up as separate kingdoms. There were degrees of belief and practice. The recent translations of the Dead Sea Scrolls reveal the practice of one group which did not see eye to eye with the Jewish church at least one hundred years before, and for some time after the life of the Lord Jesus Christ. They could all search the scripture and each in his



own way could think that in them he found eternal life.

But as a matter of fact, the searching of the scripture requires more than a reading and a private interpretation. An example of the need for something more may be seen in the 18th chapter of Ezekiel. Into the literature and beliefs of the people had crept a proverb:

"The fathers have eaten sour grapes and the children's teeth are set on edge."

Then came the rebuke:

"As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel."
The remainder of the chapter is an explanation of the law of repentance, and why this traditional proverb was error.

In this case there was added the necessary ingredient to correct the error and explain the true principle. That ingredient was the true representative of God who spoke the truth by the power of God. Such men are called prophets. Without them to explain the true meaning of scripture all of us are sure to be led off on tangents of error in belief and practice.

In the case of the Saviour's rebuke the setting is correct. Here is the prophet — indeed the source of all prophecy (and, like most prophets, not recognised as such) informing the Jews that he is the one of which the scriptures testified. As long as they believed that the written word was superior to the living prophet, they would keep on in error.

But if the scriptures were correctly interpreted, they would testify of him. When the heavens open and the spirit of the Lord is given to a true prophet, then the scriptures are given their true meaning. They do testify of Christ as he said, "For they are they which testify of me." The testimony is more than a reading of the words or of an understanding of its history. There must be added the one key which unlocks the scripture to the understanding. That key is revelation, but revelation of a certain kind. It must be revelation today, now. As the Lord Jesus Christ stood before those cynical skeptics, he was a prophet speaking today, modern. That is, in his day, in his time he was speaking today, now. In each time, in each period, the prophet spoke today, and for them, now. "Surely," said Amos, "the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) This being true we must look to prophets for the eternal interpretation of events.

Amos spoke one truth which applies always. Others have spoken for their day, but the prophecies being true, they speak for our day also. Paul, a prophet, as well as an apostle, spoke of the authority to speak in the name of the Lord and reminded the Roman Saints that, "No man

taketh this honour unto himself but he that is called of God as was Aaron." (Romans 5:4). So important did he deem the necessity of a man being called of God by revelation to a prophet, that he mentioned Aaron as the arch type. Anyone who has read Exodus 28:1, 40:13-15 knows the means taken to call Aaron. In this case Moses, called personally by the Lord, received revelation to call and appoint Aaron.

The incident of Aaron as told in Exodus and repeated by Paul is in entire harmony with that of Amos.

There are other statements by prophets which are equally applicable in our day. Some are made as observations of fact. Such an observation is the proverb. "Where there is no vision the people perish..." (Proverbs 29:18). This being a true proverb, special poignancy is given to the prophecies of Amos and Isaiah. Amos saw an apostasy which would fill the earth:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

"In that day shall the fair virgins and young men faint for thirst." (Amos 8:11-13.)

Isaiah saw the same condition:

"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." (Isaiah 60:2.)

Both prophets saw the calamity and both saw its relief in a restoration of the power of God among the people.

Long years after these prophets spoke, another prophet gave the words of hope. John saw, understood, and spoke:

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

(Revelation 21:7.)

All of these prophecies and revealed truths are taken from the words of prophets who lived at far distant periods of time from us, and far separated times one from another. They spoke of conditions which would exist. Each one of them witnessed that the Lord spoke, and most of them told of a time when the Redeemer should come. One of them, Isaiah, spelled out his coming so completely that one wonders how the Jews could have misunderstood the Lord when he stood in their midst.

Today the necessity for prophets still exists. Nor has the Lord forgotten his promise. On a spring day in 1820 he broke the long silence of the heavens, and spoke to His appointed prophet, Joseph Smith. From that time on we have seen with our own eyes the unfolding of the resto-

ration which, long prophecied, had filled Isaiah with awe. Truly it is a "marvellous work and a wonder." We see, with joy, that the Church of Jesus Christ is on the earth, and we search the scriptures with new light, for the Prophet Joseph Smith has brought all of the prophecies of the restoration into one fulfillment, even as he has been directed by the Lord.

We now may search the scriptures, for with the living prophet to give us the word of the Lord, we no more need to think that only in them is eternal life. In them is the witness that through the restoration of the Gospel, and by the guiding hand of the living prophet of God, we may have (not think we have) eternal life. They do testify of Jesus Christ, the Son of God, in harmony with the restored power to act in his name which gives us the right to seek eternal life through the truth of the restored Gospel.

The verse of scripture contained in John 5:39,

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

would convey the viewpoint of modern prophets if we were to say:

"You have the scriptures and have thought they only contained the fulness of eternal life. But actually the scriptures testify of me, the Lord; therefore follow me, the living Lord, and follow the prophets whom I appoint. They will guide you in the living church to eternal life."



Elder S. Dilworth Young has been a member of the First Council of Seventy since May 23rd, 1945. By profession Elder Young is a scout executive, having served 22 years as executive for the Ogden Area Council, Boy Scouts of America.

He served a mission in the Central States from January, 1920 to October 1st, 1922.

After his call to be one of the General Authorities of the Church, Elder Young served as president of the New England Mission from May 17th, 1947 until April 1st, 1951.

He is the author of three books written for young people, two for boys and one related to family life. He has also written many short articles:



Had ye believed Moses, ye would have believed me:

for he

A LTHOUGH the scriptures contain detailed predictions of the coming of the Saviour, the people of his times, even his own disciples, did not fully comprehend them. This was true of those scriptures which later became a part of the Old Testament but even more so of other scriptures which it is now believed were available and widely read at the time of Jesus's birth.

These "other" scriptures are now known as the Pseudepigrapha, I manuscripts of which have been known to the scholars for many years and portions of which have recently been found in caves near the shores of the Dead Sea and in other archaelogical excavations in the country formerly known as Palestine. This discovery provides convincing evidence that these records are at least approximately 2,000 years old and thus were in existence, possibly prior to the Saviour's birth.

It is a well known and fully accepted fact that the Bible is a compilation of "selected" scriptures. The King James version, for example, does not contain all of the scriptures that were available at the time it was compiled. In the Bible, itself, there are references to at least sixteen books which never became a part of the canon. Some of these "Lost" records are "The Book of the Covenant," "The Acts of Solomon," "The Book of Gad the Seer," "The Sayings of the Seers," "The Assumption of Moses," and the "Prophecies of Enoch."2

The Bible as the word of God
The Church of Jesus Christ of

wrote of me

by President O. PRESTON ROBINSON British Mission President

Latter-day Saints believes that the "Bible is the word of God as far as it is translated correctly." On several occasions the Prophet Joseph Smith expressed his own convictions regarding "Lost" scriptures. On one occasion, for example, he said, "From sundry revelations which have been received, it was apparent that many important points touching upon the salvation of men have been taken from the Bible, or lost before it was compiled." On another occasion, he said, "I believe the Bible as it read when it came from the hands of the original writers. Ignorant translaters, careless transcribers, or designing and corrupt priests have committed many errors." (Teachings of the Prophet Joseph Smith pp. 9-11, 327.) The Book of Mormon testifies that many important scriptures were left out of the Bible.

On the occasion, as recorded in the fifth chapter of John, when Jesus told the cripple to "Take up your bed and walk," He was severely criticised by the Jews for requiring even a miraculously healed person to do work on the Sabbath. Jesus chided the Jews for their ignorance and hypocrisy, saying, "Ye search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me."

What were the scriptures which the Jews searched which testify of Jesus? Actually, the New Testament, which records so extensively and in such detail that Jesus is the Christ, the Son of God, had not at that time been compiled. In fact, John's Gospel was not written until at least 25 years

after the Crucifixion. Obviously, there then must have been other scriptures which were in wide, current use. In fact, in this same conversation with the Jews, Jesus said, "For had ye believed Moses, ye would have believed me: for he wrote of me." (John 5:39, 46.)

The Writings of Moses

What were the records compiled by Moses in which this great Prophet wrote of the coming of the Saviour? Are they a part of the canon of the Old Testament?

It is a generally accepted fact that Moses compiled the History as recorded in the first five books of the Old Testament. In these first five books, the Pentateuch, with the exception of a general promise given to Abraham and possibly the Prophecy of Balaam (Genesis 18:18, Num. 24:17-19), there is only one other reference which could be interpreted as prophesying of Christ's coming. This is found in the eighteenth chapter of Deuteronomy 15th verse, which records, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall harken."

In the Acts of the Apostles, in the Book of Mormon and by Joseph Smith, himself, this scripture has been interpreted as referring to the Saviour. This, however, is the only specific reference in the Biblical scriptures believed to have been written by Moses. In view of the fact that Jesus emphasised that Moses had written of him and recognizing that other scriptures were available which

could have been compiled by Moses, is it not reasonble to conclude that Jesus, in his statement, could have been referring to these "Lost" Scriptures?

Moses's writings in the Old Testament covers the period of history from the time of Adam until the arrival of the Ten tribes near the promised land. This religious period covers the history of Abraham, Isaac and Jacob and the Twelve Patriarchs. It would include the writings of Enoch, Lamech and Noah.

Among the books of the Pseudepigrapha, fragments of which have been found in the Dead Sea Caves, are the writings of Enoch, Noah, Abraham and some of the Twelve Patriarchs. If Moses compiled the history of this period, it is quite likely that he also wrote, or at least, compiled these books. Consequently, if these books contain refernces to the coming of Jesus, these could have been the books referred to by the Saviour when he said, "For had ye believed Moses, ye would have believed me: for he wrote of me."

The Pseudepigrapha Testify of Christ

To what extent do these old records testify of Jesus as the Saviour and Son of God? The following are some direct quotes from these remarkable old manuscripts.

From the Book of Enoch:

"And from the beginning the Son of Man was hidden, and the Most High preserved him in the presence of His might, and revealed him to the elect. And the congregation of

the elect and holy shall be sown and all the elect shall stand before him on that day."

Also:

"For I and My Son will be united with them (the children of earth) forever in the paths of uprightness in their lives: and ye shall have peace: rejoice, ye children of uprightness."

From the Patriarch Simeon:

"Then the Mighty Onc of Israel shall glorify Shem, for the Lord God shall appear on earth and Himself save men."

Also:

"For the Lord shall raise up from Levi as it were a High Priest, and from Judah as it were a King. He shall vave all the gentiles and the race of Israel."

From the Patriarch Levi:

"And by thee and Judah shall the Lord appear among men saving every race of men. And from the Lord's portion shall be thy life, and He shall be thy field and vinyard."

Also:

"And behold I am clear from your ungodliness and transgression, which ye shall commit in the end of ages against the Saviour of the world, Christ acting godlessly, deceiving Israel, and stiring up against it great evils from the Lord."

From the Patriarch Judah:

"And after these things shall a star arise to you from Jacob in peace, and a man shall arise like the Son of Righteousness, walking with the sons of men in meakness and righteousness: and no sins shall be found in Him."

From the Patriarch Zebulon:

"And after these things shall there arise unto you the Lord Himself, the light of Righteowness, and ye shall return unto your land, and ye shall see him in Jerusalem, for his name's sake."

From the Patriarch Dan:

"For the Lord shall be in the midst of it (Jerusalem) and the Holy One of Israel shall reign over it in humility and in poverty and he who believeth on him shall reign amongst men in truth."

From the Patriarch Asher:

"Until the Most High shall visit the earth, as man, with men eating and drinking and breaking the head of the dragon in the water. He shall save Israel and all the gentiles."

From the Patriarch Joseph:

"And I saw that from Judah was born a virgin wearing a linen garment and from her was born a lamb, without spot: and on his left hand there was as it were a lion; and all the beasts rushed against him, and the lamb overcame them, and destroyed them and trod them under foot. And because of Him the angels and men rejoice, in all the land."

Also:

"Do ye therefore, my children, observe the commandments of the Lord, and honour Levi and Judah: for from them shall arise unto you the Lamb of God, who taketh away the sin of the world one who saveth all the gentiles and Israel. For His Kingdom is an everlasting Kingdom, which shall not pass away." From the Patriarch Benjamin:

"... The Most High shall send forth his salvation in the visitation of an only begotten prophet and he shall enter into the Temple and there shall the Lord be treated with outrage, and he shall be lifted up upon a tree. And the value of the Temple shall be rent and the Spirit of God shall pass on to the Gentiles as fire pours forth. And he shall ascend from Hades and shall pass from earth into Heaven and I know how lowly he shall be upon the earth and how glorious in Heaven."

These are only a few of hundreds of references to the coming of Christ which are recorded in these ancient. "Lost" records. Perhaps the reason why these old scriptures have not been more widely known and actually a part of the canon of the scriptures, is because until the discovery of records in the Dead Sea Caves the scholars were dubious about their age and authenticity. Now that fragments of them are being discovered in the caves, the fact of their authenticity is being re-studied with a growing conviction that these old records are authentic and, without reasonable doubt, were available in scroll form prior to and during the lifetime of the Saviour. If so, these records could have been the ones to which Jesus referred when he said, "Had ye believed Moses, ye would have believed me: for he wrote of me."

That Moses did write and compile records is testified to in another ancient record, reputed to have been written by Moses, himself. In an ancient record known as "The Assumption of Moses" the Prophet re-

cords:

"And receive thou this writing that thou mayest know how to preserve the books which I shall deliver unto thee: and thou shall set these in order and annoint them with oil and cedar and put them away in earthen vessels in the place which he made from the beginning of the creation of the world, that His name should be called upon until the day of repentance in the visitation wherewith the Lord will visit them in the consummation of the end of days."

Records in caves near the Dead Sea Actually, as instructed by Moses, these records were annointed with oil, wrapped in linen cloth and stored away in earthen vessels in the extensive labyrinth of natural caves which have existed for centuries in the limestone hills that surround a portion of the Dead Sea. It was in these caves, in fact, that David once hid when he was fleeing from the anger of Saul. Perhaps they were prepared from the beginning by the Creator, himself, for the storage purposes for which they were used. Archaelogists agree that the atmospheric conditions and temperatures in these caves, the humidity and other characteristics are ideal for the preservation of ancient records. Here, these old records have remained hidden for thousands of years only to be brought forth in these last days further to give proof that Jesus is the Christ, that His Gospel is eternal and that only through applying and living in accordance with His principles can the people of the world find

1 Pseudepigrapha The term Pseudepigrapha has been given to certain ancient writings whose authorship, according to the scholars, is questionable. They believe these books were not written by those whose names appear as authors. But rather wer written Pseudonomously and hence they are called Pseudopiagrapha

security and peace.

 See Exodus 24 7, Numbers 21, 14, Joshua 10:13, 1 Samuel 10:25, 1 Kings 11:41, Chronicles 29:29, 12:15, 20:34, 26:22, 33.19, 1 Corinthians 5:9, Eph 3:3, Colosians 4:6, Jude 3:14.





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says MARION D. HANKS

of the First Council of Seventy

HEN I was a little boy I stoutly resisted my mother's efforts to take me to start my first day at kindergarten. I cried and clung to her and pleaded desperately not to be forced to go. My reason was simple, and not what might have been expected. I wasn't afraid to leave my mother or of meeting the teachers and others; I was ashamed of my ignorance! I didn't know how to read and write, and I didn't want the other children to know it! It was very difficult for my mother to get me to understand that I was going to kindergarten to learn how to read and write; that was my purpose.

This same principle sometimes applies when good people let God's books sit on the shelves gathering dust. They want to be able to read and learn from them and are sorry for their lack of knowledge and understanding, but they don't know how to go about it and so don't try.

Learning to learn from the scriptures is like learning anything elseit takes effort and determination. The beginning point is to READ, and I suggest that you do at least some of it out loud with a companion learner. As you read, LISTEN carefully, and THINK.

What is it the writer is saving? What does it mean to us and our times?

How does it apply to you?

Can you think of a question it answers and of a way to use it in your life?

In your reading of the scriptures or other good books, have you come across any other statement that is similar to this one or that treats the same subject

Try to think of other scriptures or scriptural stories that relate to or tie in with what you have just read. Make a note of the references in the margin of the passage you read. Think about them. ORGANIZE your understanding of them by asking vourself questions and trying to answer them with the scriptures you've selected.

Suppose you were reading the Doctrine and Covenants and came to Section 1, verses 31-33, which speak of sin and repentance. Suppose that you search your memory and recall that repentance was the message John the Baptist came out of the wilderness crying. You know that you can read about this in the Bible. You look in the Bible concordance in the back of the New Testament under Repent, or Repentance. You find many choice references to this subject, including one to Matthew 3:1-12, where it is written that John the Baptist came preaching in the wilderness, "Repent ye: for the kingdom of heaven is at hand." In Matthew 4:17 we read that Jesus. too, "began to preach and to say, "Repent: for the kingdom of heaven is at hand." The Bible concordance tells us that in Acts 2:38 we can find another great statement about repentance, as Peter on the day of Pentecost tells the people what they must do to be saved.

Now we are on our way! The search is getting more interesting!

We try to remember where else in the scriptures we have read something about repentance, and turn to the Doctrine and Covenants Index and Concordance to check. There we find dozens of refences, including one in Section 58:42, 43, that teaches a great truth about repentance and fells how we may know if one has repented of his sins. We are told how to repent and that if we do God will forgive us and never remember our sins! In Section 18:10-16 we are reminded of the worth of souls and how great is the joy of the Lord in one soul that repents.

Turning to the Book of Mormon we recall the marvellous teachings of Jesus in 3 Nephi 27:13-22, and Alma's great instructions to his son Corianton who had made a tragic moral mistake.

We have begun to really learn FOR OURSELVES what the scriptures teach about repentance. We have carefully marked each reference. Now we read all of them and ask ourselves some questions:

What is repentance? How do you repent? Why should we? Who said so?

What should we repent of (quickly we think of Proverbs 6:16-19 where the Lord tells us seven things that are an abomination to him, and some of them are things most of us have been guilty of at one time or another)?

What are God's promises to us if we do repent?

What if we do not?

We refer again to the scriptures we have read and assembled and find answers to all of these questions. We organize the questions in a way that will give us a coherent series of answers teaching the meaning of true repentance. We determine to act on this new knowledge, learned for ourselves, and to teach and share it.

By reading, listening, marking organising, and beginning to digest the scriptures, by applying them to ourselves, we have introduced ourselves to the great adventure of knowing the word of the Lord. We find more and more of interest as we read. We learn of Joseph Smith's mistake in surrendering the manuscript of the translated portion of the Book of Mormon, and of the Lord's chastisement to him. We see a lesson for ourselves and our children in the stirring reminder the sorrowing prophet receives from the Lord: "Although (other) men set a naught the counsels of God, and despise his words - Yet you should have been faithful; ... Behold thou art Joseph."

We know that what the "Joneses" do or what the "crowd" does isn't the true measure of what WE should do. We must make our own decisions and not let others make them for us. After all, the Lord said that we are free agents, that we are to "act for ourselves and not to be acted upon," didn't He?

Now where was that? Wasn't it in 2 Nephi 2:26?

And we are off again on another leg of the adventure ... searching the word of the Lord.



Auxiliary Boards

Your Ward **Organisation**

THE newcomer to the Church of Jesus Christ of Latter-day Saints may think its organisation complicated. However, the Church is very simple in design.

The Priesthood, which is the authority of the Lord to perform all ordinances and conduct all activities, forms the basic core of every ward or branch.*

Every ward or branch should have an organised Aaronic Priesthood with one or more advisers and other leaders as they are available and required. A bishop or branch president should never be so busy with the auxiliaries that he fails to organise the basic core of the ward or branch. namely the priesthood.

Several organisations which are aids (auxiliaries) to the priesthood have been organised. These auxiliaries each have a specific purpose.

1. The Primary has the responsibility to teach children to walk uprightly before the Lord. It is designed to teach children to pray and love the Lord, prepare them for baptism at the age of eight and prepare young men for the priesthood at the age of twelve. This auxiliary provides recreation for the children and teaches

- them to be reverent. It has jurisdiction over children from the age of four to eleven.
- The Sunday School is responsible to teach the Gospel to all the members of the Church, develop their faith and their testimony of the Gospel.
- 3. The Mutual Improvement Association both young men's and young women's is designed to provide recreation for all members of the Church over twelve years of age and develop their literary tastes and their testimonies of the Gospel.
- The Relief Society is open to all women of good character "to manifest benevolence, irrespective of creed or nationality; to care for the poor, the sick, and the unfortunate: to minister where death reigns; to assist in correcting the morals and strengthening the virtues of community life; to raise human life to its highest level: to elevate and enlarge the scope of woman's activities and conditions; to foster love for religion, education, culture and refinement; to develop faith; to save souls; to study and teach the gospel."

Priesthood Authority

To advise, assist and train

Primary

Sunday School

Stake - Mission - District (priesthood)

Each auxiliary has either a president or a superintendent who should be a mature responsible adult person. Where the membership of the ward or branch is small, one person may head each organisation. As the membership increases more leaders may be added. The ward or branch is designed so that it will operate with one leader for a small membership or with over 150 trained officers and teachers for a large membership.

"Genealogical and temple work is a priesthood activity. The Priesthood Genealogical Committee is not an auxiliary organisation, but an actual part of the priesthood."*

It would be difficult for the bishop or branch president to be fully acquainted with every detail of the auxiliaries. He SHOULD KNOW the basic objectives and procedures of all the auxiliary organisations, but leave the detail work to his two counsellors and the presidents and superintendents of the various auxiliaries.

A clerk is called to take charge of the handling of all the recording and reporting systems of the ward or branch. The diligent clerk will see that all records are kept up to date and all reports are despatched on time. To aid the clerk the priesthood and its auxiliaries have secretaries who compile records and reports. The information compiled serves as a permanent record of our activities upon this earth and aids in the management of the ward or branch.

No auxiliary is more important than the priesthood and no one auxiliary is more important than any other. All the auxiliaries have an important task—one which no OTHER auxiliary can accomplish. As Paul the Apostle so carefully explained: "And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." (I Cor. 12:21.)

The bishop or branch president should become familiar with the overall objectives of the priesthood and its auxiliaries so he can effectively administer all the programmes which are carried out in each ward or branch. To do this effectively he must be familiar with the entire organisation of the ward or branch.

*Priesthood Genealogy Handbook, 1964, p. 1.
Genealogical instruction, however, is given in the

Next Month: Priesthood Correlation Ward - Branch
(priesthood)

YMMIA

AIMWY

Relief Society

MELCHIZEDEK PRIESTHOOD

by President MAX A. BRYAN of the British Mission



`Go ye into all the world' "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15.)

THE objective of the missionary programme of the Church is to bring the message of the Restored Gospel to the honest in heart the world over. This applies equally to those non-members within the stakes of Zion as it does to those beyond the stakes of Zion who have no knowledge of the saving principles and ordinances of the Gospel. To accomplish this objective all the resources of the Church are needed. All units directed by the priesthood authority have a call to action in respect to the missionary programme of the Church.

The home is the fundamental unit of the Church organisation. At the head of the ideal Latter-day Saint home is the father who is a bearer of the Holy Priesthood. His is the responsibility to guide the destinies of the members of his family by love, patience, long-suffering, and righteous example and to bring about an increase in testimony, a love of the gospel and a desire to abide by righteous principles. At the side of the father is the mother who is divinely charged with the responsibility of helping to train children to pray, to live uprightly, and to serve the Lord.

The foremost missionary responsibility of the home is the training of future missionaries. The home is the major training ground of the sons and daughters who are to become missionaries. Parents should systematically teach the principles of the Gospel in the home and do all within their power to influence their children toward missionary service. The priesthood father and the home should plan to assume the financial responsibilities of missions for their children. This long-range missionary financing plan might well start with the child's first savings account.

The charge given to members of the Church by President David O. McKay, of, "Every Member a Missionary," opens up another area for missionary service by the home and family. Every member of a good Latter-day Saint family, parents and children included, have the opportunity and responsibility of preaching the Gospel through the life he lives. In this area again the priesthood father is the pace-setter, aided by his wife and children. This can be accomplished by a programme of friendliness, neighbourliness, genuine interests, and helpfulness. A tremendous missionary influence can radiate from each well-ordered Latter-day Saint home

The Lord has charged Latter-day Saints in modern revelation that it. "Becometh every man who hath been warned to warn his neighbour." (D, & C, 88:81.). This leaves all of us without excuse, especially the priesthood holder who is the head of a family. He should prepare himself by faith and prayer and in the course of wisdom ask his non-member friends these two Golden Ouestions: "What do you know about the Morons?" and "Would you like to know more?" As the father, mother, or children ask these questions of a neighbour, friend, fellow-worker, or playmate, the priesthood father and mother have the responsibility and privilege to open their home for group cottage meetings where the missionaries may teach those who desire to know more about the Gospel.

The passing on of names for referral is a responsibility of all members of the Church and can become a family and quorum project. Names of non-member relatives and friends living in other areas may be passed on to Home Teachers or missionaries for the purpose of seeking them out and teaching the Gospel to them. The priesthood holder as head of the house should again lead out in the referral programme.

Under the Priesthood Correlation Programme of the Church, the quorums have been given special responsibilities in regard to missionary work. Every member of every Melchizedek Priesthood quorum or group has many opportunities and responsibilities in relation to the total missionary programme. Some of these responsibilities are:

- 1 Keeping in regular communication with missionaries. Every male missionary who serves the Church is a member of the Melchizedek Priesthood. If he is a full-time missionary his name continues on the record of his quorum during the entire period of his mission.
- Plelping to provide financial assistance to missionaries is another area of quorum or group responsibility. This can best be accomplished by building up a missionary fund for those going into the mission field who need financial assistance.
- **3** To prepare themselves to go into the mission field as couples. There is a constant need in the missions for couples possessing experience and judgment to assist in strengthening branches in the missions.
- 4 Melchizedek Priesthood quorum and group leaders should participate and encourage their priesthood associates to engage in the programme of "Every member a Missionary," in the fellowshipping of newly baptised converts, and to be alert to every opportunity to obtain and pass on referrals to stake, district, or full-time missionaries.

"The responsibility of preaching the gospel rests upon us. Let me urge more diligence in living the principles of the gospel. We may preach, we may write and publish books; but the most effective way of preaching the gospel to the peoples of the world is by example." — President David O. McKay.

GOD

"We believe in a God who is Himself progressive, whose majesty is intelligence; whose perfection consists in eternal advancement . . . a Being who has attained His exalted state by a path which now His children are permitted to follow, whose glory it is their heritage to share."

TALMAGE "Articles of Faith "

GENEALOGY

by SYGER T. HASENBERG

Research

for

Beginners

"The greatest responsibility in this world that God has laid upon us, is to seek after our dead. This doctrine was the burden of the scriptures. Those Samts who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation."

Joseph Smith.

A S we can read in the above quotation, we as Latter-day Saints should seek after our dead. Some of us might have records available and therefore not too much actual work is involved. Most of us, however, have to do research.

To be successful in Genealogical research we have to plan. Far too many beginners start to do research without realizing what they are going to run into or how to cope with the material they might find. It is, therefore, important that we build our research on a well-planned foundation, setting out with one purpose in mind—to do research on a family name in one area for a given period of time.

It would greatly help the researcher if he became familiar with the area he intended to do research in. This might involve the study of maps to see the various names of towns and hamlets which surround the area where he plans to work. It might also be advantageous to make a study of the history of the area. This will all undoubtedly be of great help in any research.

The next item is that he should be familiar with the records he is planning to do research in. Just remember that we should not stop research until we have gone through ALL

CONTINUED ON PAGE 40



by PHIL D. JENSEN,
President of the N. Scottish Mission

THE WAY UP

A T a recent baptismal service in Edinburgh, a young man became a member of the church. His hair was hardly dry before he posed the question:

"Well now—what's next—where do I go from here?"

Yes, indeed, where *does* he go from here!

A product of six or more organised and detailed lessons on the principles of the gospel, this young man has studied and prayed and changed his life drastically and dramatically in recent weeks. He has for the first time in his life received a true understanding of the nature of his Heavenly Father. He has given up old habits to conform to the principles of health contained in the Word of Wisdom. He has made sacrifices to meet the challenge of Tithing and Fast Offering and the Building Fund, and perhaps, along the way he has said goodbye to friends and family who may no longer accept him for what he has become.

These changes clearly indicate that what this young man has become has been the result of what may be termed a "step-by-step" process. It is obvious that the answer to his question must be resolved through the same process in the nature of a step-by-step ACTIVITY PROGRAMME.

As the result of his conversion, he undoubtedly has his heart set upon

achieving certain goals. One of the basic tenets of the Restored Gospel is Celestial Marriage. This concept makes provision for a member to be sealed to his family for time and all eternity by taking his family to the temple. He has probably come to the realization that this is the highest goal a member may attain through the faithful performance of his obligations.

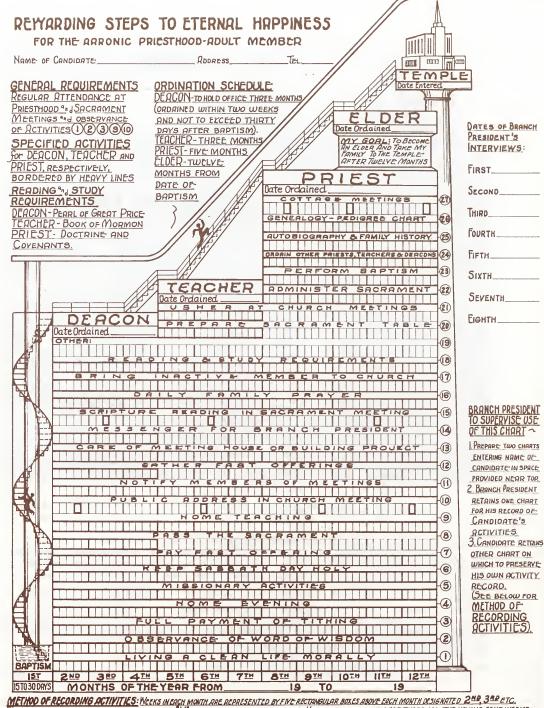
To accomplish this particular goal a chart has been prepared for the newly baptised member which will make it possible for him to achieve this goal within one year or shortly thereafter if he so desires.

Within a fortnight and not to exceed thirty days after baptism, the new convert is to be ordained to the office of Deacon. In the meantime his Branch President will have prepared two of these charts showing the name of the baptised member in the space provided at the top where he is now designated as a Candidate to go to the temple. One of these charts is presented to the candidate so that he may make his own record of his activities and the other is retained by the Branch President.

This chart is designed to serve not only as a guide but to recognise achievement and to keep a record of all activities of the candidate. Space is provided under each priesthood office to show dates of ordination. Space is also provided showing date when entering temple.

Instructions are shown at the upper left hand corner under the following headings: GENERAL REQUIRE-MENTS; SPECIFIED ACTIVI-TIES; ORDINATION SCHED-ULE; and READING AND STUDY REQUIREMENTS. Also instructions as to how to prepare and use the chart under the heading of BRANCH PRESIDENT TO SUPERVISE USE OF THIS CHART appears on the right side as well as METHOD OF RECORDING ACTIVITIES at the base of the chart. Also space is provided at the upper right side showing dates of BRANCH PRESIDENT'S INTERVIEWS. The rest is selfexplanatory. Finally-the purpose of this chart is to equip the Branch President with a simplified means of properly supervising the progress of the Aaronic Priesthood-Adult member under typical Branch conditions in the mission throughout the church.

You will note that the adoption of this simple programme calls for no change in your present organisation. It does not involve the selection of additional help which you probably do not have anyhow. The Branch President is the key figure and if properly initiated and followed through, this becomes the answer to the usual question "... Where do I go from here?"



METHOD OF RECORDING ACTIVITIES: Weeks ineach month are represented by five rectangular boxes above each month designated 2 MD, 3 AD etc. Fill in with coloring pencil ormark with an X" as each activity iscompleted. Use four boxes only for those months having four weeks.



Plan now for those

"...moments of

beautiful gold'

by CHRISTINE H. ROBINSON

My year is not numbered by months or by days.

And when it has drawn to a close, I sort out the moments of beautiful gold,

And measure it only by those.*

AS the bright new year beckons us onward, it is well for each of us to pause and evaluate the year that has passed. We are thankful for the lessons the old year has taught us and very grateful for the shining hope the new year brings. Fortunately, we can carry with us into the new year all the rich blessings of cherished friendships, of love, of faith in the Lord and in our own abilities, together with the new knowledge and wisdom we have gathered during the year that has passed. These should give us the necessary courage and inspiration to carry forward with renewed determination to do better and to be better stewards of our time and talents in the service of the Lord.

How can we be better stewards of our time and talents in improving and building our Relief Society organisations? As Relief Society leaders, the answer lies in better planning, better motivation, and greater excellence.

BETTER PLANNING

The well-known statement that we should "plan our work and work our plan" applies especially to Relief Society. Let us ask ourselves the following question:

Do we make up an agenda for each

Relief Society meeting? If not, let us make sure we do so through 1965.

Is our society fully organised? And does each officer and teacher know her specific responsibility?

Have all of our officers been set apart?

One of the important essentials of proper planning is a calendar of activities for the year's work. The following are some suggestions from which you may construct your own calendar. You will, of course, put in your own dates and also add to the list any activities connected with the stake, district, ward or branch.

CALENDAR January:

Annual report (make sure the history of your year's activities are included in this report).

Annual magazine report.

Possible stake or district conference.

Leadership meeting.

Executive meeting to plan March 17 birthday party.

Start planning spring bazaar.

Check on visiting teachers.

Executive meeting to check and review annual report.

February:

Appoint committee for March 17 birthday party.

Start work on spring bazaar.

Plan district or stake visiting teachers' convention.

Check baptismal clothing — renew or repair.

March:

Hold Relief Society birthday party —make it the year's outstanding event.

Leadership meeting.

Possible stake or district conference. Plan drive for Relief Society magazine and Millennial Star.

April:

Hold stake or district visiting teachers' convention—help visiting teachers to recognize the importance of their calling.

Month long drive for Relief Society magazine and "Millennial Star".

Plan closing social.

Hold spring bazaar.

May:

Leadership meeting—Discuss summer lessons and visiting teacher messages for summer which will be prepared by the Central Supervisory Committee.

Plan summer fete if one is to be held.

Plan for summer meetings.

Hold closing social—invite inactive members, newly baptized members, and friends.

June:

Prepare and fill out supply order blanks for the coming year.

Check Relief Society funds. You might wish to hold your summer fete in June.

Intv

Executive meeting to decide on CONTINUED ON PAGE 40

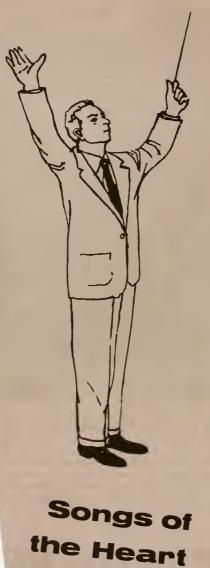


What's missing in the BOAC VC10

Annoying things like noise. Exasperating things like cramped seats and wayward air-conditioning. In the BOAC VC10 these have been replaced by quietness and spaciousness and sheer luxurious comfort. Everything you've always wanted an airliner to have the BOAC VC10 has. Already the brilliantly successful Standard BOAC VC10 flies throughout Africa and the East. From April 1st the Super BOAC VC10 will start regular flights to the USA.

TRIUMPHANTLY SWIFT, SILENT, SERENE THE BOAC VC

SUNDAY SCHOOL by President O. PRESTON ROBINSON, British Mission



MUSIC and spiritual worship have always been the closest companions. Throughout all ages people who have wanted to get close to their God have attempted to do so through the "Song of the heart." David's Psalms were primarily musical poems. He exclaimed: "I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being." (Psalm 144:33.) Many of his Psalms have been set to music including the beautiful 23rd, "The Lord is my shepherd; I shall not want" and the inspirational 24th "Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands and a pure heart."

In our church and particularly in the Sunday School, music has always played a significant and important rôle. Only three months after the Church was organised, the Prophet Joseph Smith received a revelation in which his wife, Emma, was instructed to "Make a selection of sacred Hymns, which is pleasing unto me, to be had in my Church.

"For my soul delighteth in the song of the heart; yea the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (D. & C. 25: 11, 12.)

If our Sunday School music is truly to be a "Song of the heart" and "A prayer unto Him" we must do all in our power to give it the qualities which will enable it to be so.

How can we give our Sunday School music worshipful and spiritually uplifting qualities?

First, let us consider the reasons for music in the Sunday School Service. Music has two fundamental purposes in the Church. It is designed

to establish an atmosphere and attitude of reverance and worship and to teach the Gospel.

Well selected and properly played prelude music creates a quiet, receptive atmosphere of spirituality for all who enter the building. For this purpose, prelude music must be carefully selected by the organist and practiced sufficiently in advance so that it can be played with the proper feeling and skill. It is the organist's responsibility to select this music and an appropriate list of numbers has been recommended both by Junior and Senior Sunday School music committees.

Hymns, both for group singing and for practice should be selected not only on the basis of the quality of the music, but also for the Gospel principles they teach. The practice hymns both for the Senior and Junior Sunday Schools are presented each month in the "Instructor." All Sunday Schools are urged to follow the recommendations for practice hymns given in the "Instructor" and, also, to read carefully the explanations of the background of these hymns as given on these music pages. A brief word of explanation by the Chorister to the congregation about the practice hymn based upon the facts available from the pages in the "Instructor," can do much to set the stage for a more effective learning experience and for more enjoyment from the hymn practice.

It is true that all too often we sing without fully concentrating on the meaning of the words we utter. A little help from the chorister will enable us to get a better understanding of the meaning of the practice hymn, its purpose and background. This explanation, of course, must be brief and to the point.

Music for the Sacrament Service

Partaking of the Sacrament should always be an experience of deep spiritual significance. We are remembering our Lord and Saviour and renewing our covenants to keep His commandments. The Sacrament song must be selected carefully so as to create this mood of reverence and worship. The prelude and postlude Sacrament Gem music, also presented in the "Instructor," should be well played so as to set the stage for the Sacrament Gem and for a serene and worshipful Sacrament Service, Properly played and conducted music beautifies, dignifies, and glorifies the entire service.

The Importance of Quality

The Sunday School organist and chorister should work conscientiously together to do all in their power to improve and keep the quality of our Sunday School music at the highest possible level. Approximately one half of the actual allotted time for the Sunday School worship service is devoted to music. Unless this music is of the highest possible quality, the whole service will suffer. Planning and practice are the only sure solutions to the problem of quality. Although in all of our Sunday Schools we may not have professional organists and choristers, yet, we must continuously seek for perfection in this important phase of our Sunday School work. Let us utilize the best people available for these important positions. Let us encourage those we select to plan and practice in advance. Even an amateur accompanyist, if one must be employed, can practice and learn specified hymns so as to be able to play them skillfully in the service. Moreover, by working

co-operatively together and through mutual planning, the chorister and the organist can achieve a measure of professionalism if they really so desire.

We All Participate

The chorister and the organist are not wholly responsible for the music in the Sunday School. Each of us has a responsibility and we all participate to make our music and our singing inspirational and reverential. Whether we think we can sing or not, let us try. Let us hold our hymn books high, our heads erect, chests out and participate in all of the group singing.

The teacher, too, plays an important part. Class members should be encouraged to participate in the song practice and in the group singing. Moreover, the alert teacher can find many opportunities from the hymns sung to emphasize Gospel lessons and to give background facts about hymns which will make them more meaningful and inspirational to the students. Often, hymns practiced and sung have subject matter which can be tied into the lessons themselves. These opportunities should be grasped by the teacher to emphasize a Gospel principle and to motivate action in the student's lives.

If we really care, we can achieve a high level of quality in our Sunday School music. In this important phase of our Sunday School work, it is so necessary that we care. Music truly sets the tone of our Sunday School worship and teaching service. For more reverence, for a better spirit of worship and for more effective Gospel teaching, let us make sure that we establish and maintain the highest possible quality in all phases of our Sunday School Music.

Your own history books

M AHONRI M. YOUNG, famed Utah sculptor, once said, "A country that forgets its past will never have a future worth remembering." And in Alma 37:2, 12 we read, "And I also command you that ye keep a record of this people ... and keep all these things sacred ... for it is for a wise purpose that they are kept ... behold I say unto you, that by small and simple things are great things brought to pass; and small means in many instances doth confound the wise ... they are preserved for a wise purpose, which purpose is known unto God; for he does counsel in wisdom over all his works, and his paths are straight, and his course is one eternal round."

Every independent, dependant, and home Primary should heed this admonition and take time this year to write its Primary story. History is being compiled in the stake, district, ward and branch record books. But the history section in the record book is just a brief narrative. There is no provision for pictures or illustrations.

It is recommended that each Primary group make their own history book and keep it for the records of the Church. This history should contain a list of the officers and teachers, their years of service, list of graduates, comparative record of enrollment. participation, and attendance,

comparative record of Children's Friend subscriptions, plus awards received. Any home Primary, and group, no matter how small, should make and keep the story of their Primary.

Your Primary story could include the following:

1. A brief statement regarding when the Primary year began, where Primary is held, when prayer meeting is held, when and where the ward or branch preparation meeting is held, the number of Latter-day Saint children enrolled, participating and attending, parent programmes, the number of boys and girls who should have graduated the number who did qualify to graduate.

2. A brief descriptive paragraph about the quality of the reverence, the Primary Family Hour, the Christmas party for officers and teachers, the Christmas programmes for the children, the Daddy-daughter party, the Lihoma Holiday, the Trail Roundup, and all other achievements, improvements, failures and successes.

Make your history book by using a large loose-leaf notebook from which pages can be added or subtracted easily. You may prefer to make a cardboard cover for loose-leaf pages held together with rings. The cover could be covered and decorated as you desire.

The history book should include:

- 1. A blank page for protection of the first page.
- A page listing the names of those who have compiled the history book.
- Items for which you may need to do research such as names of presidency and the years they served.
- 4. A picture of the meeting place in the centre of the page with the pictures of all the past presidents, their names, and the years they served as presidents surrounding it.
- A picture of the current meeting place if it is different from the original meeting place.
- A divider page to indicate a complete year. A page should be tabbed for each year and should precede the year's record.
- 7. Contents page.
- 8. A picture and brief biography of the priesthood adviser.
- Pictures and biographies of the presidency.
- Group picture of officers and teachers.
- All appointments and releases under one president should be recorded.
- 12. A list of all graduates (pictures optional).
- 13. The Primary story-highlights of









the year.

Primary record of years of service.

At the end of the Primary year, the history books may be examined by the stake or district Primary secretary. If the book meets the standard criteria for the material it contains, each branch or group may be awarded a seal of excellence to place in their book. District or stake secretaries should use personal wisdom and prayerful consideration in judging Primary records.

January is a time of beginning, a time of year when all is new and refreshed and when we evaluate our lives and our actions and resolve to make changes and do better than ever before. This is the time to take a good look at your own Primary. This is the time to write your Primary story so that those who follow you may see the work which has been done and go forward that not one child be lost.

The illustrations with this article depict the recommended form for a history book. Use them as a guide in writing your own story. (See "Guide For Ward and Branch Primary Secretaries" for a full explanation of how to make a history book, additional pages, materials to use, how to illustrate, etc.)

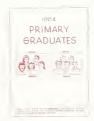






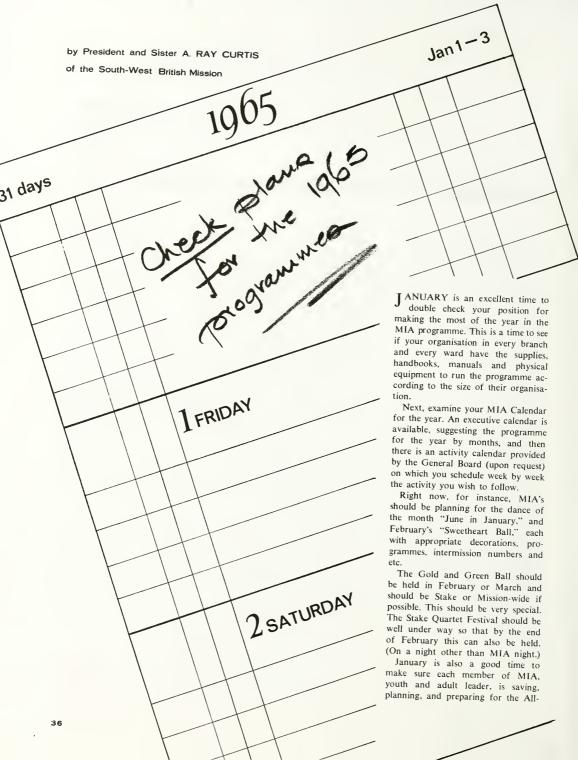












British Conference to be held in September.

The beginning of the calendar year is also a time to take stock of the leadership within your organisation. Make a list of the needs in manpower, then seek to fill vacancies. There are many trained people, without any assignment, who could help; there are others, not so well trained, that could be asked-and they should plan now, to attend one of the leadership training courses to be held this July and August. There will he three this year. They will be held in the Southwest, near Bournemouth, in the Midlands, and one in Scotland near Glasgow. They last a full week, the cost is from £8 to £10 each and over 70 per cent of those attending last year had half the cost refunded hy the local youth council.

BUT START NOW, WITH MONEY, PLANNING, AND PRE-PARATION, enthuse a group from your Ward, Branch, Stake or Mission. This will do more to help build leadership in your unit than anything else. Training will be in the fields of sports, drama, dance, music, executive, and leadership.

You can make this a happier New Year for your girls if you stop now and check their progress toward an individual award. What better way is there to see what has heen accomplished than to look at the record of the past four months. This will show clearly where each girl needs encouragement.

The success of the girls' programme depends upon the leadership ability, awareness, attitude, and follow through by the YWMIA president, age group counsellor, class leader, and girls' programme secretary. Begin this new year with hetter communication. Each leader should earn an award—set an example for the girls.

Read again the responsibilities of each officer (see The Girls' Programme pp. 36-42).

In February a letter should he sent to each home, giving information on the girl's attendance record. Printed forms can he obtained—or a similar one can he written. This communication is important, it informs all girls and their parents what progress is being made.

CLASS LEADER (Beebives, Mia Maids, Laurels)

As a class leader you have the most direct — most important — responsibility to the girls. You are hlessed to have one of the greatest opportunities to huild outstanding Latter-day Saint girls with a strong testimony. Develop in each girl an appreciation for the aims and standards in the Girl's programme. Have a class quiz on the following information. It will he fun, and the results will be surprising and helpful.

Does each girl have an individual requirement card?

Does she understand all of the requirements?

Does she have an opportunity to fill them?

Does she know what number of meet-

ings she has attended?

Does she know what requirements she

has not filled?

Does she know that a first year award is always a pre-requisite to the second year award and that it takes a full year to achieve an award? Consequently, no girl may work on two individual awards in any one year.

Does she know the difference between an individual award and a class award?

Does she know, year by year, what awards are necessary to achieve a Golden Gleaner award?

You are a successful leader if your class knows the answers to all of these questions.

REHEARSAL PERIOD

After being in use for four months, the rehearsal period has proven to he very successful. The secret of this success is in planning and preparing, well in advance, the calendared events scheduled each week. As a result of this planning, whether it be with the speech, music, drama, or dance director, the rehearsal period is beneficial and productive. Everyone who comes is there to participate in a definite event. Discipline is not a problem—confusion has been eliminated because everyone has come to learn and to receive instructions.

How fortunate we are to have this time available, especially as we begin to prepare for our first MIA British Conference.

In one hranch the rehearsal period was unscheduled, the class leader coordinated time with the music director and some girls received instructions in conducting music. Another time a group practiced songs that were sung in Sacrament Meeting the following Sunday.

Whenever possible, adapt the programme to develop more talents.

With the Beehives the entire month of January is devoted to the Sports-Camp interests, and will introduce the Camperafter Certification Programme to many girls. This programme, which takes four years, provides four levels of achievement with recognition for each level. The girl who masters all four levels of achievement will be prepared to take care of herself and others in life out-of-doors as well as increase her leadership ability.

"A Bee in your Bonnet," a musical produced on the Beehive Standards Night, should be an event a girl will always remember. The three weeks spent in preparation for this production should be well planned. Advertise it with appeal and enthusiasm.

For Mia-Maids assignments should be made this month for the "Dear to My Heart" night which is to be "Making Memories." Involve the girls in planning every aspect of this evening which will be shared with their mothers.

Stimulate interest in the Treasures of Truth project by showing a completed book, and asking what is special about this book. Encourage each girl to order a book now, then she can participate fully in the Treasure of Truth Workshop.

SAVE A SIXPENCE

Start now, at the heginning of the year, to save your sixpences for the MIA Conference to be held in September, 1965. This will he a great event one you will not want to miss. The leadership training course is also scheduled for the summer-time; plan now to meet with other MIA leaders and gain a greater understanding as well as appreciation for the Gospel.

This year we should keep the words of our Prophet, President David O. McKay, constantly hefore us:

"Just keep doing what you are doing, only do it better."

NEWS FROM THE STAKES AND MISSIONS

Central British Mission

Special efforts are being made in the Central British Mission to create interest and activity in genealogical and temple work. A recent special event was a Genealogical Convention held at Merthyr Tydfil Chapel. This commenced early Saturday evening with a film, followed by instructions on genealogical work, and a demonstration of a microfilm reader. A dance held in the evening yielded a profit of £7 which was put at the disposal of the Welsh District Genealogical Committee.

The following day, when every branch of the district met at the Merthyr Tydfil Chapel for the Sunday sessions, there were 305 in attendance. Visiting speakers were President England of the London Temple, and President Hasenburg, Genealogical Adviser to the West European Mission, who together with several local speakers, gave inspiring and instructive talks on genealogical and temple work.

This event, along with others in various parts of the Mission, contributed towards the record-breaking Mission temple visit on November 28, when almost 300 endowments were performed, including 35 own endowments. Many of the saints had travelled through the night to be there

It was a great thrill to see among those attending for the first time, young couples on the threshold of married life, families with several young children, older couples with many years of married life behind them, and an elderly sister with five of her adult children going through with her. All of these fine people had come to the House of the Lord to be sealed to their loved ones. And along with them were more than 100 saints from the Central British Mission, who recognised their opportunity and responsibility to be saviours on Mount Zion to dear ones who had passed on.

4

The Central British Mission chose "Moments to Remember" as the theme for their 1964 Youth Conference, when 274 young people and their leaders met for a wonderful three days at Southport on the Northwest coast.

Reception commenced at the Palace Hotel early on Friday afternoon, and a series of Church films was arranged for the early arrivals. By dinner at 6.30 p.m. all but the very long distance travellers had booked in, and with appetites satisfied, everyone started in earnest to prepare for the Grand March and Talent Show in the evening.

Each of the four Mission Districts developed their assigned theme for the Grand March in a remarkable manner, the colourful costumes and clever contraptions testifying to the many hours of careful preparation. Almost ninety Welsh saints gave an impressive portrayal of the story of Snow White and the Seven Dwarfs, while Northampton staged an Alice in Wonderland display, Potteries had a man-sized egg together with portable wall for Humpty Dumpty, and Worcester gave a mime presentation of the Three Bears to win the premier award. Highlight of the evening was the ceremony honouring Mission President Joy F. Dunyon and Sister Eileen Dunyon in a fitting coronation as King and Queen of the Convention. Mission Board members and Mission Office staff paid tribute in song, and the ballroom almost lost its roof when all joined the chorus and gave the hip hoorahs. A Grand Talent Show followed by hamburgers and squash rounded off an eventful first day.

Saturday started early with a 7 o'clock Testimony Meeting on the sea-front. A warm spirit and inspiring testimonies more than counteracted the keen wind, and all who participated felt well repaid for having risen at the crack of dawn. After breakfast the Arts Festival took place and contestants from the four Districts vied for placings in Speech, Music, Recitation and Drama. The high standard set gave the judges a difficult task, and the awards of Superior, Excellent and Outstanding were well merited. First places were accorded to Wales in the Junior Speech and Sacred Singing, Worcester in the Senior Speech and Modern Singing, Northampton in Senior Recitation and Drama, and to Potteries in the Junior Recitation.

The Sports Competition followed after lunch, and here Northampton showed their paces and redressed the balance with some fine wins. Cheer leaders used every trick of the trade —even a big drum—and slogans, yells and clever team songs interspersed every event. Despite the blustery wind, everyone agreed it had been a great event, topped off by exciting tugs-of-war including one for the ladies.

Saturday evening brought more wonderful moments to remember with a Banquet, after which President Dunyon presented Awards gained to date. The only remaining competition was the Formation Dancing, and this was effectively given as a floor show during the Gold and Green Ball which followed the banquet. Wales, Potteries, Northampton and Worcester all put on very fine displays, which had obviously taken many hours of hard rehearsal. Wales, with suberb timing and rythm carried off the premier award, and in so doing clinched their claim to the 1964 Convention Trophy.

An inspirational Youth Conference session was held on Sunday morning, and the testimonies borne by the young people were outstanding, each District being represented. Inspiring talks were given by President and Sister Dunyon, and also by President Ralph Pulman of the Welsh District. President Derek A. Cuthbert, Mission First Counsellor, conducted the programme and presented the trophy to President Pulman, and his District M1A Leaders, Dennis Wilshire and Frieda Jones, Wales being the overall winner of the festival competitions.

Leicester Stake

When Lady Graham, of Wiverton Hall, opened the Nottingham Ward's Relief Society Christmas Bazaar, she asked if she could call all those present "brothers and sisters." "It sounds so nice," she said, "and it is lovely to have so many brothers and sisters."

Lady Graham was welcomed at the new Nottingham Chapel by Brother and Sister Clive Payne, and taken on a tour of the building. She was full of praise for the chapel and cultural hall, and she congratulated the ward on its fine bazaar display. Before she left, Lady Graham was presented with a bouquet of flowers by Elaine Storer, daughter of the Leicester Stake Patriarch.

North-East British

The Hull Fair, which is reported to be the third largest fair in the British Isles, was the venue for a display of Church material and beliefs put on by the missionaries of the North-East British Mission.

Approximately 350,000 people attended the fair during the seven days that it was open to the public. Elders Don Lee Hammond and Jimmy Lerey Chatterley, and members of the East and West Hull Districts prepared the exhibits, which illustrated the teachings and beliefs of the Church of Jesus Christ.

Some of the subjects were the Church's declaration that Jesus is the Christ and is the Saviour of the world the restoration of the Gospel through the Prophet Joseph Smith, the importance of living prophets, the Articles of Faith, the Book of Mormon and the present expansion of the Church in the world today.

The crowds were drawn to the exhibition by the inspiring setting of a sixteen-foot chapel front and spire and a 15 ft. long oil reproduction of the Worlds Fair mural — "Man's Search for Happiness."

Those who visited the exhibition were first shown slides of the New York World's Fair, and then given a short lecture on the history of the Church.

The largest and most impressive display was the stand portraying the Holy Scriptures, which emphasised the Book of Mormon. Reproductions of Friberg paintings were used and the stand was dominated by a huge oil reproduction of Friberg's "Christ descending to the Nephites."

What was the result of this exhibition?

Many of the local missionaries and leaders asked well over 100 Golden Questions on each of the seven evenings. One of the local missiona-

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ries exclaimed after one evening at the exhibition, "I have five appointments to teach discussions this week. Now I'm so busy I don't know what to do."

Some 83 good referrals were obtained from the week, and this didn't include those received by the local missionaries. A conservative estimate of the numbers who visited the exhibition were put at between 3.500 and 4.000.



The Hull District of the North-East British Mission has been reorganised following the emigration of the District President, Gerald Aubrey. His 1st Counsellor, James E. Holmes, was sustained as the new District President at the District Conference.



Scarborough Saints spent a weekend in London recently, primarily for a visit to the London Temple for endowment and baptismal sessions. Their first stop, however, was the Hyde Park Chapel — opposite the Science Museum in Exhibition Road in London's Kensington. There they were taken on a conducted tour of the building. Afterwards they travelled on down to the Temple.

In the evening, part of the party returned to the Hyde Park Chapel for a social, while some of the young girls went on a tour of London's sights. On the Sunday morning, a few of them attended Sunday School, again at Hyde Park Chapel.

South-West British

The Cornwall District Relief Society held their first joint bazaar at Redruth, and combined with it a district social and an abbreviated district leadership meeting. The evening was rounded off with a film show.



The new chapel at Downend in Bristol was officially opened at services in November, with President Cecil Kelly taking over the keys of the building. President A. Ray Curtis, president of the South-West British Mission, was one of the main speakers at the opening services.

GENEALOGY

Research for Beginners

CONTINUED FROM PAGE 27

POSSIBLE RECORDS which might he available to us.

Wilford Woodruff in the dedicatory prayer of the Salt Lake Temple, said: "... that the records of the Temple may be made perfect, and without omission and errors."

Although records in many countries vary greatly, I would like to divide research in two distinct categories.

The first group of research may he classified as a more personal research, which could be done with probably less thorough preparation and most likely will pertain to the more recent years. Sometimes, however, this research might be just as hard as the second category and might even need

more preparation than the second category.

The preliminary steps in research can be sub-divided as follows:

- 1. Research in the home.
- 2. Research from home sources.
- Research through the help of Ward or Branch clerks.
- Research through relatives and close associates.
- 5. Correspondence with relatives.

The second research is started as a rule when all the above sources have failed to give you the wanted information, or when you have to go beyond the era when information can he supplied at home, hy hranch or ward clerks, hy relatives or associates. We may then be able to do research through:

- 1. Public Libraries.
- Church records and cemetery records.
- 3. Historical Societies.

- 4. Lodges.
- 5. Social groups.
- 6. Military organisations.7. Newspapers and Directories.
- 8. Railroad and shipping records.
- 9. Census.
- 10. Land records,

Undouhtedly, there are various other sources available, but they would vary from country to country and it would be impossible to discuss them in detail. May we suggest that you contact the home teachers, who should encourage Genealogical work, and present them with your challenge. They will either help you — if they are able to do so—or they will make a report on your problem to their Quorum leader, who will see to it that you get the special help in your Genealogical research problem.

Next month, I will go into the various steps of research in greater detail.

RELIEF SOCIETY

. . moments of beautiful gold'

CONTINUED FROM PAGE 30

teachers for the following years' lesson work.

August:

Plan opening social—appoint committees.

Under supervision of the Priesthood, appoint the teachers for the coming year.

September:

Hold stake or mission seminar.

Review visiting teacher districts.

Appoint new visiting teachers where needed.

Hold opening Relief Society social
—invite all women of branch or
ward.

October:

Send nurses' survey report to General Board.

Start regular Relief Society lessons.

Collect dues.

Plan Christmas hazaar.

November:

Plan Christmas party.

All dues should he collected by the

Check magazine subscriptions. Leadership meeting.

Possible stake or mission conference.

December:

Prepare annual report. Prepare magazine report. Hold Christmas party. Hold Christmas bazaar.

As another essential part of your planning, you should make sure you have the necessary Relief Society tools for a smooth running organisation. These are: Relief Society Magazines, lesson helps, "Millennial Star," adequate number of song books, hand books, record hooks, visiting teacher report books, report blanks, magazine supplies, membership cards, lesson textbooks, chalkboard or flannel hoard—the latter can be made so that it folds, the bulletins from the General Board and Central Supervisory Committee.

MOTIVATION

Motivation means encouragement. It means doing and saying those things which will inspire your associates and sisters to greater spiritual effort. This can be done by finding a genuine reason for extending a word of appreciation and commenda-

tion whenever possible. It can be done by looking for and emphasizing the good and worthwhile things your sisters do. Let us not forget that we can get almost anything done if we are careful to give credit where credit is due.

GREATER EXCELLENCE

All of us should be striving constantly for perfection. It has been said that we are perfect when we are doing everything we can to hecome perfect. Let us make sure our Relief Society organisations, our procedures, and our meetings are as nearly perfect as we can make them. We can improve our Relief Society meetings if we are determined to do so.

The new year is an excellent time to take stock and make prayerful resolutions to make our Relief Societies measure up to the goals the Prophet Joseph Smith set for us. Let us have the type of Relief Societies our Father in Heaven expects us to have. If we do so, when this new year draws to a close, we will be able to look hack and to count mostly "moments of heautiful gold."*

* Adapted from a poem by Mary O'Connor.



A CLOSING THOUGHT

Father, I thank Thee for this New Book You have placed in my hands. Its pages are so white and spotless that, almost, I am afraid.

When the last page is written and the book is closed in the last hour, I am wondering what will its pages show!

I am not asking, Lord, for glaring headlines and a record of pomp and glory; I am not asking this New Year for opportunities to do big things; but I am asking that every page may be full of tracings so delicate that one fails to see the design, and catches only the significance of the deed.

I am asking that when the tracings are deciphered, they will reveal such common things as the reflection of a child's smile, the dropping of a tear, the giving of a cup of cold water, the visit to the needy, a kindly word I was not too busy to say, the letter I found time to write after a weary day, and the word of encouragement spoken.

Fill my pages with the little homely things of love, and in the last hour give me the satisfaction of a year spent in useful living.

A Prayer for the New Year

by BEULAH G. SQUIRES





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CROSSLEY



A Great and Noble Man

Latter-day Saints throughout the world have joined with their neighbours these past weeks in mourning the death of Sir Winston Churchill.

As people from many lands have come in their thousands to pay their last respects in Westminster Hall and later at the graveside, so we, as Mormons, have bowed our heads and thanked God once again for the strength, inspiration and integrity of this "great and noble" statesman.

As our minds go back over the years of the Second World War; as we read again and listen again to the immortal words that lifted this nation up from the sufferings of defeat in France to the joys of victory in Berlin . . . let us, as Mormons, not forget that but for the strength, but for the honesty of this man in years gone by when Latterday Saints throughout this land of ours were being persecuted, some tarred and feathered, surrounded by the vilest of lies, attacked from the pulpits of other churches, that but for THIS man Mormons in Great Britain would have been driven into the sea and the preaching of the truth banned from these shores.

We will never forget; we will ever be grateful ... for there can be no doubt in our hearts that the hand of God rested upon this son and inspired him in his finest hours.

Millennial STAR

FEBRUARY, 1965

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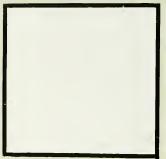
Front Cover:

The new Temple at Oakland, California.

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FROM THE PEN
OF THE
PROPHET







For time and eternity



by PRESIDENT DAVID O. McKAY This talk by the Prophet was given at the Dedication of the Oakland Temple last year.



THIS has truly been an inspirational hour. Each heart is filled, I am sure, with thanksgiving and gratitude for the opportunity of sitting here in this sacred edifice and sensing the nearness of heavenly beings. Always on occasions such as this we feel nearer to Him and to His Beloved Son than anywhere else, excepting in our private devotion and communion with the Almighty.

It is now the hour when we should unite in dedicating this Holy House to our Heavenly Father. I feel impressed to say just a few words preceding the offering of the Dedicatory Prayer.

Temples are erected for the blessing of the people through the covenants they make. Everybody who enters the Temple will make certain covenants or take upon himself or herself certain responsibilities.

One great purpose carried out by those who came into the Temple is the sealing of man and wife in the sacred bonds of matrimony. That purpose is based upon the fact that man and woman truly love each other. That means that a couple coming to the altar should be sure that there is love in each heart. It would be a terrible thing to be bound for eternity to one whom you do not love, but it is a glorious thing to be sealed for Time and Eternity to one whom you do love.

Let us ever remember that love is the divinest attribute of the human soul. God Himself is love. Our hearts are really one with Him in that eternal home, and so when a couple kneels at the altar and receives the privilege and blessing of that eternal sealing, one should be sure that love is binding those two hearts that will

now be bound by the Holy Power of the Priesthood for Time and all Eternity. Associated with that should be the realization that love must be fed; otherwise that binding, that sealing power, that covenant which is made, may not last forever. Love must be nourished! love can be starved to death just as literally as the body can be starved without daily sustenance. There is no one great protestation that anybody can make that will be sufficient to keep that love alive always. There are certain obligations taken by those who make covenants at the altar and those obligations must be manifest after they go out of the Temple. One is Kindness. There should be no unkindness manifest in the homes occupied by couples who leave the House of God.

In one of the epistles that Paul wrote, there are some statements now known throughout the Christian world as the Psalm of Love, the first of which is: "Love suffereth long and is kind." The word "suffereth" includes patience, tolerance and consideration. We can visualize homes in The Church of Jesus Christ of Latter-day Saints in the great majority of which there is kindness on both parts because there is love there—a binding love which will not be separated by death. Love suffereth long and is always kind and gentle.

Men of the Church should remember, and women of the Church should realize that kindness will foster love, and that it should be a reciprocal act. There are men of courtesy, men who think of and give special thought to their wives, and wives who consider their husbands. Paul, in that same epistle, says, "Love seeketh not her own," but the welfare and happiness

of others. And another line in that same epistle says, "Love believeth all things." If that love is fed daily and monthly and yearly throughout a lifetime, the husband's attention will not be drawn to somebody else, because there is trust in that binding power of the Priesthood, neither will there be attraction or indulgence in any other way, because love trusts, "believeth all things," and there must be foundation and cause for that trust the husband has in the wife, and the trust which the wife has in her husband.

Mormonism, the principal element of it, is the application of religion to daily life. That is what you members have done in participating in the erecting of this edifice; what the Church has done, bringing into the homes of the membership of the Church those elements which will make for happiness and peace here and now, and that is just what it will do. Our young people should be taught to choose mates who will feed, nourish, perpetuate that bond which brings them to the altar here in this Temple - Love. If your spirit lives after death, as it does, then that attribute of love will persist also, just as sympathy, just as reverence, and every other virtue that you have will persist.

What is the other obligation? It is the lesson of eternal life—the Immortality of the Soul.

The Apostle Paul asked this of the Corinthians: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (I Corinthians 15:29), an eternal question asked two thousand years ago, and unanswered today by any of the

churches except The Church of Jesus Christ of Latter-day Saints. Half the priests are trying to answer it and writing articles in answer to it, but the answer to that question is found in this House which you have built.

A Chinese student was graduated from one of our leading colleges in the United States. He was returning to his native land; and while on the ship crossing the Pacific, he entered into conversation with a Protestant minister who rightfully explained that only through the name of Jesus Christ will mankind be saved, and that is why he was going over to the Chinese nation to preach Jesus Christ and Him crucified. The Chinese student, imbued with his love for his parents and the family relationship, which to the Chinese is very real, listened to this minister say that only through Jesus Christ would people receive salvation, and said, "Then what about my ancestors?"-a question the whole world should ask. The minister replied, "They are lost!" Said the student, "I'll have nothing to do with a religion so unjust." So he faced the question: Either those thousands and millions who have gone before who have never heard the name of Jesus Christ will be saved differently from the rest of us who have had a chance to hear of Him, or else God is a Being showing partiality.

As love is as eternal as life, so the principles of salvation are as eternal as life, and they apply to the first person who was born in mortality just as much as they apply to you and me here. That is just. And since millions have died without baptism (as baptism and all these other principles pertain to mortality), I should think then, that these people should have an opportunity to hear that same Gospel and come through the door of baptism as you and I had to come through that door. It is not an impossible mission to our Father in Heaven, and this Temple ordinance work is one means of accomplishing it-one means of opening the door.

So those who come in this House, you and I, now have the opportunity and responsibility of trying as far as we can to reach those of our ancestors so that we may open the door for

those who await.

Jesus went to preach to the spirits in prison who were once disobedient in the days of Noah when "the ark was a preparing." That is as simple as can be, and may be understood by anybody who understands the language in which the passage is read. It means that thousands of years ago those people, men and women, died who once were disobedient in the days of Noah before the flood. Jesus preached to them while His body lay in the tomb three days, and opened the door to them, and sent men of the Priesthood to let them hear the same Gospel which you and I are now preaching. What principle is paramount in that? Why, those spirits were alive during those thousands of years. Your Loved Ones who died last week, last year, ten years ago-your mother and father, your child, your brother-are alive!

Immortality of the soul! It is a favourite theme of poets who are not members of the Church, and others throughout literature hear these words:

"Tell me not, in mournful numbers, Life is but an empty dream! For the soul is dead that slumbers, And things are not what they seem. "Life is real! Life is earnest; And the grave is not its goal; Dust thou art, to dust returnest, Was not spoken of the soul." ("A Psalm of Life," by Longfellow.)

Christ's words emphasize this eternal truth: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you ... that where I am, there ye may be also." (John 14:2-3.)

What a glorious work the members in this Oakland Temple District have done in participating in the erection of this Holy House! They have accomplished it by giving of themselves, by living above the animal plane; by rising to that spiritual plane in which we can lose ourselves for the good of others. With all my soul, I say, God bless you for what you have done!

Let me leave this thought with you this morning. Those who now take advantage of the House of God take upon themselves obligations when they kneel at the altar and each couple becomes man and wife. Furthermore, this obligation reaches out telling the world that there is no death. We do live after death strikes us; it is but a passing from one of Father's houses into another—into other rooms more glorious.

God bless you! God help us to comprehend the significance and breadth, the expansiveness, the eternal nature of the Restored Gospel of Jesus Christ, I pray in the name of Jesus Christ, Amen.



History of the Temple



PRESIDENT HUGH B. BROWN This is an extract from the talk given by Elder Brown at the Dedication of the London Temple in September 1958.

THROUGHOUT the Old Testament there are many references to the building and use of temples by the children of Israel. They were holy sanctuaries in which men holding divine authority performed sacred ordinances, rites, and ceremonies for the salvation and exaltation of those who were worthy to enter therein. Each one was literally a house of the Lord, a place to which he could come or send his messengers.

Dr. James E. Talmage advises us that the Latin word, *Templum*, was the equivalent of the Hebrew *Beth Elphim* and signified the abode of Deity. Hence it meant literally the house of the Lord.

The people of Israel were distinguished among the nations as the builders of sanctuaries to the name of the Living God. The Latter-day Saints are similarly distinguished today.

The Latter-day Saints do not build temples as monuments of commercial wealth, nor for the purpose of attracting the attention and soliciting the praise of the people who see them, and yet they have always been built of the best materials available to the builders. In the early days of the Church, when bread was scarce and clothing scant, we find the people arduously engaged in building temples, which they looked upon as edifices belonging to the Lord. Nor are they built as various sects build chapels, churches, cathedrals, or synagogues. We built the equivalent of these in our meetinghouses and tabernacles and places of worship. But temples are not used for general or congregational services

But for a moment let us go back and consider briefly the history of temple building and note how in various ages God has placed the stamp of his approval upon the sacrifice of his people and has accepted the temples as sanctuaries and sanctified them by his Holy Spirit and his presence.

When the children of Israel were released from the bondage of the Egyptians through the power of God, exercised through Moses, and when they had escaped from the environment of the Egyptian idolatry, they were required to prepare a sanctuary in and radiating from which the pre-

sence and Spirit of Jehovah was manifest.

Though this early tabernacle was but a tent, we are told it was made of the best, the most prized, and the most costly materials the people possessed. It became the nation's offering unto the Lord and its construction was prescribed in minutest detail, both as to design and material. (Quoted from *The House of the Lord* by Talmage.)

Among the most sacred appurtenances of the tabernacle was the Arc of the Covenant. It was a casket or chest made of the best wood available, lined and overlaid with pure gold and provided with four rings of gold to receive the rods or poles used in carrying the Arc during travel. The Arc contained certain objects of sacred import, such as the golden pot of manna, preserved as a remembrance, and to this were afterwards added Aaron's rod that had budded and the tablets of stone inscribed by the hand of God.

After forty years of wandering in the wilderness, the children of Israel possessed Canaan, and there their tabernacle was taken to Shiloh, and the various tribes came to the tabernacle to receive the word of the Lord. Later it was taken to the City of Dayid, or Zion.

David desired and had planned to build a house unto the Lord, or a temple. He felt it was not fitting that he himself should dwell in a palace of cedar, while the sanctuary of God was but a tent, but Nathan, the prophet, was inspired of the Lord to decline his offer and to tell him that it was not acceptable unto the Lord. Herein we learn the great truth that it is not enough that the gift be appropriate, but the giver must also be worthy.

While David was not permitted to build the temple because of his sin, he was permitted to gather materials for the house of the Lord, and his son, Solomon, was to build it. This he did in due course. With all the wealth and service at his command it took him seven and one half years to erect the great edifice. We are told that scores of thousands were employed in its construction and that every department was in charge of

a master craftsman. The erection of the temple of Solomon is looked upon as a great event in world history. It was finished about 1005 B.C. and is known as one of the most remarkable buildings in history. The dedicatory service lasted seven days, and the tabernacle and sacred Arc of the Covenant were brought into the temple, the Arc deposited in an inner sanctuary, the most Holy Place.

This temple of Solomon, which held such glorious pre-eminence, was to stand for a short time only. Within thirty-four years it began to decline, and, through desecration, was finally ruined. The people were divided into factions and sects and parties and creeds, and Jehovah withdrew his protective presence from the temple and the Egyptians were again permitted to oppress Israel. The king of Egypt took away the treasures from the house of the Lord, and the desecration continued through centuries. Part of the gold and silver were taken from the temple and given as a present to pagan kings. The altar and the font were removed, and Nebuchadnezzar, King of Babylon, completed the despoiling of the temple.

The Israelites were divided into two kingdoms, Israel and Judah, and they were at enmity with each other. They were adulterous and wicked, and the Lord rejected their sanctuary as well as them.

When under the friendly rule of Cyrus the Jews were permitted to return to Jerusalem, they again reared a temple in accordance with their faith. This was known as the temple of Zerubbabel. This temple was finished in 515 B.C. While it was not equal to Solomon's temple, it was the best they could build under the circumstances.

But this temple, too, was permitted to go into decay and ruin during the succeeding five centuries and, shortly before the birth of Christ, Herod, King of Judea, commenced its reconstruction. Christ recognized the temple and acknowledged the sanctity of its precincts as is evident from the action he took against the money changers therein. The Saviour looked upon it as the house of the Lord, and when he was crucified the veil



of the temple was rent and, pursuant to prophecy, in the year 70 A.D. the temple was utterly destroyed by fire when the Romans captured Jerusalem under Titus. The temple had, by this time, come to be known as the Temple of Herod. It was the last temple built in the Eastern Hemisphere.

The Book of Mormon tells us of temples having been built on the American continent, and when Christ appeared to the people in America, they had assembled in and about the temple.

Today there are many churches and cathedrals, some dedicated to Peter, to Paul, to James, to John, the Magdalene, and the Virgin. This temple in which we stand (the London Temple), and other temples built in this dispensation, were built by the authority of and in the Name and to the honour of Jesus the Christ.

It should be noted that authority to speak and act in the name of God is essential to temple ordinances, they are void without that sacred authority. This was given by divine revelation and manifestation to Joseph Smith, the Prophet, who was first visited by the Father and the Son and later by other heavenly beings who bestowed upon him the Holy Priesthood and opened the door and restored the keys, not only of the ministering of angels, but of turning the hearts of the fathers to the children and the children to their fathers.

The Church was organized in 1830, and three years later the Lord directed the Prophet (D. & C. 95), to build a temple. In spite of their dire poverty and unrelenting persecution, this commandment was carried out, and in 1836 the first temple of

modern times was dedicated in Kirtland, Ohio, and in it some of the greatest manifestations of all time were witnessed, where heavenly beings appeared in the sacred precincts, and the Lord himself was seen and heard.

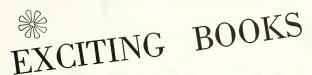
The Saints were driven from state to state, Missouri, Iowa, and Illinois and finally Nauvoo became the central seat. Shortly after settling there the authorities again heard the voice of revelation, and the people were commanded to build a house sacred to the name of the Lord. The cornerstone of the Nauvoo Temple was laid April 6, 1841, and the capstone placed in position March 24, 1845, each event celebrated by solemn assembly and sacred service.

The people knew at the time that they would be forced to flee again, and the leaders were aware that they would have to abandon their temple soon after its completion, but they laboured on with might and diligence, and it was dedicated April 30, 1846.

When the Mormon people were driven from Nauvoo, they made the memorable trek across the plains, and on the 24th of July, 1847, they entered the valley of the Great Salt Lake. Four days later Brigham Young, the then prophet and leader, dedicated a site in the sagebrush wastes and, striking the arid ground, with his staff, proclaimed, "Here will be the temple of our God." The site was dedicated in 1853 in a sacred service. This magnificent edifice was forty years in building and was dedicated in 1893. Since then other temples have been built and still others are contemplated. This London Temple is the second one in Europe. In addition to those in the United States and Canada, there is one in Hawaii and one in New Zealand.

It is altogether fitting that temples should be built in England and in Switzerland, and later no doubt others will be built in Europe for the people of these countries who have given so many valiant ones to modern Israel, the countries in which there are so many of the tribe of Joseph through Ephraim and Manesseh may have temples near at hand where they can perform their work for the living and the dead.

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Purpose of the Temple

A S you have visited temples erected by The Church of Jesus Christ of Latter-day Saints or as you have seen photographs of them, have you ever wondered why such edifices are built?

These temples are different from all other buildings in the world. Beautiful structures have been erected by other peoples, of course, and some of them have been called temples, but none have either the purpose or the functions of the Mormon temples.

Why do Latter-day Saints build these temples? How are they used? Are they for worshipping assemblies or for ritualistic purposes? Just what takes place in them? Why have the Latter-day Saints made such investments in time, effort and money in such projects as these?

For more than a century they have carried on the work of temple building. It began with the Prophet Joseph Smith who erected two of these buildings and projected two more, all in the Middle-Western part of the United States.

On coming west, the Latter-day Saints continued this work, and within a few years of their arrival completed four temples in Utah. Since that time they have built others in Idaho, Arizona, Los Angeles, Alberta, Canada; Hawaii, Switzerland, England, New Zealand and now in Oakland.

Anciently, to obtain the saving blessings of the Lord, it was necessary for an individual to do two things:

- (1) Live the righteous life described in the commandments of the Lord, and
 - (2) Participate in the saving ordi-

by President MARK E. PETERSEN

Elder Petersen is a member of the Quorum of the Twelve Apostles and is presently serving as President of the West European Mission.



nances administered by the Lord's truly authorized servants.

Although some of these ordinances could be performed wherever the people found themselves, others were so sacred that the Lord required that they be performed in a specially built edifice, such as the tabernacle or temple, as at first, or the great temple which replaced it.

There the priesthood ministered in solemn rites. Not everyone could enter, only those of proven worthiness. Unauthorized officiators suffered the wrath of God. The holy ordinances were never fully known to the world at large; they were too sacred, but the chosen and faithful participated in all solemnity.

Temples built in latter days are equally sacred and, therefore, they too are reserved only for the most faithful members of the Church.

But what goes on in a temple? Naturally there is curiosity about that which is kept from the public view.

Why is there a baptismal font in the temple? Cannot people be baptized anywhere?

The living, yes. But the font in the temple is for vicarious baptisms performed in behalf of the dead.

Baptism for the dead? Is that a Christian doctrine?

In the epistle to the Hebrews we read about the forefathers of the faithful and then the author declares "that they without us should not be made perfect," showing that there is a definite relationship between the salvation of the living and the dead.

Many people believe in some form of vicarious work for the dead, and burn candles and say prayers in their behalf.

The atonement of the Christ himself was a vicarious work. He died for us, that we might live. His suffering atoned for our sins. His was a vicarious sacrifice. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." "He was wounded for our transgressions and by his stripes we are healed." He gave his life as a ransom for us, a vicarious offering. His blood cleanses us of all sin. By his being slain he redeemed us.

Vicarious work for the dead is a

Biblical and a Christian doctrine. If men are to participate in it they should determine what kind of service is acceptable to God. Obviously every form devised by man could not be approved. To arrive at an answer to this question, we should ask ourselves what is required to save a living person and then inquire if the Lord sets up something different to save the dead.

What does the Bible say may be done by the living to help save the dead? Is it the burning of candles? Is it the saying of prayers? Is it bringing food to the tomb as in the Orient, or equipment for travel, or implements of war?

People who die without having been taught the Gospel may yet be saved in the presence of God. This is made clear in the scripture. But how? That is the question.

Jesus preached to the dead. The Apostle Peter taught this in his day, saying that after the death of the Saviour, and while His body lay in the tomb, the Lord, as a spirit, went to the realm of the dead and there preached to the spirits of the people who had previously lived on the earth.

Then he gives us the reason for this preaching: "For this cause was the gospel preached also to them that are dead, that they might be judged according to the men in the flesh, but live according to God in the spirit."

These remarkable passages then make it known:

- That Jesus was a personage of both spirit and flesh, like all of us.
 - (2) That when Jesus went to the



realm of the dead he was still himself, an individual, the humble "Carpenter from Nazareth," although a spirit divested of his body of flesh and bones which had been crucified.

- (3) That the dead—even those who died in the flood—also were intelligent persons, still individuals, although spirits like Jesus himself.
- (4) That these dead were so much in possession of their reason and their faculties that they could hear the Gospel like men in the flesh although they lived in a world of spirits, and that they were alive and alert and could use discretion in accepting or rejecting the teachings of Christ.
- (5) That Jesus taught them the Gospel, which was their opportunity for salvation.
- (6) That having heard the Gospel, they might accept it or reject it and thus be "judged according to men in the flesh." If they did accept it they could then "live according to God in the spirit" just as the scripture indicated.

Now, what are the requirements made by the Gospel for the salvation of living persons?

They must "live according to God" while they are in the flesh, conforming to both the laws and the ordinances of salvation including, for example, such ordinances as baptism in water.

Is baptism that necessary?

Jesus considered it so and was baptized Himself in order "to fulfill all righteousness." Can mankind do less than He?

Jesus' disciples baptized even more than did John the Baptist. And it was Jesus who taught, "He that believeth and is baptised shall be saved," making baptism as essential to salvation as faith itself. Then can we ignore baptism?

If baptism is so essential for the salvation of the living, is it less essential for the salvation of the dead? Can we reasonably suppose that some other rite would replace baptism, such for instance as burning candles or saying prayers?

But how can the dead receive baptism? History teaches that the early Christians baptized living persons in behalf of their dead. It was a customary practice. It was so in Paul's day. In fact he used this early Christian practice as evidence of the resurrection of the dead. To those who had doubted the resurrection he said, 'Else what shall they do which are baptized for the dead? If the dead rise not at all, why then are they baptized for the dead?'

This then is the real Christian doctrine of salvation for the dead. The same ordinance which was used for the living was used also for the dead. Nothing new was introduced. God did not require one thing for the dead and a different thing for the living. He treated them all alike and could therefore in all consistency judge the dead according to men in the flesh as Peter said, even while they lived in the spirit world.

Inasmuch as the Gospel was preached to the dead, its ordinances were made available in their behalf.

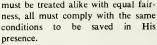
Since baptism was an ordinance requiring immersion in water for all, whether living or dead, and since there was no way in which to baptize the dead personnally, living people were properly baptized for and in behalf of the dead.

As part of the restoration of the Gospel in these last days, the Lord revealed this doctrine and practice to the Prophet Joseph Smith, and commanded him to build temples in which these rites could be carried on.

Thus was instituted one of the most important of all Christian practices, one which had been ignored and forgotten since the days of Peter and Paul, yet which was essential and fundamental in God's plan to save His children.

Without it how could He save them? All were alike to Him and all

them? All were alike to Him and all



The Saviour Himself declared that He was God of both the living and the dead, "for all live unto him," showing that He regards them all in the same light.

So baptism of the living on behalf of the dead became a regular practice in modern times, just as was the case anciently.

But there are other things of great interest in these temples in addition to the baptismal work for the dead. One of the busiest places is what is known as the sealing room. There are usually five or six of these rooms in each temple to accommodate the many people who use them. They represent in a way what some regard as the most basic principle in the Gospel of Christ.

To better understand this doctrine let us first point out that family life is of the greatest importance to the Latter-day Saints. Families are regarded as having everlasting significance. Husbands and wives marry for eternity, not merely until death brings an end to their union.

When children are born to such couples, they form a part of a family circle which is to be projected on through death and the resurrection into life eternal. As happy, loving individuals they may take with them into immortality all the virtues and blessings of a good home since family life becomes a part of our heavenly existence.

It is the doctrine of the Latter-day Saints that marriage never was intended by the Lord to be some tem-



porary arrangement for mortal life alone. Marriage was instituted before mortality. It will continue beyond mortality for worthy persons, if solemnized for that purpose by the power of God.

The first marriage was that of Adam and Eve. It took place while they lived in the garden of Eden when as yet there was neither mortality nor death. It was performed also by the eternal power of God upon which death can place no limitations.

As Adam and Eve afterward disobeyed the Lord their transgression brought a change in their physical condition which permitted death. In other words, they became mortal. But since their marriage preceded death, and was solemnized by the power of God, it also survived death. It was an eternal union.

May other people have an eternal marriage even as did Adam and Eve? They may if their ceremony is performed by the everlasting power of God. Naturally marriages which are "until death do you part" are but temporary arrangements and end with death. It will be recognized, of course, that persons who perform marriages until death parts the couple have authority extending only that far. They do not have the power to marry for eternity. But there is in existence among men a power which can bind couples together for eternity. Do you recall that before the ascension of Jesus He gave to the apostles power that whatsoever they should bind or seal on earth should be bound and sealed in heaven?

Did the apostles ever exercise those powers? Everything they did by the authority of their priesthood had eternal significance. Even when a man was baptized, for instance, he received an eternal blessing. Will anyone say that baptism refers to mortality alone? Was not baptism essential to our salvation in the presence of God? Is not that salvation a matter which pertains to eternity?

Then those divinely authorized and ordained apostles performed acts on earth which were binding in heaven. This meant that the acts which they performed on earth will have effect upon individuals not only in this life but also in God's heavenly kingdom



after they are dead.

It was part of the Lord's plan; otherwise why did He give the apostles power to bind in heaven as well as upon earth?

The significance of this point is emphasized still further as we reflect again upon the principle of vicarious baptism for the dead. It will be remembered that Peter said the Gospel was given to the dead that they might live according to God in the spirit world and yet be judged according to men in the flesh.

Baptism for the dead was provided to help close the gap between "living according to God" in the spirit world and being subject to the standards set up for men in the flesh. Living and dead were placed on an equal basis as far as salvation was concerned but to do so required a type of priesthood authority which was recognized both in this life and in the life to come. Hence the need of apostles being clothed with this power to bind or seal both for here and hereafter.

As this principle pertains to baptism so it applies to marriages. Marriage is ordained of God. The Almighty Himself performed the first marriage, as we have said, before there was such a condition as mortality. It was He who gave the woman Eve to the man Adam, and then commanded them to multiply and replenish the earth.

In performing this first marriage, of course, the Lord exercised His own eternal powers but He afterward gave to His ordained apostles a portion of that same power so that they could perform acts which would have eternal continuity also.

It is admitted that this eternal power made the benefits of baptism everlasting. Is there any reason why the same power could not give eternal permanence to marriage which was instituted by the same being who also instituted baptism?

It should and it does. Husbands and wives may be bound together for time and all eternity by the power of the priesthood and in the same manner children are bound eternally to their parents. Families thus may be held together forever. Loving husbands and wives need not end their



happy relationship at death. Neither need children be forever orphaned.

Just as baptism may bring them into the presence of God so may this sealing or binding ordinance of marriage preserve them there as a family unit.

Could heaven really be complete to any of us if we were deprived of our loved ones, if the most sacred and endearing ties in life were severed?

God is love. He preserves love. Our family relationships are built upon love. He who established such ties will preserve them in His king-

So our temples have in them sealing rooms, so called because of the sealing or binding ordinances performed in them. Within their sacred walls bride and groom kneel at the altar and are sealed or bound in the holy order of matrimony for all eternity. Parents not previously sealed may bring their children to these rooms. that the family may be bound together for eternity by the powers of the Holy Priesthood.

But what of the families who are dead? May husbands and wives who have departed this life be brought together again even though death has broken their marriage bonds? May marriages which were performed "until death should them part" be renewed on some eternal and everlasting basis? May dead children in some way be given back to their parents who are also dead so that families may be united again in the hereafter?

The power which binds on earth and in heaven is effective both in this life and in the life to come. It provides the necessary ordinances for the living and the dead. As it extends the redeeming power of baptism to those who live "according to God in the spirit" so it provides the sealing ordinances of marriage for the dead also, the living officiating in behalf of their departed loved ones.

Who may perform these vicarious works? May anyone participate?

Again, the Lord's house is a house of order. There is no confusion with God. That all might be done in order. it is ordained that every man and woman may perform this labour of love for their own departed relatives.

But how can this be done? Let us ask in reply, who knows the dead better than the blood relatives of the dead? Who has a greater interest in them? Who is more anxious to assist them?

But how can this assistance be given? By every family preparing its own genealogies to provide the identification needed to perform the ordinances for the dead. Properly performed ordinances for properly identified persons are acceptable to the Lord. He provides that all such work be done in a house especially built for that purpose. Such houses are called temples.

Why do Latter-day Saints build temples? That in them they may receive those sealing blessings for themselves and perform for their kindred the vicarious baptisms and sealings which will permit them in the words of Peter to "live according to God in the spirit" and vet be judged according to the opportunities and standards of men in the flesh.

ILLUSTRATIONS

The Temples illustrated in this issue are:

Page 42.—Salt Lake, Oakland; St. George, Switzerland.

Page 44.--Manti.

Page 45.—Canadian.

Page 46.-Los Angeles.

Page 48.—New Zealand.

Page 49.—Arizona.

Page 50.-Logan, I d a h o Falls.

Page 51.—Hawiian.

Page 52.—London.



London Temple Report

by G. EUGENE ENGLAND, who is the President of the London Temple. This report also explains his programme for 1965.

N the dedicatory prayer of the London Temple, President David O. McKay referred to the predictions of modern prophets, saying that "Temples would be erected in America, in Europe and elsewhere; and that all the descendants of Shem, Ham and Japeth, who received not the Gospel in the flesh, must be officiated for in the Temples of God before the Saviour can present the Kingdom to the Father, saying, 'It is finished'." In fulfillment of this prophecy, the second temple in Europe, the London Temple, was dedicated on September 7, 1958, and work commenced for the living and for the dead. Since that day, 3,354 members have received their own endowments, 45,265 endowments have been performed for the dead and 128,460 other ordinances - ordinations, baptisms and sealings for the dead-have been performed.

President Selvoy J. Boyer and his wife, Gladys Boyer, were chosen by President David O. McKay to preside in this temple. Before the dedication President and Sister ElRay L. Christiansen, then President and Matron of the Salt Lake Temple, and President and Sister Boyer, spent weeks preparing the temple and training workers to be ready for the beginning of ordinances here. For six years, from the day of the dedication until August 1964, President and Sister Boyer served faithfully and well in this temple.

Progress is shown by the ever increasing numbers of endowments for the living and the dead. The goodness and faithfulness of the members of the London Temple district, the missionaries and the Mission Presidents and their wives, is recognized in the accomplishment of this great work. As it is God's work and glory to bring to pass the immortality and the eternal life of man; certainly then, those engaged in this most important service are truly "Saviours on Mount

Zion."

If I understand the 84th Section of the Doctrine and Covenants correctly, only those who receive these endowments and sealings fully comply with the oath and covenant of the Holy Priesthood; and by being obedient to these covenants, they will eventually receive the fulness of the Father's Kingdom, A warning is given in this section, "Woe unto those who come not unto this Priesthood" (covenant); also we read, "Whoso breaketh this covenant after he hath received it and altogether turneth therefrom, shall not have forgiveness of sins in this world or in the world to come."

It is our desire, in the administration of this temple, to endeavour to carry out the will of our Father in Heaven: and we pray continually for inspiration to be able to do this. Following the procedures of other temples, regular times have been planned for sessions during the week -or Monday, Wednesday and Friday evenings - to accommodate members locally and those who visit the temple from distant lands. Three sessions have been scheduled for Saturdaythe day when most of our saints come to the temple. Many stay Friday night, at a local church-owned hostel and enjoy coming for the 8 a.m. and the 10 a.m. sessions. Others arrive in time for the 10 a.m. and stay for the 1.30 p.m. session. Some take advantage of the opportunity and attend all three sessions. They then return to their homes satisfied with a feeling of accomplishment for the sacrifice necessary to get to the temple. On a number of occasions people, staying over the weekend, have asked for a Saturday night session. Each mission office and each stake, district, ward and branch leader should know this schedule so he or she can instruct the members. Visitors are genuinely disappointed when they come this distance and have been misinformed about the sessions.

Our hearts have rejoiced with the goodly number coming for their own endowments. We try to make this a memorable day for them, as with their children they receive these great blessings. It is impressed upon their minds and hearts that this is a teaching process for this life, leading toward perfection and life hereafter with our Father in Heaven, Recently sixteen wonderful families, with a total of twenty-seven children, were sealed, plus five others for their own endowments, making a total of thirtyseven. This was a most wonderful day in the London Temple.

The West European Mission plan to have each missionary spend one day in the temple, has been an outstanding experience for them as expressed by their testimonies and letters. The general plan has been for two, three or four endowment sessions, depending upon the time of their arrival; with a testimony and instruction meeting in the temple.

I quote from one Mission President, "I surely sensed the spirit of the Lord distil upon them as they covenanted with him in that magnificent, incomparable learning process."

From a missionary: "It was indeed a thrill to sit again in the House of the Lord and ponder upon the knowledge and wisdom that we receive therein. I have grown to love temple work so very much since coming on my mission; and I truly hope the day will come when I will be able to dedicate more of my time and energy in doing this work. The missionary work that we are engaged in is clearer in my mind after returning from each and every session; and the importance of enduring to the end has a greater significance for me."

A new plan is going forward to increase the number of female endowments in the London Temple. This has been asked of us, by the Genealogical Society, in order to balance the greater number of male endowments; and make it possible to get the families together for their sealings. Mission and Stake Presidents and Relief Society Presidencies are co-operating by planning excursions, of from forty to sixty women, to stay at "Edenbrook" and attend as many sessions each day as they feel able to do. The women of Ireland came for four days in October and accomplished 539 endowments. Leicester Stake Relief Society women came in December and have 74 endowments to their credit.

Sacrifice brings forth the blessings of heaven. Surely our Father in Heaven will pour out his love upon these faithful sisters who leave their children in the care of others, and use their savings to come here to serve their departed sisters.

Sister England and I, and all the brethren and sisters of the temple staff, greatly enjoy the friendliness and the expressions of gratitude and happiness of those who come to the London Temple. It is our prayer that the members of the church everywhere will have an increased desire to put forth even greater effort toward the consummation of the purposes for which the temples are built.

Dr. John A. Widtsoe says: "The endowment given to members of the church in the temples are essentially courses of instruction relative to mans existence before he came on this earth—the history." To make this large story clear and impressive to all who partake of it, every educational device, so far known to man is employed, and it is possible that nowhere outside the temple, is a more correct pedogogy employed. Every sense of man is appealed to in order to make the meaning of the gospel clear, from beginning to end.



What's missing in the BOAC VC10

Annoying things like noise. Exasperating things like cramped seats and wayward air-conditioning. In the BOAC VC10 these have been replaced by quietness and spaciousness and sheer luxurious comfort. Everything you've always wanted an airliner to have the BOAC VC10 has. Already the brilliantly successful Standard BOAC VC10 flies throughout Africa and the East. From April 1st the Super BOAC VC10 will start regular flights to the USA.

TRIUMPHANTLY SWIFT, SILENT, SERENE THE BOAC VC

Surgeon called as new SWBM President

A SALT LAKE CITY physician and surgeon, Dr. Ray H. Barton Jr., has taken over as president of the Southwest British Mission.

He has succeeded Pres. A Ray Curtis, who has served since 1962. Headquarters of the mission are in Bristol. Dr. Barton arrived there on Feb. 1.

Dr. Barton has served in the Church as a high counsellor, as a member of two Sunday School superintendencies and as choir director in two wards. He is presently priests' quorum adviser in Yelecrest Ward, Bonneville Stake.

He is an Eagle Scout and fulfilled a call to the Canadian Mission.

He was born Oct. 22, 1917, in Beaver, Utah, a son of Ray H. and Emma Jones Barton. He attended high school in Salt Lake City, the University of Utah and Temple University School of Medicine.

Since serving his internship at LDS Hospital in Salt Lake City, he has practiced medicine in Salt Lake Valley except for tours of duty in both the Navy and the Army.



Dr. Barton is medical director and a member of the board of Sylvan Life Assurance Co. He holds a private pilot's license and holds first violinist chair in the family orchestra.

Second chair is Mrs. Barton, the former Helen Grant. She and Dr.

Barton were married in the Salt Lake Temple in 1938. They have six children, all of whom play in the orchestra. The two eldest, Catherine and Grant, are married. The four younger children will accompany their parents to England.

Mrs. Barton is a member of the YWMIA General Board. She has previously served as a teacher in Sunday School and YWMIA, as ward YWMIA president, and counsellor, as a counsellor in a stake YWMIA presidency and as Junior Sunday School co-ordinator.



Above: Dr, and Mrs. Barton and four of their six children who have come with them to this country. The children are Bruce, Ann, Helen Gay and Ray. Dr. Barton has been called as the new President of the South-West British Mission.

Left: The Salt Lake Scots Bagpipe Band serenade President and Sister David O. McKay. The band members are William Connell (seated left), Reid Judd (kneeling) and standing left to right, Michael MacKay, Philip Gard, Dale Bain, Donald Baxter and Morton Murdock. Why Do Latter-day Saints place so much store by doing genealogy? Why is it that we are encouraged to spend as much of our spare time as possible seeking after our dead, visiting churchyards, peering among tombstones, seeking out church registers, haunting Somerset House? What urgency is there that makes a Mormon become engrossed in his ancestors?

GENEALOGY

In this excerpt from one of his talks, the Prophet Joseph Smith answers these questions.

THE Bible says, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.)

Now, the word turn here should be translated bind, or seal. But what is the object of this important mission? or how is it to be fulfilled? The keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as saviours on Mount Zion.

But how are they to become saviours on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations washings, anointings, ordinations and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers,

which fulfils the mission of Elijah.

The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world.

I would advise all the Saints to go with their might and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth; and if the whole Church should go to with all their might to save their dead, seal their posterity, and gather their living friends, and spend none of their time in behalf of the world, they would hardly get through before night would come, when no man can work; and my only trouble at the present time is concerning ourselves, that the Saints will be divided, broken up, and scattered, before we get our salvation secure; for there are so many fools in the world for the devil to operate upon, it gives him the advantage often-

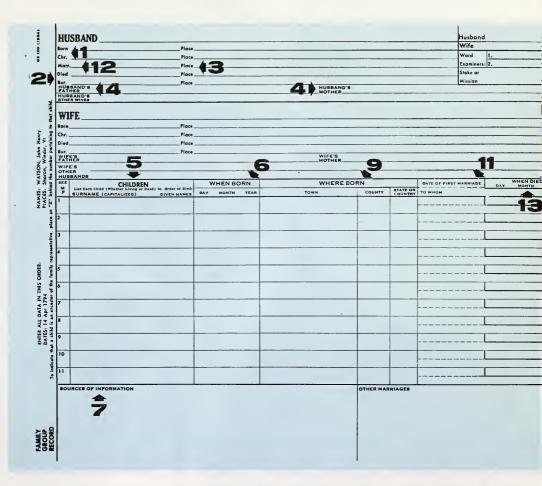
The question is frequently asked, "Can we not be saved without going

through with all those ordinances, etc?" I would answer, No, not the fulness of salvation. Jesus said, "There are many mansions in my Father's house, and I will go and prepare a place for you." House here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law, too.

But there has been a great difficulty in getting anything into the heads of this generation. It has been like splitting hemlock knots with a corn-dodger for a wedge, and a pumpkin for a beetle. Even the Saints are slow to understand.

I inve tried for a number of years to get the minds of the Saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions: they cannot stand the fire at all. How many will be able to abide a celestial law, and go through and receive their exaltation, I am unable to say, as many are called, but few are chosen.





Give complete information of when and where the person was born, using the authorized abbreviations.

Example: 16 Sep 1768.

Millside, Wigan. Lancs, Eng.

If birthdate is unknown, enter date of christening. This is christening in other churches, and does not refer to blessing date or baptism date in our Church.

Enter full details of date and place of death, using the authorized abbreviations.

> Example: 2 Dec 1854. St. John's, Bris-

tol, Gloucs,

Eng.

If deathdate is not known, give burial date and place.

State full information, giving town (or parish), county and country.

List father's surname first, followed by his christian names. List mother's maiden surname first and then her christian names. Christian names should not be abbreviated.

> Example: WARD, John

> > Henry. SMITH:

Martha Joan.

The surname should be typed or printed in capital

letters.

10 TEMPLE ORDINANCE DATA BAPTIZED (OATE) ENDOWED (OATE) SEALEO (I WIFE YEAR NECESSARY EXPLANATIONS

GENEALOGY

basic s comple Family

basic steps to completing a Family Group Sheet

- 7 List all sources of information and state whether the details were obtained from living relatives, or from wills, or through personal research in records and state where this research was done.
- 8 Enter the name of the member of the family—he should be a member of the Church—who has been chosen to act as the family's genealogical representative on all records.

- Give full details of where each child was born, stating town (or parish), county and country.
- Give the name and address of the person who fills out the sheet. This person need not be the family representative.

List names of all children, giving surname first and then all christian names. Mark an "M" or an "F" in the first column (headed "sex"). Children should be listed in order of birth, including those children who died at birth.

of The Church of Jenu Chait of Letterday

- 11 First list the marriage date of each child, and then under it fill in the name of the husband or wife of the child—and remember to put the surname first, followed by the christian names.
- Give full date of marriage, following the authorized abbreviations shown on this page. If the person has been married more than once, check for details on completing group sheet with your genealogical chairman.

- 6 Enter complete details of birthdate, following the authorized abbreviations.

 Example: 6 Mar 1839.
- Enter complete date of when each child died, following the authorized abbreviations.
- State the relationship between the "Husband" or "Wife" and the Family Representative.

....and 1 3 detailed st

L AST month we looked at the various ways that we could do research. This time I would like to go into each of the various steps in research in a little more detail.

The Home

Our first steps in Genealogical research should be in the home. We should begin by making a true and up-to-date record of our own life. (It will probably be easy for younger people to do this than it will be for older people.) It will be worth your while to go through old letters, old diaries, records, Bibles and photo albums to find genealogical data you require for your own record. When you do this you might find birth certificates, newspaper announcements, certificates of blessings, priesthood ordinations, baptisms, confirmations, marriages, etc. We should realize that by ignoring the possibilities of genealogical research in the home, we are overlooking a real goldmine of information. Also we should remember that genealogical research obtained in the home undoubtedly saves time and money we otherwise would have to spend.

The Ward or Branch Clerk

After we have investigated all the home sources, we may find that we still lack certain dates such as blessings, baptisms, weddings, etc. This is where you should consult your Ward or Branch clerk. He has been set apart in this position and should be very much aware of his calling as the record keeper of the Ward or Branch. We read in the Doctrine & Covenants, Section 128, verses 7-9:

"You will discover in this quotation that the books were opened; and another book was opened, which was the book of life; but the dead were judged out of those things which were written in the books, according to their works; consequently, the books spoken of must be the books which contained the record of their works, and refer to the records which are kept on the earth. And the book which was the book of life is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the revelation contained in the letter which I wrote to you previous to my leaving my place-that in all your recordings it may be recorded in heaven.

"Now, the nature of this ordinance consists in the power of the priesthood, by the revelation of Jesus Christ wherein it is granted that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven. Or, in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged, according to their own works. whether they themselves have attended to the ordinances in their own propria persona, or by the means of their own agents, according to the ordinance which God has

prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.

"It may seem to some to be a very bold doctrine that we talk of -a power which records or binds on earth and binds in heaven. Nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever, those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah. This is a faithful saying. Who can hear it?"

Relatives and close associates

Some of the data you might be searching for could be in the hands of relatives of the family. Close associates of any of your relatives might have a wealth of information concerning your family.

- Some of your relatives might have some data similar to that found in your home.
- Some relatives might have family histories of their own or family histories which connect up with your lines.
- In going back one generation or more you could find that Aunts or great Aunts and Uncles or great Uncles might be able to supply you with details which could have taken you years to

teps in research!

find, had you not asked them.

Correspondence with relatives

It may sometimes be necessary to obtain genealogy pertaining to your family through correspondence. Perhaps I could make some suggestions as to how it would be best to ask for information by correspondence.

- Make sure that your request for genealogical dates or history is always correct and tactful.
- 2. Make your request simple and short.
- 3. Do not ask for too much information all at once.
- Remember that the person you are writing to might be limited in time
- Be specific in the information that is wanted.
- It may not be wise to ask for genealogical information for which your relatives might have to do research.
- 7. It is not advisable to send family group sheets to non-members.
- You may discover that you are not the only one in your family who is interested in genealogy.
- If any copies have to be made by any of your relatives, at least suggest that you are willing to pay for the expenses of having photo copies or xerox copies made.

Public Libraries

The Public Libraries quite often could contain local records and this could help if your research is pertaining to the area you are now living in. In the Public Libraries you could find the history of the settlement as well as a history of the early

settlers. One may also find old newspapers and details of social and civil organizations and military groups, city and country or directories.

Church and Cemetery records

The churches are generally a good source of information, such as birth, marriage, death and burial records, and church cemetery records. You might even find some family histories and biographies.

Historical Societies

The Historical Societies are generally divided into three groups.

- National Historical Society—dealing with only biographical sketches of persons who achieved some degree of national fame.
- b. State Historical Societies very similar to the National Historical Societies but dealing with persons who achieved fame on a state level.
- c. Town and County Historical Societies—you would find more detail about ordinary families in these societies and therefore these might be general.

Lodges-Social Groups

Some of these organizations have kept accurate records and this information could be quite useful.

Military Organizations

We can divide these records in the following categories:

- 1. Army records:
- a. Records of officers only.
- Muster rolls—regular roll call of officers and men in each regiment.
- c. Description books-in these books

- particulars such as date and place of enlistment, age, trade on enlistment, place of birth, height, colour of eyes and hair, were written.
- d. Chaplains returns register of vital statistics on army personnel and their families.
- e. Regimental registers.
- f. Artillery records of service.
- g. Pension records.
- 2. Naval records:
- a. Records of officers only.
- b. Records of all ranks.
- c. Certificates of service.
- d. Court Martials.
- e. Pension records.
- f. Widows marriages and registers.
- g. Seamen's wills.
- h. Dockvard records.
- i. Births and deaths at sea records.i. Marriages at sea records.

We hope to come back to these records at a later date for more full details.

Newspapers and Directories

These sources can be very helpful sometimes, particularly if we have any dates to go by and we lack details.

Railroad and Shipping records

These records are, of course, only of value to the people who have relatives employed by the railroad or who's relatives emigrated from the country.

Census records

The census records generally give the name of the head of the family and sometimes the names of all people living in the house by name. age, sex and race.

CONTINUED ON PAGE 80

the Priesthood and Genealogy

by MAX A. BRYAN of the British Mission

BEHOLD, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming." (D. & C. 2:1-3.)

The coming of Elijah restored the keys of authority to perform vicarious work for the dead and placed the responsibility for this saving work squarely on the priesthood. Baptism for the dead is the responsibility for the worthy Aaronic Priesthood, and

endowment and sealing work is the responsibility of the worthy Melchizedek Priesthood. The direction and supervision of this activity must be handled through priesthood quorums, units and groups, under the leadership of priesthood officers.

The Priesthood Genealogical Committee is not an auxiliary organization, but an actual part of the priesthood. Genealogical and temple work, like home teaching and missionary work, are basic priesthood activities based upon fundamental gospel doctrine. They are both responsibilities of the individual priesthood bearer, but must be fostered on a quorum basis under quorum presidencies to succeed.

Temple work is one of the most important objectives of Melchizedek Priesthood quorums. It is their duty to perform genealogical research and vicarious temple ordinances so that the worthy dead may participate in the blessings of the gospel. Through home teaching and other means. quorum and group leaders are expected to persuade all their quorum or group members to qualify for and receive the blessings of the temple, including the blessing of being sealed to their family in eternal marriage. Quorum and group leaders, through correlation in the ward or branch and stake or district priesthood genealogical programmes, are also to sponsor and encourage genealogical research and the performance of vicarious temple ordinances by quorum and ward or branch members. The general secretaries of the Priesthood will policies and actions decided upon in council into the Aaronic Priesthood units or quorums.

Ouorum members should be taught that it is an individual and family responsibility to search out and identify progenitors and see that the temple ordinance work is done for them, and that the final and direct responsibility rests with the individual who must be the saviour for his or her progenitors. They should also be taught that all auxiliary and priesthood work is to perfect the saints and to encourage them to make covenants in the temples of God, and that by faithfully keeping these temple covenants, they are lead to exaltation through the individual endowment of power and authority.

The basic plan for stakes and wards should be followed as closely as possible by districts and branches in the missions. The changes needed are those based on manpower shortages and on limitations of authority since district and branch presidents do not have the authority of stake presidents and bishops. The same basic plan should be followed, however, with the possible addition of a mission genealogical adviser to assist the mission president and who would become a member of the Mission Board.

The mission president holds the

keys of authority in his mission in all priesthood matters and any modification or change in this priesthood programme must be initiated by him. The mission president cannot delegate his responsibility in priesthood genealogy and temple work.

The district president is the presiding elder in the district and has the same responsibility over the district genealogical matters as the stake president does over the stake. He will be responsible for the priesthood genealogical and temple activity.

A member of the district council is appointed as adviser for priesthood genealogical and temple work. In small districts the Melchizedek Priesthood holder assigned to direct the priesthood programmes may be from the district presidency. The district adviser will have duties similar to those of the high councilman in the stake. He will work with the Melchizedek Priesthood group leaders of the district and help co-ordinate the work of the district and quorum presidents who both serve under the mission president. He should be given the responsibility to organize and co-ordinate temple visits for the district.

The branch president is assigned the basic responsibility for priesthood genealogical and temple work in the branch as the bishop is assigned in the ward. A branch council can be organised, patterned after the ward programme as far as possible. A branch elder or Melchizedek Priesthood leader appointed to meet in the branch council could be the adviser on genealogical and temple work. In small branches the Melchizedek Priesthood holder assigned to direct the priesthood programmes may be from the branch presidency. The home teachers can strengthen this priesthood programme in the homes and should receive the same instructions as suggested for home teachers in the wards.

"Let us therefore as a church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness: And let us present in his Holy Temple a book containing the records of our dead, which shall be worthy of all acceptation."

(D. & C. 128:24.)

GENEALOGY

Pedigree Referral Service

by DOUGLAS D. PALMER, "Church News" reporter

IT'S the biggest referral system ever devised.

Time, money, effort and duplication will be reduced.

Ancestral lines will be tied up and the work for the dead done at a faster pace.

These will be results of the Pedigree Referral Service, new programme initiated by the Genealogical Society of the Church to speed up genealogical research, making it more efficient and accurate.

The system will eliminate the problem of completing research, only to find that someone else has already finished the job.

Elder Theodore M. Burton, Assistant to the Council of the Twelve, and vice-president and general manager of the society, explained the programme.

It is a co-operative plan, enabling each person who works at gathering a pedigree to register each surname (family name) on his or her pedigree chart with the Genealogical Society.

It costs nothing to register the names and complete information can be obtained from bishops who have printed instruction booklets and registration forms. If priesthood quorum or group leaders do not have them they may obtain a booklet and registration form for you from the bishop. They also may be obtained through home teachers.

Elder Burton emphasized the Pedigree Referral Service will only be of value if all persons working on a pedigree will register their information with the society.

"If you belong to a family organization, be sure to have the family representative register the surnames of the family pedigree. Where persons are just beginning their research they may have only a few names to register Others may have dozens of names to register," he explained.

Surnames, dates and places and the name and address of the person doing research will be placed into a computer by the Genealogical Society. For a nominal charge a person may later inquire of the Pedigree Referral Service for information and will be given the name and address of the person or persons researching that particular surname.

The programme is geared so persons working on the same lines may exchange information and coordinate their efforts to avoid duplication in their work.

Elder Burton pointed out that the greater the number of persons who register, the more valuable the service will be because of the larger number of referrals possible.

Patrons are reminded that if they register it is assumed they will reply to any reasonable requests for information from others with the same interests.

The service is now accepting registrations and putting them into machine language. Late this year the society will begin assigning Pedigree Referral Service numbers to registrants

A copy of the information sub-

CONTINUED ON PAGE 80

Fewer meetings...greater effort

PRIESTHOOD correlation brings all the resources of the Church together for the benefit of the members. It channels these resources through the proper line of authority.¹

PRIESTHOOD EXECUTIVE COMMITTEE

Every ward and branch should have a priesthood executive committee composed of the following leaders: ² (Where available.)

Bishopric or Branch Presidency.

High Priests Group Leader.

Seventies President or Group Leader.

Elders Quorum President or Group Leader.

General Secretary of the Aaronic Priesthood Adult.³

General Secretary of the Aaronic Priesthood Youth.⁴

WARD COUNCIL

When the presidents and superintendents of the various auxiliary organizations are added to the priest-hood executive committee it becomes the ward council. All the activities of the auxiliary organizations are directed through this council.⁵ The following chart shows the ward council.

The word "auxiliary" means helper or subsidiary. All our auxiliary organizations are helpers to the priesthood. The Priesthood has assigned the various auxiliary organizations certain specific tasks. It doesn't lessen the importance of the auxiliary organizations to think of them as helpers to the priesthood—it actually strengthens them and claritations.

fies their position.

In the past the Bishop has been required to conduct numerous leader-ship meetings, but the new priesthood correlation programme has reduced the number of leadership meetings to three basic meetings.

1. Ward Bishopric or Branch Presidency Meetings:

The bishop or branch president continues to conduct the regular weekly ward bishopric or presidency meetings.⁸

Priesthood Executive Committee Meeting:

Once each week the bishop or branch president conducts a priesthood executive committee meeting. All matters pertaining to the priesthood (which are not strictly for the bishopric or branch presidency) are discussed at this meeting. Once each month the home teaching secretary attends and the meeting becomes the ward or branch home teaching committee meeting.

When welfare business is to be discussed, have the Relief Society president attend the priesthood executive committee meeting.

The home teaching secretary and Relief Society president should only attend a portion of the priesthood executive committee meeting, however. The remainder of the time will be devoted to the general priesthood business of the ward or branch.

3. Ward Council Meetings:

Once each month the ward or branch council meeting is held under the direction of the bishop or branch president.

During this meeting the efforts of the auxiliaries of the ward or branch are co-ordinated.⁹ All activities of the ward or branch should be scheduled at this meeting.

When a new building is under construction it would be wise to have the building committee chairmen present at the meeting. From time to time other leaders of the ward or branch (as necessary) may be invited to the meeting.

All other leadership meetings previously conducted by the bishop or branch president have been discontinued and find their place in one of the three basic meetings previously mentioned.¹⁰ The meetings which have been discontinued include:

- 1. Ward Welfare Meetings.
- 2. Monthly meeting of the Ward Home Teaching Committee.
- 3. Monthly Ward Aaronic Priesthood Under 21 (Youth) Leadership Meeting.
- 4. Monthly Ward Leadership Meeting for Aaronic Priesthood over 21 (Adult).
- Monthly Girls' Leadership Meeting.
- 6. Aaronic Priesthood Missionary Committee Meeting.

The following suggestion will help the bishop or branch president conserve his time. Immediately following the bishopric meeting have the necessary leaders come in and begin the priesthood executive committee meet-



ing. Following this meeting have the necessary leaders attend and begin the ward council meeting. Such planning will provide for all three leadership meetings during an afternoon or evening. ¹¹

The wise use of the ward council and priesthood executive committee will greatly aid the bishop or branch president. The efficient use of the three basic meetings discussed in this article will save countless hours of all the leaders in the ward or branch. Every bishop and branch president should study to gain an understanding of the priesthood correlation programme. The blessings which follow the use of this programme will be great.

Next Month
The Four Phases of Priesthood
Correlation

- Priesthood Correlation in Home Teaching, 1964, pages 3, 8, 23.
- Melchizedek Priesthood Handbook, 1964, pages 27 and 31.
- 3. "The Messenger" No. 98, August 1964.
- 5. Priesthood Correlation in Home Teaching, 1964, pages 1 and 2.
 6. Melchizedek Priesthood Handbook, 1964, page 31.
- Melchizedek Priesthood Handbook, 1964, page 31.
 Priesthood Correlation in Home Teaching, 1964,
- page 27.

 8. Melchizedek Priesthood Handbook, 1964, page 27.

 9. Id. at 26.
- 10. "The Messenger" No. 96, June 1964.
- 11. The reverse method may also be used.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE PESSIONED BISHOPAIC
47 EAST SOUTH TEMPLE BYREET
SALT LAKE GITY 11 , UTAH
December 10, 1964

Presidents of Stakes: Presidents of Missions: Bishops of Wards:

Listed below are the new reading and memorizing goals for the Aaronic Priesthood-Youth as part of the Certificate of Achievement Program for 1965. These instructions modify the reading and memorization assignments stated on page 42 of the Aaronic Priesthoud Handbook, (Special Bulletin to Missions).

All quorums and groups of the Aaronic Priesthood -- Youth will now have the same reading and memorizing assignment for 1965. All boys will be encouraged to accomplish the assignment within the quarter specified. The schedule for learning by quarters is not required, but should be urged by local leaders.

A boy ordained a deacon during the year should commence his reading and memorizing for the quarter in which he was ordained.

Will you please explain this change in reading and memorizing assignment to all boys.

<u>First Quarter 1965 - January I to March 3I:</u> Memorize the Ten Commandments from the Bible: Exodus 2014, 7, 8, 12, 13, 14, 15, 16, and 17. Read and discuss with a member of the bishopric the gospel of Matthew in the New Testament.

Second Quarter 1965 - April 1 to June 30: Memorize from the Pearl of Great Price: Joseph Smith 2:24. Read and discuss with a member of the bishopric the Book of Abraham

<u>Third Quarter 1965 - July 1 to September 30</u>: Memorize from the Doctrine and Covenants 58:26-29. Read and discuss with a member of the bishopric all of the Twentieth Section.

<u>Fourth Quarter 1965 - October 1 to December 31</u>: Memorize from the Book of Mormon: Alma 46:12-13. Read and discuss with a member of the bishopric all of Third Neshi.

Very truly yours,
THE PRESIDING BISHOPRIC

Vactor L. Brown

IHV:rd



THE FAMILY HOME EVENING

by MURIEL CUTHBERT of the Leicester Stake

A part for

BY now every family unit in the Church in this country should be conversant with the Family Home Evening Programme manual, and no doubt a high percentage of these families have already held their first family evening.

I wonder what difficulties arose. Did you find it easy to adapt the programme to fit your particular situation?

As a mother of seven children, whose ages range from two to 17, 1 can imagine some of your problems.

Problems that arise from children being too young to understand the lesson, for instance; or the big age difference between the children in the family; older children who are not interested; homework; shiftwork; and a host of other things due to personal circumstances.

The programme is adaptable, of course, and while we should use as much of the material given as possible, stories and examples in the manual can be altered or not used at all in preference to one taken from family experience.

Feeling important

Little children love to sit in a family circle. They love to feel loved and important, and even if they are too young to offer a prayer without help, it is surprising how quickly they learn to beat time and conduct the

singing — standing on a stool and using a long pencil as a baton.

The little ones can also have fun choosing the "specials" for refreshments. Children too young to make anything for Family Night will feel important taking a shilling to the local sweetshop and confiding to the shopkeeper that they want something "special" for their family-perhaps a penny bar of chocolate each, or a few sweets and a biscuit. This for them can be the most important part of the family night. It gives them a part to play, and they will eagerly leave their friends and come running when it is time to begin the home night.

For the very young, I think one hour is long enough, and then they can be taken up to bed while the older ones remain to enjoy a more serious discussion.

Well prepared

With most teenagers a big problem is that they often feel they are wasting their time talking or playing at a level the youngest child can understand. The programme must be well prepared with a part for everyone to play.

Take our Family Home Evening, for example ...

We begin by singing a Primary song, and then sing a song or recite a poem they have learnt at school, and

everyone to play

afterwards we have a simple game that even the two-year-old can enjoy.

Two favourites in our house are "Miming" and "Find the sixpence." There are many variations to miming, but usually we pretend we are an animal and when someone guesses correctly, they then have to mime a different one. For a change we perform a common task in mime, like threading a needle or mowing the lawn.

Our two-year-old really enjoys finding the sixpence. Choose one person to be "it", and the rest sit in a row with their hands behind their backs. They pass a sixpence along from hand to hand, until one person keeps it in their hand. Then at a given signal they all bring their closed fists out in front of them, and "it" must guess which hand the sixpence is in. If the guess is right, the two change places.

Time to talk

After games like this, we have our "special" refreshments—nothing elaborate, it just depends on how you say "specials." The young ones then go up to bed, and the older ones gather round for our lesson and discussion. At the end of this we close with another song, kneel in prayer and afterwards have refreshments for the older ones.

With our age range, it's then up to

bed for the up-to-twelves. Our older girls stay up longer and we enjoy talking over our personal hopes and problems and experiences. Occasionally, we have a genealogy session.

This is our pattern, and I offer it simply as a guide. Maybe you will want to have the lesson first and activity afterwards. The activity need not be games, but children up to ten years of age enjoy them—especially when Mum and Dad really join in—a family should have fun together.

Now what about those children whose families are not in the Church, or whose families will not allow this programme in their homes? It would be wonderful if a Church family could invite one of them to join their Family Home Evening. Or a childless couple, or elderly couple could take in a whole group of these youngsters.

There are also older members living alone who would love to join a family for this programme.

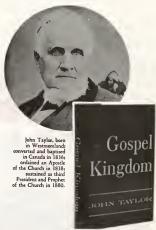
This programme is for EVERY-ONE.

Closing hint:

One activity suggested in the lesson manual is observing the night sky, and most children are interested in this. A helpful aid is the "Daily Telegraph Guide to the Night Sky for 1965," which sells at most stationers for 2s. 6d.

the Gospel Kingdom

by President John Taylor



Compiled and edited by J. Homer Durham, President of Arizona State University, THE GOSPEL KINGDOM is made up from selected writings and discourses of John Taylor, third President of the Church.



from

DESERET ENTERPRISES
288 London Road, Mitcham
Surrey

It's

BAZAR

time, again

by CHRISTINE H. ROBINSON

A N expertly organized and beautifully presented Relief Society Bazaar can bring delight and enjoyment to the entire ward or branch membership. To the Relief Society members, it brings a feeling of prideful accomplishment and creates a close bond of unity and love among the sisters. To the branch or ward members, it builds co-operation in achievement of a goal. Moreover, a successful Relief Society bazaar is a traditional or most effective way of building needed financial support for the society.

Start planning now to make your next bazaar a successful and memorable occasion. Make it a tradition which will be eagerly looked forward to not only by the members of the church, but by friends and neighbours.

PLANNING IS THE KEY TO SUCCESS

Careful organization, months in advance, of every detail and aspect of your bazaar is necessary if it is going to be a real success.

STEPS INVOLVED IN PLAN-NING A BAZAAR

1. What you hope to accomplish through holding a bazaar.

Although making money is an important objective, this is not the entire purpose of a bazaar. In addition to planning to make money, you should make sure that the experience also teaches: money management, wise spending and wise buying; techniques of merchandising, packaging and pricing; a customer analysis—recognize the needs of those to whom you expect to sell; group co-operation in working toward a common goal and the responsi-



bility of organizing committees and delegating authority. In assuring the achievement of these objectives, much can be learned from a careful analysis of previous bazaars. We should be guided by both our past successes and failures.

2. Type of bazaar and theme

Depending upon when it is held, a bazaar can be a spring or summer fete, a harvest festival, back-to-school event, or a Christmas celebration. Through imaginative creativity, catchy themes can be worked up around these various types of bazaars. For example, an old country store, a pioneer parade, holiday lands, the gifts of Christmas, to mention only a few.

3. Decide the date and place of the bazaar

When you have decided where you would like to hold your bazaar, book the hall well in advance, six months is not too far in advance. In selecting a place, make sure the facilities are adequate for the activities and types of tables and booths planned.

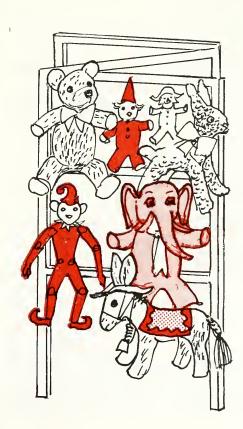
4. Set up your organization

The general chairman is the key to organizational success. She should be carefully selected both from the point of view of capability and enthusiasm. Remember attitude is an important qualification. After selecting a general chairman, with her help, appoint your other committees. Make sure you find someone who can handle the necessary art work for proper publicity. This committee might also be given the responsibility for planning attractive decorations and tables and booths. Select a chairman to plan and oversee the making of different articles to be produced for the bazaar. Encourage these committees to use originality in selecting articles to be made. Insofar as possible, try to enlist the entire membership of your ward or branch. You may be surprised

CONTINUED OVERLEAF



POSTER



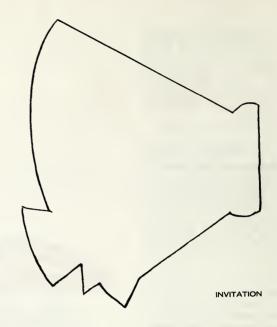
at the talent which can be un-

5. Delegate authority

After completing your organization, make sure each individual knows his or her specific responsibility and is given the authority and help necessary to accomplish their task. For example, one assignment which is all too often inadequately accomplished is that of advertising. Many bazaars fail because advertising is both too little and too late. Make sure your advertising chairman is motivated to get into high gear well in advance of the event.

6. Follow up-Follow up-Follow

Nothing is as important to a successful bazaar as careful supervision and follow up. You and your general chairman must make sure the organization functions. Each committee must do its job. You should not do the work for the committee, but encourage the committee members to do the work themselves. The quality of items being produced for sale should be carefully checked by you as to material and workmanship. Don't let your customers down, they must be



happy and satisfied with their purchases.

SUMMARY

If these suggestions are put into effect, your bazaar can be both a

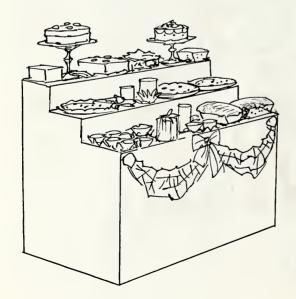
money maker and an effective teacher and you can achieve the objectives outlined in the beginning of this article.

Early and Complete Planning is the Kev



Explanation of the Illustrations

Your cakes, pies, sweets and baked goods will sell more readily if they are arranged on a tier. This tier can be simply made from an orange crate, or compressed paper and covered with wall paper or sheets. Toys might be attractively displayed by hanging them on an ordinary clothes horse or clothes airer. They are attached by a simple rubber band. This booth is a table covered with a white sheet with a simple canopy made from an orange crate. The old-fashioned sun bonnet might be used as an invitation to a bazaar with a pioneer or harvest theme. Handbills can be stuffed in letter boxes by Prin ary children three or four days in advance of the bazaar. Posters should be placed in windows of bakeries or launderettes or other stores.



The five P's to successful leadership

by Dr. O. PRESTON ROBINSON
British Mission

A REVERENTIAL, spiritual atmosphere in your Sunday School is greatly dependent upon the person who conducts. Good conducting radiates a spirit of worship. It sets the atmosphere for a successful and enjoyable Sunday School service and does much to prepare all who attend for a more meaningful Gospel learning experience.

All of our Sunday Schools should be well conducted. They can be if every Sunday School Superintendency will follow conscientiously the five P's of successful Sunday School leadership. These are prayer, planning, preparation, promptness and personality. Let us take a detailed look at each of these essentials.

No Sunday School can be successful without regular, well-planned prayer meetings. The prayer meeting must precede every Sunday School session and should be attended by all officers and teachers. A separate prayer meeting for Junior Sunday

School officers and teachers is not recommended.

The prayer meeting should commence twenty minutes before the Sunday School, and convene for ten minutes. It is a period of spiritual up-lift and concerned suplication for divine help. Prayer meetings can be utilized for limited instructions and announcements by the Superintendency. These, however, should be brief and to the point. All members of the group should recite the Sacrament Gem, a prayer thought or impressive reading of the scripture should be given and then all members of the group should join in prayer.

PLANNING

Planning is the heart of successful Sunday School operation. It is fruit-less to hope that the Sunday School services can be properly conducted unless they have been carefully planned.

Planning takes place at the weekly Superintendency planning meeting. This meeting should be held at a regular time and place, other than during the Sunday School period. Items to be considered are such things as reports and recommendations, programmes for the next and future Sunday School sessions, preparation and checking of assignments for prayer meetings and other Sunday School activities and a consideration of all pertinent Sunday School business. The agenda for the forthcoming Sunday School session should be written upon the Superintendent's Memorandum Blanks, which are available for this purpose. With this Memorandum form, the member of the Superintendency who conducts always knows exactly the order of the exercises, the individuals participating and the time limit of each activity.

PREPARATION

Preparation, too, can take place well in advance of the Sunday School session. However, last-minute checking and preparations are necessary and desirable. The wise Sunday School leader always finds it important to check early every Sunday morning to be sure that every participant will be present and prepared. If substitutes are to be employed,

they, too, should be checked carefully.

Another important aspect of preparation is to make sure that hymn books are distributed and the numbers of the hymns placed on the bulletin board before the beginning of the devotional prelude.

PROMPTNESS

Our Sunday Schools should always be started on time and closed on time. Five minutes before the scheduled time for the session to begin, the prelude music should begin. Then promptly, at the scheduled starting time, the person conducting should take his place at the rostrum. If announcements are necessary, these should be given by the member of the Bishopric or Branch Presidency. After these announcements, the exercises should unfold automatically according to plan. President David O. McKay has written: "In the best conducted Sunday Schools of the Church, self-government is manifest in every procedure and fundamental principles of good conduct, worship and devotion are exemplified in every exercise. The school approaches nearest the ideal in which the Superintendent finds it unnecessary even to say a word by way of direction from the moment when the (Bishop or Branch President) makes his announcements for the day until the classes march to their respective classrooms." ("The Best Conducted Sunday Schools." Gospel Ideals, 1958 edition.)

PERSONALITY

The attitude of the Sunday School leader, as reflected in a cheerful smile, a dignified appearance and an alert and ready posture reflects personality and gives evidence of respect and appreciation for the importance of the Sunday School and its divine assignment. The Sunday School has the responsibility of teaching the Gospel to every member of the Church. Only through dedicated leaders who do everything possible to establish a spiritual and reverential atmosphere, can this great assignment be achieved.

Faithful following of these five P's will help assure that your Sunday School is well conducted. We must all constantly strive for perfection.

KEEPING YOUR YOUTH ACTIVE

W HY do we hold MIA?

Pecause the Lord through his prophet has counselled us to hold MIA for the blessings of the people and the building up of his kingdom.

Because there are young people and some—not so young—who need:

To be loved

To be taught

To be guided

To be understood

To be inspired

Because there are adults and teenagers who need:

Spiritual growth

Friendship

Recreation

Activity

HOW SUCCESSFUL ARE YOUR MIA MEETINGS?
WHAT IS THE ATMOSPHERE FELT BY THOSE WHO ATTEND?

The success of your meetings is in direct relationship to the success of your monthly executive meetings. Does every officer and teacher know and understand the responsibilities that are included in her present position? Why is it important that these are understood? If every duty is not clearly understood, then every duty cannot be carried out as it was intended to be, and the organization will be weakened. "... now let every man learn his duty and act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand." (D. & C. 107:99-100.)

Make a Chart

At your next ward or branch board meeting, display a large chart of the MIA organization. This chart will vary in size, according to the number of officers and teachers enrolled. Where an officer must also teach a class, it is extremely important that this person understands what is involved in each position. Have each person stand and tell just what are his responsibilities. As each one reports that for which he is accountable, you, the president, will know

he really knows what should be done and the others present will have a greater understanding and appreciation of the importance of each call. The spirit of unity can be increased by reading 1 Corinthians 12:14-26. (For further information see Executive Manual, pages 53-64.)

Make a Plan

As officers in the MIA you must plan. REMEMBER a plan is not a plan unless it is written down. Make an agenda, bring it with you, follow it in the meeting. Be specific, stay with the facts, discuss one item after another, make decisions and assignments, and delegate responsibilities. The proceedings of the meeting, the decisions and assignments made should all be written down by those present. It is helpful if the notes taken are always dated so that they can more readily be referred to in future weeks and months. Follow this procedure and your meetings will be full of accomplishment and the attendance will always be good. RE-MEMBER: Dynamic leadership is the answer to most of the problems of any organization.

Make a Good Spirit in MIA by:

- Have greeters at the door a teacher and two youths—who will welcome each one with a smile and a handshake.
- Have those who attend sit in the front and centre instead of the last rows of the chapel. This creates a feeling of unity.
- Have each teacher sitting in the assigned section for her class, and have each class member sit with the teacher.
- Have the opening prayer always given by a youth instead of an officer.

HOME TEACHING

MIA officers and teachers under the Home Teaching programme will not make personal enlistment visits to inactive MIA members. This does not preclude their normal, friendly relationships with MIA class members.

by President and Sister
A. RAY CURTIS
of the South West British
Mission

We may contact the enrolled, active MIA members for invitations to MIA socials or functions and invite participation in the various festivals and activities programmed by the MIA organizations. But, as MIA leaders, it does remove from our shoulders direct enlistment responsibility with inactive members which will now rest upon the home teachers.

The monthly Branch/Ward Council Meeting is a great new factor in correlating the entire branch programme. The branch/ward YMMIA Superintendent and the YWMIA President will be asked to attend this meeting. To be well prepared you should:

- 1. Prepare a calendar a month in advance of all class or branch/ward or mission MIA parties, programmes, activities, and events for the coming month to be given to all present at the monthly branch/ward council meeting so that all events are completely correlated with other auxiliary functions and all Home Teachers are aware of all events.
- 2. Prepare a list of all unsolved problems; such as, inactive or partially active girls; areas where leaderhelp is needed; activities coming up that could be used as reactivating tools; and other pertinent items of buisiness.
- 3. Be prepared to offer the help of the MIA organization to the Bishop or Branch President and Home Teachers and the other auxiliaries—then work with them hand in hand.

To help the Home Teachers and to ask their help is our prerogative—USE IT!

Only time will tell how really great this Home Teaching programme can be; but it can be really great right now at this time, today, if you will ask the Home Teachers to help you with your problems and you in turn will give them the help and support they need.

INVOLVE YOUTH IN YOUTH ACTIVITIES

Are your youth being given the opportunity to plan, to organize, to

work with youth from other wards or branches? The youth should help plan all of the activities that involve the youth. However, all youth planning or committee meetings *must* be presided over by a Mission or Branch officer.

Suggestions for Activities Involving Youth:

1. One-day Youth Conferences.

Plan a one-day youth conference. Invite a youth from each ward/branch, or several from each stake/district, to meet, to give suggestions and ideas of what a one day youth conference should achieve. When they are all together, ask:

What is the purpose of a Youth Conference?

What is to be accomplished?

How should this be done?

Who should do it?

Have a large blackboard to write each idea and suggestion that is given. From these ideas, let the youth select the programme and events for the day. Choose a person from the group to be chairman for each event or workshop (do not forget the cleanup). Have each chairman enlist the help of five or more friends and talented people to assist them. Have each of these chairmen work out the details of the event and bring them to a scheduled meeting where each will report on what has been done. The youth respond enthusiastically and have great ideas and are capable of organizing and carrying out assignments. This is done under the supervision of the leaders of MIA. What greater training can be found for future leaders of the church? Do not deprive them of this experience.

2. Firesides.

Invite a youth from each ward/ branch to serve on a committee to plan firesides for the mission or firesides for the wards/branches. Firesides are socialized, spiritual experiences, not just meetings. They are usually held on Sunday evenings in homes where young people have an opportunity to discuss the principles of the gospel informally and have their questions answered. Firesides stimulate attendance at Sacrament meetings. The youth should know the fireside standards:

Fireside groups should study the scriptures, the Church works, and the gospel plan.

Avoid studying the precepts and beliefs of other churches.

Fireside speakers should be orthodox Latter-day Saints.

Discussions rather than lecture or preaching should be used.

Firesides should not be longer than an hour and a half.

Refreshments, if any, should be simple and inexpensive (squash and biscuits).

Expenses should be borne by members of the group in an equitable manner of rotation.

3. Dance Committees.

Select a committee of youth, try to have each area well represented to participate in planning a monthly dance for the mission. This committee should know the social standards, the dress standards, the dance standards, and should maintain these high standards at every function.

One mission had a dinner dance—all the plans, details, follow-through, participation, and arrangements were done by the youth. As the music started for one of the dances near the close of the dance, some girls started to dance in a manner contrary to the church standards. Immediately a member of the committee kindly reminded them that their dancing did not conform to church standards, and their dancing was stopped.

DANCE FESTIVAL

Each area should be having regular scheduled dance rehearsals in preparation for the dance festival to be held at the MIA Conference in September.



START NOW ON YOUR CAMPCRAFTER PROGRAMME

by SISTER A. RAY CURTIS

DO YOU WANT TO GET CLOSER TO YOUR GIRLS? DO YOU WANT TO KNOW THEM BETTER? DO YOU WANT TO UNDER-STAND THEM MORE? THEN: BECOME CAMPCRAF-TERS TOGETHER!

The Camperafter Qualification Programme has been developed so that girls and leaders may:

- 1. Have the opportunity to learn new camping skills.
- Increase their ability to feel at home and live confidently in the out-of-doors.
- 3. Have an awareness of nature and all its glories.
- 4. Grow in their ability as leaders.

This programme provides four levels of achievement with recognition for each level. The girl who masters all four levels of achievement will be prepared to take care of herself and others as well as increase her own leadership ability. She will wear with pride the insignia of the YWMIA Campcrafter.

What is the Insignia of the YWMIA Camperafter Qualification Programme?

This is composed of the letters "YWMIA" forming the spokes of a wheel, the hub of which is the world with the word "camp" centred in it. Each year for four years a girl may

complete a level of achievement which will entitle her to receive a letter to add to her insignia wheel. The four levels of achievement are: 1st Year—Yearling.

The letters "YW" on the wheel.

2nd Year—Mountaineer.

The letter "M" is added to the wheel.

3rd Year-Inspirator.

The letter "I" is added to the wheel.

4th Year-Adventurer.

The letter "A" is added to the wheel to complete the insignia.

By the time a girl or leader has earned her complete Campcrafter Qualification she will be a leader, a counsellor, a friend of the out-of-doors, and a true YWMIA Certified Campcrafter.

But we are all beginners! Let's forget the four years and start at the beginning. Yearlings, what do we have to do?

- Help plan a hike and cook-out, including where to go, what to do, what to take, and what to eat. Go on the hike and carry all necessary equipment and food with you.
- Know how to dress for hiking and camping in your locality and know the reasons for such dress. Know how to take care of your clothes including sewing a rip and maintaining your shoes while at camp.
- 3. Know the rules for hiking in your

- locality plus the rules of hiking on the open road. Go on a threemile hike.
- 4. Know how to find North by the stars and by the sun.
- Observe 'something new in nature, i.e. a plant, animal, sunrise, sunset, etc.
- Prepare a safe place to build a fire. Gather materials necessary, build the fire and keep it going for at least 5 minutes, and then properly extinguish it.
- Know how to use a knife properly and with a knife that you have sharpened, make one item such as a roasting stick, whistle, etc.
- 8. Cook one item such as toast so that it meets with the approval of the leader. Eat the item you have cooked!
- Know how to tie two knots properly and the best use for them.
- Find a poem, story, or picture that describes something you like in the out-of-doors and present it to your group.
- Use your ingenuity and develop a new craft for the arts and crafts section of your camp.
- 12. Make a bedroll that would be usable in your area. Sleep in it for at least one night.
- Know how to give emergency first-aid: (1) artificial respiration,
 (2) control bleeding, and (3) treatment for poisoning, etc.
- 14. Complete one special assignment

Hip-hip!

THREE cheers for the Campcrafter programme in Great Britain!
Did you know that your Stake/Mission and District Leaders can
be qualified for two sections of the Campcrafter (Yearling and Mountaineer) at one Camp?

Your Leaders can qualify their girls for one year at a time immediately upon receiving their own recognition.

Already the London Stake has approximately thirty girls who have become YEARLINGS in this programme.

Are you preparing your girls?

Join with your Church sisters to make camping fun and testimonies more meaningful.

Send your name, address and registration to: Lorna C. Birchall and Fern A. Cable, 35 The Ridings, Epsom, Surrey, England.

WHEN?

The first ALL LEADER qualification event to be held in Great Britain will include April 30 and May 1. WHERE?

Crawley, Surrey, is the place. Send your five shillings to be sure that you are registered. (5s. needed for your Camperafter Patch and miscellaneous items relative to the camp.)
WHAT?

- 1. Read the Camperafter Manual (order through Office of the General Bd., 135 So. State St., Salt Lake City, Utah) and train yourself and other Leaders, as well, for the sections: YEARLING and MOUNTAINEER.
- Come to Crawley to be officially qualified (tested on the various phases of camping as found in the YWMIA Camperafter Manual).
- 3. Bring your bedroll and food to last two days plus towel, soap, etc.

WHY?

Be a Leader who can enjoy God's great handicraft in comfort and safety with family and friends, as well.

HOW?

Easy! Just register, now, and practice and prepare—then Come for:

(Sung to the tune: My Bonnie Lies over the Ocean)
Three cheers for the Camperafter Programme,

We'll write in and register, now.

We're all going to QUALIFY AT CRAWLEY, Soooo—we can show our young sisters how!

REGISTER NOW:

Send name, address, MIA title and five shillings. All registration must be completed by March 20, 1965.

(Queries and registration to be sent: 35 The Ridings, Epsom, Surrey.)

by SISTER LORNA BIRCHALL

made by your Stake/Mission Camp Director either during the precamp training or in camp.

After going over the above requirements you know that it is possible for every girl and leader to be well on her way to becoming qualified Camperafters. It is necessary for a qualified Camperafter to be in attendance and pass you on your requirements. Sister Lorna Birchall of the Building Committee is qualified and has expressed her willingness to help you in your various areas. This sister will only be in this area for a limited period of time. Contact her now and learn how you, as leaders may earn your qualification so that you will be able to advance your girls as rapidly as they are ready. Her address is 38 The Ridings, Epsom, Surrey. This is an opportunity to work together as girls and leaders.

It isn't too late! Start now!!

In camping, as in other MIA programmes, spirituality must be given considerable thought and planning. Activities should be planned around a spiritual theme so that spirituality fits naturally and logically into the programme. Spirituality should never feel like a stranger when it is introduced.

"For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labours." (Alma 34:32.)

ARL SANDBURG once said, "A word has long shadows." Certainly the words that we speak in Primary have eternal shadows for they are spoken in an attempt to get children to hear gospel truths. Sometimes teachers in Primary do too much of the talking. Children get tired of having their ears bombarded with persistent, perhaps meaningless sounds, and each Primary worker could improve her teaching if she would encourage the children to respond as often as possible. Sounds need not be meaningless to children, and they will not be if a child knows that each time a Primary teacher speaks he will be required not only to hear, but to listen closely enough that he can respond to what he has heard.

In one study it was found that the average child spends 45 per cent of the day hearing. Another study showed that a child in school spends two and one-half hours hearing others speak. This was nearly twice as much as their teachers had estimated that the children listened. In another study it was found that the chances were about one to sixty that the child would speak instead of the teacher speaking, and presumably the children hearing.

In addition to all of this hearing in school, children listen to parents and brothers and sisters at home, they listen to television and they may have a 'adio turned on for part of the day.

With all this hearing going on and the child's ears being constantly turned to the world around him it is vital that a Primary teacher help the child not only to hear, but to listen.

A Primary child who sits motionless with his eyes glued on his teacher's face but offers no reaction in words or facial expression may not be hearing a single word that the teacher is saying. This is why questions are such a vital part of every Primary day. A teacher should never "tell" anything if she can get the children to "tell" her the information she wants by skillful questioning. (See March lesson, All Thy Children Shall Be Taught for help with skillful questioning.)

Much of the lack of reverence in our Primaries is caused by children not listening to the teacher the *first* time that she speaks. A primary teacher should practice telling children something only once. Do not repeat a direction, an instruction, or an announcement. Concentrate during

the coming month on teaching the children to listen. Explain to the boys and girls the importance of listening. Challenge them to listen, not only during the coming month, but every Primary day.

Following are some listening devices that you may wish to use. You could use one each Primary day in connection with the regular lesson. By the end of the month the children should have the listening habit.

MISSING WORDS

Supplying the missing words in a story provides a good opportunity for purposeful listening. Choose a story from your Primary lesson, or from the "Children's Friend." Select four or five words that are repeated frequently in the story. Tell the children that you are going to tell a story and you will pause at certain places and leave out one of these words. Tell the children what the omitted words will be. Then tell the story and let the children supply the words. If you choose a "Children's Friend" story, select something similar to "The Haircut," which appears in the November 1964 issue.

DO WHAT I SAY

The children sit in a circle. The



teacher gives a direction and calls on a child to carry it out. Sample directions are: "Hop on one foot around the circle, and return to your place hopping on the other foot." "Walk to the door, knock three times softly and two times loudly, walk back to your chair with your arms folded behind your back." Let the older children decide what directions to give as they take turns giving the commands to follow. Vary directions from simple to complex according to the age of the child.

GUEST SPEAKER

Primary children enjoy a special guest occasionally. Invite your priesthood adviser, the bishop or branch president's wife, a parent, or any special guest to come to Primary and give a five minute talk on the lesson subject for that day. Have the children prepare the week before a list of questions they would like answered. Give these to the speaker before he comes. Have each child be prepared to tell one thing he learned from the talk when the speaker is finished. Tell the speaker that you are all working on a special listening project. You would like him to give a rather formal talk and not

converse with the boys and girls during the talk. That way you can see how much they gain by listening.

BE READY TO TELL

Prepare as many slips of paper with a different question written on each one as you have children in your Primary class. Tell the class that as you give the lesson they should listen for the answer to their question. Give the part of the lesson that you have planned to use in this manner. Then have each child stand, read his question and answer it. From five to ten minutes' listening time is usually long enough before the children are asked to respond.

For young children who cannot read, tell the entire class to listen for the answer to a question that you will ask all of them. Say that no-one must tell the answer until you are completely finished with the story. Then call upon several children to give the answer.

WHAT DO YOU HEAR?

Ask the children to close their eyes. Then make a familiar sound and ask the children to identify it. You could do any of the following: crush a piece of paper, knock on the door.

tap on the window pane, tap the table with a pencil, write on a chalkboard. blow on a harmonica, clap your hands, whistle, rub your sleeve, draw with a pencil on a paper which is on a hard surface, etc.

SINGING TIME

Watch the chorister. See who can sing the softest. Let the girls listen to the boys. Let the teachers listen to the children. Have every one listen to see how softly the organ or piano. violin, tape recorder, or any musical instrument available, can be played and still be heard.

TALL, SMALL, ALL

Tell the children that to help them to learn to listen carefully you are going to repeat three words, tall. small, and all. When you say "tall" they should stand as tall as possible If you say "small" they should stoop down as low as possible. When you say "all" they should stand naturally This will promote listening and following directions promptly. In the older classes a child may be selected to call out the words.

As children listen they will learn. As they learn they will understand. As they understand the gospel of Jesus Christ they will walk uprightly before the Lord.

Eternal Shadows

THE PRIMARY PAGE

conducted by Sister EILEEN R. DUNYON of the Primary Association General Board

NEWS FROM THE STAKES AND MISSIONS

Irish Mission

FORTY-SIX members of the Irish Mission recently attended a weekend MIA Training Course at Drumalla House, Carnlough. They included YW Presidents, YM Superintendents, Activity Directors and Branch and District Presidents.

Brian and Berniece West, of the Southwest British Mission, and Brother Tom Hezseltine, of the Leicester Stake, were the main instructors and their unflagging enthusiasm resulted in responsive participation. Someone commented, "I didn't know I had so many muscles" (referring to a lecture given by Brother Hezseltine). "Neither did I," was the feeling reply, "until they all started aching."

Arriving at 8.30 p.m. on Friday evening, after a quick meal, everyone assembled in the lounge for a session of minor games and square dancing.

Drumalla House is situated on the Antrim Coast Road and early next morning four hardy men dashed down to the beach for a swim. And as the all-day games of non-stop cricket, football, and netball etc., got under way even the "delicate types" were shedding their heavy sweaters.

The highlight of the evening instruction was a visit from the "Mormonaires," who assisted Elder Danniel Harrison to demonstrate the technique of training quartets. After further dance practice the day was brought to a close with a wonderful "sing song" with solos from Sister Sandra Covey and President William Bailey.

President Stephen R. Covey, the Irish Mission President, was the



Members of the Irish Mission who attended the weekend MIA Training Course. This group includes MIA Superintendents and Presidents, Activity directors and Branch and District Presidents.

teacher at the 7.30 a.m. study class and enthralled his audience with his insight into human behaviour patterns and the values and standards set by society. During the Sunday School period Sister West gave a wonderful talk on morals and Brother Hezseltine illustrated the reason why we should keep the Word of Wisdom.

After lunch pens and pencils were again busy taking notes from Brother West to assist them with the forthcoming speech festival. Several speakers effectively demonstrated the do's and don'ts of good speech making.

Sister Covey, herself an excellent teacher, organised "buzz" groups to suggest various methods of lesson presentations and then proceeded to demonstrate several of these ideas.

The pinnacle of the weekend was the Sacrament and Testimony Meeting held prior to departure.

The philosophy of the course was to impart a vision of the MIA programme to those who knew little or nothing about it, and the MIA Mission Board people were thrilled at the testimonies borne to the success of this aim. One Sister gave her testimony for the first time since joining the church a year ago. A branch

Irish Mission MIA members taking part in a game of netball at the weekend training course. Cricket, football and swimming were among the other sports participated in at the course.





president said that the wonderful spirit reminded him of the week he had spent in the temple. Many admitted that they had no idea of the vast scope of activities to be enjoyed in MIA and everyone pledged themselves to devote their energies towards furthering the programme in their sphere.

As the bus departed the words on everyone's lips were, "put my name down for the next course"; "This was great"; "I've got enough material to run my meetings for the next two months!" "I can't wait to get back, for our next branch planning meeting."



Central British Mission

THE Cheltenham Chapel, which had been completed just four weeks earlier, was the scene of a successful Varicty Show sponsored by the Gloucester District MIA. The show was the result of collaboration between adjacent districts, and consisted of items from Gloucester, Cheltenham, Swindon and the Bristol Branches in the South-West British Mission, and the Worcester and Hereford Branches from the Central British Mission.

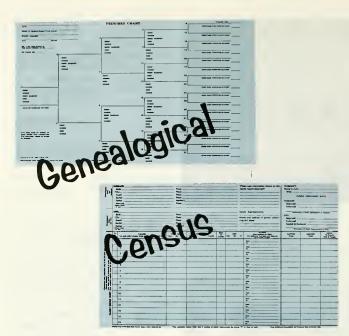
The programme was divided into two sections; the first a Road Show competition between Gloucester and Worcester, and the second, a pantomime presented by the Swindon group. An audience of well over 200 members showed enthusiastic appreciation of the efforts of those taking part.

Sister Perry in the Bristol District, Brian Morton of Worcester and Brian Moore of Gloucester District formed the organising team; while John O'Hara wrote, produced and acted in the Swindon pantomime.

Top: Worcester Branch saints presenting their "Hill-Billy Hoe-Down" Road Show in competition at the new Cheltenham Chapel. Centre: The new Chapel and Cheltenham, which occupies a beautiful site very near to the famous Cheltenham Ladies College.

Bottom: The Ashton Oldham Chapel, which was completed last year.





A LL adult members of the Church are asked to participate this year in a Church-wide genealogical census, in order to give as much information as possible to the Genealogical Society in Salt Lake City. Irrespective of how many times similar sheets have been submitted, or for what purpose they were originally submitted, everyone is asked to comply with the following request:

Please compile a Pedigree Chart, commencing with your own name, and continuing with your parents' names and then your grandparents' names. Add to these names any of the other pertinent information called for on the pedigree chartthat is births, marriages, deaths, etc. DO NOT CONTINUE BE-YOND YOUR GRAND-PARENTS FOR THIS CENSUS. Then complete a Family Group sheet for numbers 1, 2 and 4 on your pedigree chart, that is for yourself, your father and your father's father. Place all available information called for on the normal group sheet in the appropriate spaces and in the manner set out

the Genealogical Instruction Manual (see pages 58 and 59 of this issue of the "Millennial Star.") DO NOT MAKE OUT FAMILY GROUP SHEETS FOR YOUR MOTHER'S FATHER, OR ANY-ONE ELSE, FOR THIS CENSUS. These completed sheets (I Pedigree Chart and 3 Family Group Sheets) must be checked for accuracy by two record examiners-these should have been appointed already in each ward and branch - marked CENSUS" "GENEALOGICAL and passed on to the Ward/Branch Genealogy Adviser before March 30, 1965.

The Ward Advisors must wait until all sheets have been submitted from the Ward members and send them in one package to the Stake District Genealogy Advisor, to reach him not later than April 30, 1965. District Advisors will send all the sheets from the districts to the Mission Genealogy Advisor by May 15, 1965, and then Stake and Mission parcels should be despatched to Salt Lake City to arrive before June 30.

RESEARCH

Continued from page 61

Land records

These records deal with persons dealing with land.

It should he understood that there are many other sources where research could be done. I hope to have the opportunity to go into more details on this later on. This guide is only to show you that there are many other sources where you might be able to do research.

The Prophet Joseph Smith reminds us of this: "We must be willing to devote all of our time, talent and energy to the building of this phase of the work, including the work of exaltation for our kindred dead, if we are to comply with the law of consecration, which is a celestial law."

PEDIGREE REFERRALS

Continued from page 63

as it appears on computer tapes.

If corrections need to be made, Elder Burton continued, this can be done without delay and the service will then be made available to all who desire to inquire.

Instruction booklets and inquiry forms have been sent to bishops, permitting inquiries for surnames.

Elder Burton pointed out, "It will take several years before the five million family group sheets can be put into machine language, fed into the computer and duplicated for branch libraries.

"It will require modern treatment through electronic computing machines to keep the archive file updated. Most persons want to begin now without a long wait.

"It takes time to work in a library and time is money."

The way to obtain this information at a nominal cost without waiting too long is the Pedigree Referral Service.

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A CLOSING THOUGHT

Joseph Smith — Prophet

WHEN Joseph Smith had achieved the prime of his manhood, he seemed to combine all attractions and excellences. His physical person was the fit habitation of his exalted spirit. He was more than six feet in height, with an expansive chest and clean-cut limbs—a staunch and graceful figure. His head, crowned with a mass of soft, wavy hair, was grandly poised. His face possessed a complexion of such clearness and transparency that the soul appeared to shine through. He wore no beard, and the full strength and beauty of his countenance impressed all beholders at a glance. He had eyes which seemed to read the hearts of men. His mouth was one of mingled power and sweetness. His majesty of air was natural, not studied...

Whether engaged in manly sport, during hours of relaxation, or proclaiming words of wisdom in the pulpit or grove, he was ever the leader. His magnetism was masterful, and his heroic qualities won universal admiration. Where he moved, all classes were forced to recognise in him the man of power. Strangers journeying from a distance knew him the moment their eyes beheld his person. Men have crossed ocean and continent to meet him, and have selected him instantly from among a multitude. The Prophet's life was exalted and unselfish. His death was a sealing martyrdom, following after that which was completed on Calvary for the redemption of a world.

by GEORGE Q. CANNON



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We have in stock 90 per cent of all the supplies needed by Ward and Branch Sunday School and Primary auxiliaries. For example: We can supply the manuals for all of the Sunday School classes for 1965, and most of the lesson books needed in your Primary

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Millennial STAR

March 1965

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CARPETING USED THROUGHOUT THE CHAPELS

The Gospel in the Home

THE greatest effort ever made by the Church to have members teach and live the gospel in the home is now under way.

It began with a home evening and home instruction programme that was undertaken in January of this year,

and will be carried on throughout 1965.

The General Authorities request that every family in the Church participate. A special guide book is being distributed among the membership, one to each family. The book contains more than 300 pages of helpful suggestions for home evenings.

It is their hope that in each family once a week, a special evening be set apart for this purpose. During this evening parents and children will join in a programme of:—

a-Home entertainment, games, singing, little pro-

grammes with each member taking part.

b—Gospel instruction from the above mentioned book, provided by the parents, but with children also taking part.

c-Family prayer.

The First Presidency call attention to the fact that the Lord commands that we teach our children of Christ, of his gospel, of prayer, faith and repentance. This new programme provides an orderly way by which every L.D.S. home may join in this undertaking, and include wholesome family entertainment as well.

All Saints are asked to participate. All are asked to obtain the guide books through their branch presidents or ward bishops, and to use them. Ward and branch leaders can provide special instruction to families on how

to follow this programme. Let us all accept it.

A THOUGHT FOR YOUR TALK

Some people have said that Joseph Smith was an unlearned man. He was an unlearned man in the things of the world, but the day he came out of the Grove, following his first vision, . . . he knew more than all the world about the resurrection. He had seen standing before him the Resurrected Christ. When he came out of that Grove, he knew more about the nature of God than all the world.

-MARION G. ROMNEY

Millennial

[®]MARCH, 1965

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Front Cover:

Newchapel House, the beautiful old manor house, which is the home of the London Temple President and his wife, President and Sister G. Eugene England.

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TESTIFY

THAT JOSEPH SMITH IS A PROPHET OF GOD

TESTIFY

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TESTIFY

THAT JOSEPH SMITH IS A PROPHET OF GOD

KNOW that the Lord communicates with his servants. I have not doubted this as a fact since I was a boy and heard the testimony of my father regarding the revelation that came to him of the divinity of the mission of the Prophet Joseph. I feel impressed to relate that circumstance and add his testimony to the one that I am now giving.

He accepted a call to a mission about 1880. When he began preaching in his native land of Scotland and bore testimony of the restoration of the gospel of Jesus Christ, he noticed that the people turned away from him. They were bitter in their hearts against anything Mormon, and the name of Joseph Smith seemed to arouse antagonism in their hearts.

One day he concluded that the best way to get these people would be to preach just the simple principles, the atonement of the Lord Jesus Christ, the first principles of the

FROM THE PEN OF THE PROPHET by President DAVID O. McKAY

gospel, and not bear testimony of the restoration of the gospel. It first came simply, as a passing thought, but yet it influenced his future work. In a month or so he became oppressed with a gloomy, downcast feeling, and he could not enter into the spirit of his work. He did not really know what was the matter, but his mind became obstructed: his spirit became clogged; he was oppressed and hampered; and that feeling of depression continued until it weighed him down with such heaviness that he went to the Lord and said: "Unless I can get this feeling removed, I shall have to go home. I cannot continue my work with this feeling."

It continued for some time after that, then, one morning, before daylight, following a sleepless night, he decided to retire to a cave, near the ocean, where he knew he would be shut off from the world entirely, and there pour out his soul to God and ask why he was oppressed with this feeling, what he had done, and what he could do to throw it off and continue his work. He started out in the dark towards the cave, and he became so eager to get to it that he started to run and was hailed by an officer who wanted to know what was the matter, as he was leaving the town. He gave some noncommittal but satisfying reply and was permitted to go on. Something seemed to drive him; he had to get relief.

He entered that place and said: "Oh, Father, what can I do to have this feeling removed? I must have it lifted or I cannot continue in this work"; and he heard a voice, as distinct as the tone I am now uttering, say: "Testify that Joseph Smith is a Prophet of God."

Remembering, then what he tacitly had decided six weeks or more before, overwhelmed with the thought, the whole thing came to him in a realization that he was there for a special mission, and that he had not given that special mission the attention which it deserved. Then he cried in his heart, "Lord, it is enough," and went out from the cave.

As a boy, I sat and heard that testimony from one whom I treasured and honoured as you know I treasured no other man in the world, and that assurance was instilled in my youthful soul. The inspiration and testimony of God has come since, and today I testify to you that God lives, and that he is guiding this Church, that he has inspired those at the head, and that he will continue to inspire them and lead them through this turmoil and unrest in the world, caused by unrighteousness, wickedness, and lack of faith in God.

Brethren and sisters, let us thank our Heavenly Father today for the testimony that the Lord Jesus Christ has placed in our souls.



OF A

I SHOULD like to be a witness in support of the proposition that the gospel of Jesus Christ has been restored in our day and that this is his Church which was organised under his direction through the Prophet Joseph Smith. I should like to give some reasons for the faith I have and for my allegiance to the Church.

Perhaps I can do this more effectively by referring to an interview I had in London, England, in 1939, just before the outbreak of the war. I had met a very prominent English gentleman, a member of the House of Commons, formerly one of the justices of the supreme court of England. In my conversations with this gentlemen on various subjects, "vexations of the soul" he called them, we talked about business and law, about politics, international relations, and war, and we frequently discussed religion.

He called me on the phone one day and asked if I would meet him at

by President HUGH B. BROWN, 1st Counsellor to President McKay

his office and explain some phases of the gospel. He asked me to prepare a brief on Mormonism and discuss it with him as I would discuss a legal problem. He said, "You have told me that you believe that Joseph Smith was a prophet. You have said to me that you believe that God the Father and Jesus of Nezareth appeared to Joseph Smith. I cannot understand how a barrister and solicitor from Canada, a man trained in logic and evidence could accept such absurd statements. What you tell me about Joseph Smith seems fantastic, but I wish you would take three days at least to prepare a brief and permit me to examine it and question you on it."

I suggested that we proceed at once to have an Examination for Discovery, which is briefly a meeting of the opposing sides in a lawsuit where the plaintiff and defendant, with their attorneys, meet to examine each other's claims and see whether they can find some area of agreement and thus save the time of the court later

I said perhaps we could see whether we had some common ground from which we could discuss my "fantastic ideas." He agreed to that quite readily.

I can only give a condensed and abbreviated synopsis of the three-hour conversation which followed. I began by asking, "May I proceed, sir, on the assumption that you are a Christian?"

"I am."

"I assume you believe in the Bible
—the Old and New Testament?"

"I do!"

"Do you believe in prayer?"

"I do!"

"You say that my belief that God spoke to a man in this age is fantastic and absurd?"

"To me it is."

"Do you believe that God ever did speak to anyone?"

"Certainly, all through the Bible we have evidence of that."

"Did he speak to Adam?"

"Yes."

"To Enoch, Noah, Abraham, Moses, Jacob, Joseph, and on through the prophets?"

"I believe he spoke to each of them."

"Do you believe that contact between God and man ceased when Jesus appeared on the earth?"

"No, such communication reached its climax, its apex at that time."

"Do you believe that Jesus was the Son of God?"

"He was."

"Do you believe, sir, that after Jesus was resurrected a certain lawyer, who was also a tentmaker by the name of Saul of Tarsus, when on his way to Damascus, talked with Jesus of Nazareth, who had been crucified, resurrected, and had ascended into heaven?"

"1 do."

By these standards Joseph Smith qualifies as a Prophet

"Whose voice did Saul hear?"

"It was the voice of Jesus Christ, for he so introduced himself."

"Then, my Lord (that is the way we address judges in the British Commonwealth) my Lord, I am submitting to you in all seriousness that it was standard procedure in Bible times for God to talk to men."

"I think I will admit that, but it stopped shortly after the first century of the Christian era."

"Why do you think it stopped?"

"I can't say."

"You think that God hasn't spoken since then?"

"I am sure he hasn't."

"There must be a reason, can you give me a reason?"

"I do not know."

"May I suggest some possible reasons: Perhaps God does not speak to men any more because he cannot. He has lost the power."

He said, "Of course that would be blasphemous."

"Well, then if you don't accept that, perhaps he doesn't speak to men because he doesn't love us any more. He is no longer interested in the affairs of men."

"No," he said, "God loves all men, and he is no respecter of persons."

"Well, then, if he could speak, and if he loves us, then the only other possible answer as I see it is that we don't need him. We have made such rapid strides in science, we are so well-educated, that we don't need God any more."

And then he said, and his voice trembled as he thought of impending war, "Mr. Brown, there never was a time in the history of the world when the voice of God was needed as it is needed now. Perhaps you can tell me why he doesn't speak."

My answer was, "He does speak, he has spoken; but men need faith to hear him."

Then we proceeded to prepare what I may call a "profile of a prophet."

Perhaps you would like to amplify what I must condense here—use your own standard of a prophet and see whether Joseph Smith measures up.

We agree, that at least the following characteristics should distinguish a man who claims to be a prophet: A. He will boldly claim that God

A. He will boldly claim that has spoken to him.

- B. Any man so claiming would be a dignified man with a dignified message: no table-jumping, no whisperings from the dead, no clairvoyance, but an intelligent statement of truth.
- C. Any man claiming to be a prophet of God would declare his message without fear, and without

making any weak concessions to public opinion.

- D. If he were speaking to God, he could not make concessions although what he taught would be new and contrary to the accepted teachings of the day. A prophet bears witness to what he has seen and heard and seldom tries to make a case by argument. His message, not he himself, is important.
- E. Such a man would speak in the name of the Lord saying, "Thus saith the Lord," as did Moses, Joshua, and others.
- F. Such a man would predict future events in the name of the Lord and they would come to pass, as did Isajah, Ezekiel, and others.
- G. He would have not only an important message for his time, but also often a message for all future time, such as had Daniel, Jeremiah, and others.
- H. He would have courage and faith enough to endure persecution and to give his life, if need be, for the cause he espoused, i.e., Peter, James, Paul, et al.
- J. Such a man would denounce wickedness fearlessly. He would generally be rejected and persecuted by the people of his time, but later generations, the descendants of his persecutors, would build monu-

A Challenge

- 1 Write a story on the ancient inhabitants of America without source material.
- 2 Include in it 54 chapters dealing with wars.
- 3 Twenty one chapters of history.
- 4 Fifty-five chapters on visions and prophecies, and these must agree meticulously with the Bible.
- **5** Write seventy-one chapters on doctrine and exhortation.
- 6 Add to it 21 chapters on the ministry of Christ, and every claim must agree absolutely with the New Testament.
- 7 Employ figures of speech, similies, metaphors, narration, exposition, description, oratory, epic, lyric and parables.
- 8 You must have little or no schooling, and the book must be completed and dictated in a little over two months.

ments in his honour.

- J. He would be able to do superhuman things, things that no man could do without God's help. The consequence or result of his message and work would be convincing evidence of his prophetic calling "... by their fruits ye shall know them." (Matt. 7:20.)
- K. His teachings would be in strict agreement with scripture, and his words and his writings would become scripture. "For the prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost." (II Pet. 1:21.)

Now, I have given but an outline which you can fill in and amplify and then measure and judge the Prophet Joseph Smith by the words and stature of other prophets.

As a student of the life of the Prophet Joseph Smith for more than fifty years, I say that by these standards Joseph Smith qualifies as a prophet of God.

I believe that Joseph Smith was a prophet of God because he talked like a prophet. He was the first man since the apostles of Jesus Christ were slain to make the claim which prophets have always made: that God had spoken to him. He lived and died like a prophet. I believe he was a prophet of God because he gave to this world some of the greatest of all revelations. I believe that he was a prophet of God because he predicted many things which have come to pass: things which only God could bring to pass.

John, the beloved disciple of Jesus. declared, "... the testimony of Jesus is the spirit of prophecy." (Rev. 19:

10.) If Joseph Smith had the testimony of Jesus, he had the spirit of prophecy, and if he had the spirit of prophecy, he was a prophet. I submitted to a friend, that as much as any man who ever lived, the Prophet Joseph had a testimony of Jesus for, like the apostles of old, he saw him and heard him speak, and like them he gave his life for that testimony. I challenge any man to name one who has given more evidence of the divine calling of Jesus Christ than did the Prophet Joseph Smith.

I believe the Prophet Joseph Smith was a prophet because he did many superhuman things. One was translating the Book of Mormon, Some people will not agree, but I submit that the Prophet Joseph Smith in translating the Book of Mormon did a superhuman work. I ask anyone to undertake to write a story on the ancient inhabitants of America. Write as he did without any source material. Include in the story fifty-four chapters dealing with wars, twenty-one historical chapters, fifty-five chapters on visions and prophecies, and, remember, when the writer begins to write on visions and prophecies he must have the record agree meticulously with the Bible. He must write seventy-one chapters on doctrine and exhortation, and, here too, he must check every statement with the scriptures or he will be proved to be a fraud. He must write twenty-one chapters on the ministry of Christ and everything the writer claims Jesus said and did and every testimony he writes in the book about him must agree absolutely with the New Testament.

I ask, would anyone like to undertake such a task? I point out too that he must employ figures of speech. similies, metaphors, narration, exposition, description, oratory, epic, lyric. logic, and parables. I ask the writer to remember that the man who translated the Book of Mormon was a young man and he hadn't had the opportunity of schooling that many today have had and yet he dictated that book in just over a little over two months and made very few, if any, corrections. For over one hundred years, some of the best students and scholars of the world have been trying to prove from the Bible that the Book of Mormon is false, but not one of them has been able to prove that anything the Prophet wrote was not in strict harmony with the scriptures, with the Bible, with the Word of God.

The Book of Mormon not only declares on the title page that its purpose is to convince Jew and Gentile that Jesus is the Christ, the Eternal God, but this truth is the burden of its message. In Third Nephi it is recorded that multitudes of people testified, "We saw him, we felt of his hands and his side, we know he is the Christ." (See III Nephi 11:14-15.)

Joseph Smith undertook and accomplished other superhuman tasks: among them I list the following: He organised the Church, (I call attention to the fact that no constitution effected by human agency has survived one hundred years without modification or amendment, even the Constitution of the United States. The basic law or constitution of the Church has never been altered.) He undertook to carry the gospel message to all nations, which is a superhuman task still in progress. He undertook, by divine command, to gather thousands of people to Zion. He instituted vicarious work for the

dead and built temples for that purpose. He promised that certain signs should follow the believers, and there are thousands of witnesses who certify that this promise has been fulfilled.

I said to my friend, "My Lord, I cannot understand you saying to me that my claims are fantastic. Nor can I understand why Christians who claim to believe in Christ would persecute and put to death a man whose whole purpose was to prove the truth of the things they themselves were teaching, namely that Jesus is the Christ.

I could understand their persecuting Joseph if he had said, I am Christ, or if he had said, There is no Christ, or if he had said someone else is Christ, then Christians believing in Christ would be justified in opposing him. But what he said was, He whom ye claim to serve, declare I unto you. Paraphrasing what Paul said in Athens, "Whom therefore ye

This article is taken from a talk given by President Brown at the Brigham Young University. It has become one of the best-known of all President Brown's discourses on the Prophet Joseph Smith.

ignorantly worship, him declare I unto you." (Acts 17:23.) Joseph said to the Christians of his day, 'You claim to believe in Jesus Christ. I testify that I saw him and I talked with him. He is the Son of God. Why persecute me for that?'"

When Joseph came out of the woods, he had learned at least four fundamental truths, and he announced them to the world: first, that the Father and the Son are separate and distinct individuals; secondly, that the canon of scripture is not complete; third, that man was created in the bodily image of God; and fourth, the channel between earth and heaven is open, and revelation is continuous.

The judge sat and listened intently, he asked some very pointed and searching questions; and at the end of the period he said, "Mr. Brown, I wonder if your people appreciate the import of your message: do you?" He said, "If what you have told me is true, it is the greatest message that has come to this earth since the angels announced the birth of Christ."

This was a judge speaking, a great statesman, an intelligent man. He threw out the challenge, "Do you appreciate the import of what you say?" He added: "I wish it were true. I hope it may be true. God knows it ought to be true. I would to God," he said, and he wept as he said it, "that some man could appear on the earth and authoritatively say, Thus saith the Lord."

As I intimated, we did not meet again. I have brought forward very briefly some of the reasons why I believe that Joseph Smith was a prophet of God. But undergirding and overarching all that, I say from the very centre of my heart that by revelations of the Holy Ghost I know that Joseph Smith was a prophet of God. While these evidences and many others that could be sited may have the effect of giving one an intellectual conviction, only by the whisperings of the Holy Spirit can one come to know the things of God. By those whisperings I say I know that Joseph Smith is a prophet of God. I thank God for that knowledge and pray for his blessings upon all of you.



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TRIUMPHANTLY SWIFT, SILENT, SERENE THE BOAC VC10



Joseph did not make a mistake

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by JOSEPH FIELDING SMITH

President of the

Council of the Twelve Apostles

I F we have fully realised the importance of that First Vision, the coming of the Father and the Son to the Prophet Joseph Smith, just a boy.

The world has not realised it, or they would repent of their sins. For some fifteen hundred years or more, perhaps, the world had lost the truth in relation to the Father and the Son and in the year 325, at a conclave that was held, they adopted a new idea entirely in regard to God and confused the Father and the Son, and the Christian world, from that day down until now, has looked upon the Father and the Son as being mysterious-I cannot say individuals, nor can I say substance, but some sort of spirit without separation and the idea of the separate individuals. Father and Son, from that day on ceased to exist.

Now, if the Prophet was telling a falsehood when he went into the woods to pray, he never would have come out and said that he had seen a vision of the Father and the Son and that they were separate Personages, and that the Father introduced the Son and then told the Prophet to address his question to the Son, who would give him the answer. The Prophet never would have thought of such a thing as that, had it been a fraud.

If he had come out of the woods

saying he had seen a vision, had it been untrue never would he have thought of separating Father and Son, nor would he have ever thought of having the Father introduce the Son and for him to put his question to the Son to receive his answer. He never could have thought of it; for that was the farthest thing from the ideas existing in the world in the year 1820.

The very fact that the Prophet made that statement that he saw the Father and the Son and they were glorious Personages, and that the Father spoke to him and introduced the Son, but did not ask him what he wanted, is one of the most significant things that ever occurred in the history of this world.

The Prophet, if he had been telling an untruth, even if he had thought that the Father and the Son were separate Personages, would have made another very serious error, if he had lied about it. More than likely he would have said he saw the Father and the Son and the Father asked him what he wanted, and the Father gave him the answer. If Joseph Smith had said a thing like that, it would have been fatal to his story.

He did not make a mistake. It was Jesus who answered his question, and the Father introduced his Son, just as he did at the baptism of the Saviour, and just as he did to the three, Peter.





James, and John, on the Mount, and the Saviour gave the answer, as all answers have come from our Father in heaven from the beginning, since Adam was driven out of the Garden of Eden, down to this day. They have all come through the Son.

Now, the Prophet made no mistake, and a boy of his age would not have known; he would have fallen into a trap, just as sure as we live, if it were untrue.

Do I believe that the Prophet saw the Father and the Son? I certainly do. I know it. I do not need a vision. Reason teaches that to me. And then I have that knowledge also by the guidance of the Spirit of the Lord. The Lord has made it known to me.

Now, let me say a few things more about the Prophet. I have that absolute confidence in every vision, in every manifestation, in every revelation that has come to us through the Prophet Joseph Smith, I know he spoke the truth. And the evidence is made manifest in every act where there has been a manifestation from the heavens, either by the Son of God, himself, or by his servants the prophets of old. Everything has worked out harmoniously and according to the revelations we find in the Old Testament and in the New. There were no mistakes made.

On the 3rd day of April, 1836, cer-

tain heavenly messengers appeared to the Prophet and to Oliver Cowdery. First came the Son of God himself. And they described him. Then the Lord sent certain messengers with keys to restore pertaining to the restoration of all things. Moses came and gave to the Prophet the keys of the gathering of Israel, otherwise you would not be here today, and through those keys the gospel is being preached in all the world, and scattered Israel is being gathered out again according to the fulfilment, that is, in fulfilment of the promises that were made by the Lord to his ancient prophets, that he would gather Israel in the latter days.

Elias came and restored the gospel of Abraham. Elijah came and restored his keys, opening the way for the preaching of the gospel to the dead and the performing of the ordinances in the temples of the Lord, for the dead. The prophecy of Malachi was fulfilled, at least the beginning of it, and the keys were again given through thhe coming of Elijah, which turned the hearts of the fathers to the children and the hearts of the children to the fathers so that we can go into the temple and do the work for our dead.

There is nothing, in my judgement, that has been revealed that is more apparent of its fulfilment than the coming of Elijah, for this spirit has gone forth into the world. It is not confined to the members of the Church, and I am sorry to say, it does not rest upon the members of the Church as fully as it ought to. but it has gone forth into the world so that there are thousands of those who do not belong to the Church, whose hearts have been turned to their fathers and who are seeking out the records of their dead, and preparing them so that we, their children, that is, the children of the dead, may go into the temples of the Lord and perform their labours that will give unto those who had no opportunity, when they were living, to receive the gospel of Jesus Christ, to give them that liberty and the privilege, that they, too, might be numbered in the house of Israel and receive the blessings of eternal life.

Do I love the Prophet Joseph Smith? Yes, I do, as my father did before me. I love him because he was the servant of God and because of the restoration of the gospel and because of the benefits and blessings that have come to me and mine, and to you and yours, through the blessings that were bestowed upon this man and those who were associated with him in the restoration of the Dispensation of the Fullness of Times.



He handed it back without comment except to say, "The answer to that gospel tract is either 'yes' or 'no.'"

And I believe he was right. There is no middle ground upon which you can consider the claims of Joseph Smith

PROPHET OR FRAUD?

by Elder ALMA SONNE
Assistant to the
Council of the Twelve

WHEN I was last in London, I purchased a book. Its author is Dr. Ernest William Barnes, the famous Bishop of Birmingham. I did not get time to read the book as thoroughly and carefully as I should have done, but I noticed as I scanned through its pages the learned man called attention to this one thing, namely the infant baptism was unknown in the days of Jesus Christ and his Apostles. In another place, he quoted the words of Paul, the Apostle:

Else what shall they do which are baptised for the dead, if the dead rise not at all? Why are they then baptised for the dead? (1 Cor. 15:29.)

He then concluded that there can be no question but that the early Christians were baptised for their dead relatives and friends. Why is the attitude of the world changing respecting these doctrines? Because, brethren and sisters, the endeavours of the humble men and women who have gone forth as missionaries have been eminently successful, and people in all the walks of life are reading our literature.

One day I rode on the train from northern England to London. When we came to the city of Darlington, the door of our compartment opened, and a minister of the Church of England entered. He looked us over rather carefully and finally said, "I am curious to know why you Americans should come from a land of plenty to a land of scarcity."

My companion, a young missionary, who was always eager for a gospel conversation, turned to him and replied, "We are missionaries of the Church of Jesus Christ of Latter-day Saints," and then with characteristic bluntness, "commonly called Mormons."

The minister was not shocked. I think perhaps he had surmised who we were. The young missionary, true to form in all respects, reached into his pocket and produced a little card on which were printed the Articles of Faith. The minister read the articles very carefully and handed them back to the missionary with the remark "I can believe most of these fine declarations of faith." And then good naturedly, "Of course, I am not prepared to believe that Zion is to

be built upon the American continent." But he went on to talk about these thirteen Articles of Faith and referred to them as "a great religious document."

I have always said, and I now repeat it, there is something more than man's genius behind these thirteen Articles of Faith. How could anyone devise a better introduction to a gospel conversation for our missionaries? These articles are not antagonistic. One follows the other in proper sequence. They are sound and scriptural and have a strong appeal to those who are familiar with the Holy Bible. They are neither dogmatic nor unfriendly.

The Prophet showed a great wisdom, it seems to me, and a rare insight into human nature, when he used the words, "we believe," in presenting this powerful message to the world. Is it any wonder that they have been translated into so many languages? They are not only well-stated, but they are also well-selected from all the beliefs of the Latter-day Saints. They have stood the test of one hundred years, during which time they have been analysed and



scrutinised by thousands of investigators. Not a single alteration has been necessary. These declarations are an important part of the Prophet's literary and scriptural productions. They are neither threadbare nor obsolete.

When the minister had finally finished reading them, my missionary companion handed him another of our tracts. It was the one entitled "What Is Mormonism?" written years ago by Elder John A. Widtsoe. He read it from beginning to end. It was much longer. It took him an hour to read it. He was equally complimentary when he returned it to us. "It is one of the best religious papers I have read," he said.

Then my companion did a bold thing. He reached into his brief case and took from it another tract called *Joseph Smith Tells His Own Story*. Our friend read it, but the expression on his face changed. His attitude was different. His friendliness disappeared. He handed it back without comment except to say, "The answer to that gospel tract is either 'yes' or 'no.'"

And I believe he was right. There is no middle ground upon which you can consider the claims of Joseph Smith. He was either prophet or fraud, for he did his work like one called of God.

I also picked up in England another book, written by Dr. James Black, of Edinburgh, Scotland. He was a prominent clergyman in the Church of England in Edinburgh. He wrote numerous articles against the Latterday Saints over a period of fifteen or twenty years. These articles were bitter and were directed primarily against the leaders of the Church and against the missionaries who were then in England.

One chapter in this book is devoted to the Mormons in Utah, and in it the reverend gentleman made a confession that he has failed after years of study to understand Joseph Smith. Said he in his statement:

The real problem in Mormonism is how an ill-educated man like Joseph Smith could have invented an elaborate system of rules and ideas with many historical references, ingenious speculations and imaginative flights, and moreover, how he could have expounded them in a style of writing apparently

foreign to his ordinary speech and range of culture.

He goes on:

On the other hand, the charge of his enemies that the whole system is merely an invention and a fraud does not touch the problem, for this charge does not explain and cannot explain how such an ill-educated man could produce such an elaborate system. This is a bigger problem than most people imagine. It requires an exceedingly able scholar to foist a highly wrought-out fraud to last for over a century upon the public.

Who will explain Joseph Smith? Is there any explanation of this great prophet of the latter days? Only one, brethren and sisters, and that is the one which he himself gave. No one will explain this prophet of the nineteenth century except those who accept him as a prophet of God.

May the Lord bless this great work which has been established upon the earth in the last days. May he bless his servants and hand-maidens who are going forth in the world to present this gospel of salvation, and may we live so that our lives may shine like a beacon light to lead the world towards the truth.



Joseph Smith's contributions

by STEPHEN L. RICHARDS

Stephen L. Richards was a favourite speaker among members of the Church. This article—which was first printed in the "Millennial Star" in January 1959—is one of the outstanding short writings on the Prophet and is the product of a great man's testimony.

Trained in the field of law, President Richards brought to his religious calling the dynamic force of his logic and his masterful delivery. He was ordained an Apostle on January 18, 1917, and was called to the First Presidency on April 9, 1951. He was serving as First Counsellor to the President when he died in June 1959.

MOST of the contributions of Joseph Smith are in the field of theological doctrine. Some are of a more temporal nature. The first is new conception of God and the Godhead. There can be no doubt that in the religious world of the Prophet's boyhood there prevailed a very nebulous and uncertain doctrine with reference to the personality of God and the Personages of the Trinity. The creedal statements of the day appear to us now as being most difficult of interpretation and understanding if not wholly unintelligible. To this situation the first vision brought clarity, definiteness, and certainty, not as the product of reasoning, argument, and sophistication but with the sureness of experience. When Joseph came out of the grove, he had no need to argue for a theory-he knew the facts. God is in form like a man. He has a voice. He speaks. He is considerate and kind. He answers prayer. His Son is a like but distinct person. He is obedient to the Father and the mediator between God and man. The presumption of God as a mere essence or principle of power and force in the universe was for all time exploded. The testimony is direct and positive and irrefutable. Many have not believed, but no one has ever had the knowledge to disprove it. The character of the Holy Ghost as a member of the Godhead came to the Prophet later through revelation with a clarity and definiteness exceeding other scriptural pronouncements on the subject. He set forth, "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. Were it not so, the Holy Ghost could not dwell in us." The identity and functions of the Holy Ghost are by him also differentiated from those of the Holy Spirit.

Second, he received from God a new conception of the nature of the priesthood. There is the wide distribution of the powers and offices of the priesthood among men and boys of the Church. This was a complete innovation so far as modern Christian practice is concerned. None but a selected few had ever claimed or held the right before, although there is

respectable historical evidence, not known to the Prophet, to warrant the belief that the same practice was extant in the early church.

But even more important than its novelty is the new constitution of the priesthood as revealed through Joseph Smith. There is nothing more beautiful or truly Christlike in all scripture than this lovely exposition of the divine commission to men to act in the name of God. Listen:

"Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honours of men, that they do not learn this one lesson—That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or domination or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man...

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, but long-suffering, by gentleness and meekness and by love unfeigned: By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile. Reproving betimes with sharpness, and when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever!

Here is the genius of the government of Christ; no compulsion—just persuasion; no unrighteousness or autocracy—only goodness and love. Here is the answer to the religious intolerance and crimes of the centuries, the complete refutation of the alleged injustice of God.

The next contribution is the matter of new revelation, by which is meant divine communication from God to men in these latter days. While this subject is highly important, it needs no elaboration-first, because it is well understood both within and without the Church; and second, because its novelty has never been denied. Not that the validity of the revelations to Joseph Smith has not been denied-it has; but all concede the principle and practice to be an innovation. All logical persons will likewise concede that this doctrine one established is the end of all controversy as to authoritative religion.

Then comes the new concept of man and his past, present and future state. Not that ideas had not been advanced. prior to the Prophet's time, that were in some respects comparable to his; undoubtedly the pre-existent state of man was in the belief of many. It could not be otherwise with students of the Bible, but no such comprehensive, coherent, and definite understanding as set forth by the Prophet had ever appeared before. The continuity of intelligence and intelligences; the fatherhood-and motherhood too-of our individual spirits; the free agency and choice which were ours in the preearth life; spiritual creation preceding mortal creation; the relationship of body to spirit in this life and in the hereafter, the transcendent scheme of eternal progression-all these and many related items constitute a unified, logical, authoritative exposition without counterpart in Christian literature,

Of special interest is the concept of the body as tabernacle of the spirit. A philosophy of temporal living has been built around this idea. In it a man's body is a sacred thing. It is not his own to be violated with impunity. God provided it in the form of and as the house of his spirit. Any conscious, wilful impairment of the body is an affront to God. And so it follows that the care of the body has real spiritual significance. It is doubtful if any religious body at any time ever received a more unique and novel doctrine than the Word of Wisdom, the inhibitions of which are known to many but the underlying philosophy of which is understood by few.

Closely related to the state of man is the concept of the whole human family as the children of God. On this subject many entirely new contributions were made by Joseph Smith. He established the universal justice and love of God for all his children as no one else has ever done. His theology denies the resurrection to none. All shall come forth from the grave; all bodies shall be reunited with spirits to constitute eternal souls, through the universal redemption of the Saviour. There will be general salvation for all in the sense in which the term is generally used, but salvation, meaning resurrection, is not exaltation. In the hereafter, as in this life, there are degrees of glory, preferential places, and conditions. Goodness and obedience will bring their rewards, the highest of which is to dwell in the presence of God and His Son. The prescribed requirements of the gospel, such as baptism, confirmation, and other ordinances are not prerequisites for the resurrection as many suppose. They are necessary only for exaltation, the highest station.

Exaltation is not planned merely for a few select ones. It is designed for all who will prepare to enter the kingdom. Everyone is given the opportunity to prepare, not only those living but they who have died, as well. Such is the justice of the Father.

That leads to another inestimable contribution, wholly distinctive and novel. Strange it is that with the rather frequent mention in the Hebrew scriptures of temples and with the pointed and oft-quoted reference to baptism for the dead that Joseph Smith should have been the first of all Christians to conceive the purpose of temples and institute vicarious work for the dead. This great project of the latter days deserves an extended treatise of itself.

It must suffice for my present purpose merely to call attention to it. In its ramifications and comprehensiveness it embraces substantially the entire scope of the gospel. The story of life is simplified for the understanding of men. Through the eternal powers of the restored priesthood, ordinances and ceremonies are administered in preparation for entrance into the celestial kingdom of our God, and the dead who have lived without opportunity to enjoy these high privileges are accorded through the service of their kinspeople, the same rights as those who live.

One of the features of temple work should for emphasis be specially mentioned. It is the sealing of husband and wife in the eternal covenant of marriage. Joseph Smith taught that the family circle is the foundation of exaltation and that its projection into eternity is heaven itself. He sanctified the association of loved ones. He made the father a priest and the mother a priestess in the temple of the home. If his glorious interpretation of this divine institution could have general application, the ills of society would be cured and the brotherhood of mankind established. This contribution alone entitles him to a place on the very summit of distinction among the world's philosophers and benefactors.

The limitations of this opportunity prevent any further elaboration of additional items within the scope of my theme.

Other contributions that must be passed with bare mention, for want of space, are the organisation of the Church; its phenomenal growth; its quorums, divisions, agencies; authorities, officers; its incomparable missionary system were all the product of the inspiration, the wisdom, and vision of the Prophet. He was also a builder of cities, a statesman of great foresight, and such a leader of men that even after death his influence has grown with the years.

His literary labours must not be forgotten. He produced more scripture, that is, the revealed word of God, than any other man of whom we have record. Indeed, his total scriptural productions would almost equal those of all the others put together. Within the pages of The Book of Mormon. the Doctrine and Covenants, and the Pearl of Great Price, which came to the world through him, are to be found such truth gems as, "The glory of God is intelligence"; "Men are that they might have joy"; "For behold, this is my work and my glory-to bring to pass the immortality and eternal life of man": a clear statement of the purpose of good and evil in the world, a philosophical problem which has baffled scholars of all times, and many others of inestimable value. There also came from him such memorable savings as, "It is impossible for a man to be saved in ignorance"; "A man is saved no faster than he gets knowledge"; "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." He wrote history and dissertations on many subjects and was an orator of magnetism and convincing force.

The world's enlightenment of the century following his life has not disclosed a single error in his theological and philosophical pronouncements, and the society which he established is without question the peer, and many students not belonging to it maintain it is the superior of all social systems on the earth.

What is the explanation? How may we account for these remarkable accomplishments, these transcendent contributions to the learning, the knowledge, and wisdom of this age?

The critics of Joseph Smith have ridiculed him. They have emphasised the crudity of his youth, his lack of education, and deprecated his intelligence. In so doing, have they helped find the explanation? Perhaps they have, without intent on their part, for the more inadequate by native endowment and training they make the Prophet, the more certainly do they lead the way to the inevitable conclusion that the explanation he makes of himself and his work is the only explanation. If he had been proved to be a person of unusual brilliance and education, there might have been some warrant for the presumption that out of his own mind he had conceived and

executed all, but those who have sought to destroy him have robbed the argument of that premise. Perhaps God willed it so. Even the inimical and abusive typesetter who printed The Book of Mormon unwittingly laid a stone in the foundation of evidence establishing the truth of the Prophet's account of the translation when he ridiculed the punctuation and composition of the manuscript, in the sentences and words being run together as they naturally would be in the manner of dictation to the scribe described by the Prophet.

There is only one explanation which is tenable. God chose this man. He spoke through him. The virgin, unsophisticated mind of the youth was a fertile field for the planting of spiritual seeds. They grew and matured into a perfect faith that brought Joseph into partnership with God. When that came to be, there was nothing unattainable, for as we are told of old, one man and God are a majority.

Today we proclaim him Prophet and sing his praise as sincerely, as devoutly, as reverently as they did one hundred years ago when they sat in his presence and felt the inspiration on his influence and heard the word of God from his lips.

It would seem scarcely necessary to point out the obvious conclusion and purpose of this recital. If any man has received in his heart the witness of the divine truth embraced in the contributions of the Prophet Joseph, I charge him to be true—true to his testimony, true to the Prophet, the founder, true to the cause and its duly commissioned leaders, true to the covenants he has made in holy places, and true to the brotherhood of man in the service that he renders. If any man has not received this witness, I appeal for his thoughtful, prayerful, sympathetic consideration. I offer to him, out of the experiences of my life, a humble but certain assurance that if he will receive and apply the teachings of Joseph Smith, he will be made happy. Doubt and uncertainty will leave him. Glorious purpose will come into life. Family ties will be sweeter. Friendships will be dearer. Service will be nobler, and the peace of Christ will be his portion.

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HOME TEACHING

MISSIONARY

The Four Areas of Pri

A BISHOP or branch president should have an understanding of all the programmes of the Church. Last month's article explained the administration of Priesthood Correlation. This month the principles of each of the following four basic areas will be explained:

- 1. Home Teaching.
- 2. Missionary.
- 3. Genealogy.
- 4. Welfare.

HOME TEACHING

"Home teaching correlates all activities of the priesthood and other Church organisations ... (with) the home." The Gospel should be taught in the home by the father. The home teachers visit the home to correlate the family activities with those of the ward or branch and to assist the father and family.

To avoid confusion only the home teachers perform enlistment work in the wards and branches. Class instructors are not prevented from visiting their pupils to develop the ordinary teacher-pupil relationships, also to call on sick pupils and visit those who missed the previous lesson. Class instructors may also visit pupils to assist them in preparing their assignments.⁴ Where pupils are not active or have been inactive for some time all visits to them should, however, be made by the home teachers.

"The general secretary for the Aaronic Priesthood has the privilege of visiting members and unordained members in his group, as do Melchizedek Priesthood quorum presiGENE ALOGY

WELFARE

THE BRANCH PRESIDENT'S PAGE

by DAVID B. HAIGHT, President of the Scottish Mission

dents who visit their members. The quorum adviser may also visit the home of quorum members when they are occasionally absent or when working with a boy on a particular quorum assignment. Cases of extended absence from meetings should be referred for discussion in the weekly priesthood executive committee meeting and brought to the attention of the home teachers through the priesthood leader. Aaronic Priesthood quorum presidencies or group leaders may likewise visit quorum members.

"It is recommended that visits not be made at too frequent intervals unless there is a very good reason for doing so. All such visits should be coordinated with the home teachers to avoid confusion or duplication of effort."5

MISSIONARY

"The Latter-day Saint home is literally the bulwark of the world-wide missionary system of the Church. Because it occupies such a vital place of influence in the vast programme of carrying the Gospel message to the world, a great responsibility rests upon the shoulders of the father and the mother. And the children, of course, are not exempt from sharing this responsibility."

There are many ways in which the "home" may perform missionary work. The "home" helps train and prepare future missionaries. The family assumes financial responsibility for missionaries. The family sets the example of "every member a missionary," by asking golden questions, opening the home for group cottage

esthood Correlation

meetings, passing names for referrals and inviting non-member friends to attend Church.

The home teachers correlate the family missionary efforts with the quorum, ward and the entire Church. Although family members are not on full-time or stake missions they should perform missionary labours.

During the priesthood executive committee and the ward/branch council meetings the missionary activities should be correlated between full-time, stake, and youth missionaries.

GENEALOGY

Genealogy is a direct responsibility of the priesthood. As the local presiding authority of the priesthood, the bishop or branch president has personal responsibility for genealogical work in the ward or branch. The auxiliaries are given an assignment to teach genealogy, but genealogy is not an auxiliary or part of an auxiliary. Genealogy is part of the priesthood.7

Genealogy may be taught in four places: priesthood class, genealogy class during M.I.A.,8 mutual study in M.I.A. as an optional study course, and in the Sunday School.

It becomes the personal responsibility of every member of the Church to search out the names of their dead ancestors and perform the necessary ordinances in behalf of their ancestors. The home teachers encourage this work, help the members and correlate the members' work with the quorum and the ward or branch.

Genealogy also includes temple

work for the living.

"A joint responsibility given to both the Home Teaching Committee and the Priesthood Genealogical Committee is to encourage temple marriage. Temple marriage is the goal toward which all church members should strive. The stressing of temple marriage is a quorum responsibility, but home teachers can aid in achieving this goal in their discussion of genealogical activity with the family."9

WELFARE

Every able member of the Church should be self-sustaining and selfsupporting. The family should be provided for by diligent labour of the parents of older children and careful management of the family resources. In order to help others, first one must be on a firm foundation physically, financially and most important spiritually.

All members of the Church should avoid debt and learn how to manage their income prudently. All members should accumulate a surplus cash, food, clothing and fuel supply so as to be prepared for any emergencies which might arise.

The administration of the Welfare Programme follows the same procedures and line of authority as in the other three fields of priesthood correlation.

CONCLUSION

The four areas of Priesthood Correlation encompass our activities and growth upon this earth.10 As stated by President N. Eldon Tanner, of the First Presidency of the Church:

"The missionary work . . . is for the purpose of bringing people into the church:

"The home teaching ... keep(s) them in the Church and help(s) prepare them to live the gospel principles:

"The Welfare programme (is) for the purpose of looking after their personal needs and for all welfare pertaining to the family, physical and spiritual and all that keeps them together;

"And then the genealogical programme (is) to help them prepare for the future and to do the work for those who have gone on before,"11

The Priesthood Correlation programme is inspired and will be the means of preparing untold millions to return to the Celestial Kingdom. The bishop should study and know the programme and carefully make special preparations to put the entire programme into effect. The blessings will be great from the operation of this programme in the wards and branches of the Church.

^{1.} See Preface, Priesthood Correlation in the Welfare Programme, 1964.

Priesthood Correlation in Home Teaching, 1964, page 2. ld., pages 8 and 9.

The Sunday School Handbook, 1964, pages 67 and

The Messenger, Number 98, August, 1964. The Messenger, Number 98, August, 1964.
Priesthood Correlation in the Missionary Programme, 1964, page 9.
Priesthood Genealogy Handbook, 1964, page 1.
MIA Executive Manual, 1964-65, page 117.
Priesthood Genealogy Handbook, 1964, page 16.
See Preface, Priesthood Correlation in the Mis-

sionary Programme, 1964, and also Preface, Priesthood Correlation in the Welfare Programme, 1964.

Priesthood Correlation in the Welfare Programme, 1964.

^{1964,} page 73.

FAMILY NIGHT needs PRE-

Maybe you have never had Family night before; and if you are new to the Church perhaps you have never given a lesson before, either.

How do we start? When and what do we do?

First of all read through the lesson material, this need only take 30 minutes. Second, decide WHO is giving the lesson—Father or Mother. We take turns in our family, we find it is easier, but Father always presides,

Next we plan together the programme and it might look something like this:

Song: Conducted by Jonathan, "O My Father."

Prayer: Janis.

Game: Organised by Mummy.

Song: Duet by Sheila and David.

Lesson: Daddy.

Closing Song: "Do What Is Right." (Again conducted by Jonathan.)

Prayer: Rosalind.

Refreshments: Prepared and served by Maureen.

To plan it out like this ensures success, otherwise there will be long pauses in the programme, while everyone thinks of something to do on the spot. Assignments are given out before hand, and everyone is prepared. They should also be reminded to bring their check sheets and standard works with them.

Have the refreshments prepared beforehand, and PRAY for help and guidance in putting the message over to your family.

MAKE A LADDER

Check sheets and follow-ups are important, and the family must be constantly reminded of their assignments—usually by Mother because



THE FAMILY HOME EVENING

FOR SUCCESS

by MURIEL CUTHBERT of the Leicester Stake

she is always there. To help younger children to keep up with early assignments make a GOOD BEHAVIOUR LADDER as follows:

Make a ladder from cardboard with about 30 rungs up, and wide enough to hold a little cardboard man for each child. If you do not want to make an actual ladder you can draw one on a sheet of paper, but the cardboard one is worth the effort because it can be used over and over again.

The little man is moved up one rung at a time for good deeds, such as helping Mummy, sharing toys, running errands, remembering to wash and brush their teeth without being told, setting the table, etc. He comes down for bad temper, naughtiness and so on. This is very effective and even a 2-year-old soon gets the idea. A small inexpensive

prize is given to each child as they reach the top, and it will very often develop into a race to see who can do the most good and get to the top first.

The children love this ladder, and they learn without realising that they are being taught.

USE PICTURES

Everyone learns and remembers better if they can see something, for example pictures or charts, as well as hear. Young children's interest will wander unless they are helping in some small way. They can help find pictures suitable for the lessons and cut them out, then during the lesson they can pin them on to a board.

Where can we find suitable pictures?

"The Instructor," "Improvement Era" and "Children's Friend" often carry coloured prints especially for lessons, and illustrated Bibles also come in very useful.

In most bookshops where there is a Bible section they usually stock pictures as well, and needless to say Desert Enterprises have a wonderful selection.

IDEAS FOR APRIL

If you could obtain one of the old missionary aids about the plan of salvation, it would be ideal for Lesson 13. It explains the pre-existence, earth life and after-life and is especially effective because of a covering of red cellophane which only allows the mortal state to be seen first.

For those who do not have hymn books at home here is the chorus of "Do What is Right"—your theme for the week:

Do what is right: let the consequence follow;

Battle for freedom in spirit and might;



DESERET BOOK COMPANY

And with stout hearts look ye forth till tomorrow;

God will protect you; then do what is right!

You should have no difficulty in finding pictures concerning the death and resurrection of Jesus Christ for Lesson 14. Should you have been very late in receiving your Home Evening lessons please take note that we are asked to give this particular lesson the week preceding Easter Sunday.

Find a picture of a storm or shipwreck for the next lesson, it would help impress upon the minds of the children the significance of the story.

For Lesson 16, you will need to adapt the stories slightly to English, e.g. substitute two shilling piece for a quarter or your children will wonder what you are talking about.

Don't be afraid to carry out the suggestions given in this lesson of writing down faults and pinning them—with the writing hidden—on each person. This is to bring out a point and is very important, and equally important is the fact that these pieces of paper must be destroyed afterwards.

MAKE THEM LIVE

We can give these lessons from a sense of duty, because we have been asked to do so by the First Presidency. We could give them and not really benefit from them. Or we can make them LIVE, help the whole family to appreciate and understand what wonderful blessings and opportunities we have.

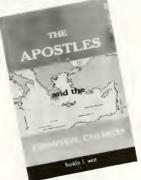
The Saviour said, "Be ye therefore perfect even as your Father which is in Heaven is perfect."

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MELCHIZEDEK PRIESTHOOD

THE class discussions of the Melchizedek Priesthood quorums this year will present a series of challenges and goals:

- a. Challenges to accomplishment.
- b. Goals to be reached.

Most of the priesthood lessons during the year will carry with them challenge-assignments which the brethren are asked to accept.

The reason for this is to emphasize the importance of having each quorum member DO SOMETHING about improving the spiritual growth of himself and his family, and not merely discussing theoretically the advisability of living the gospel.

We are striving for a PRACTICAL APPLICATION of the gospel principles to our lives. We are endeavouring to teach that the gospel actually is a WAY OF LIFE and not merely a set of theories to be talked about in priesthood meeting.

Therefore each brother is CHAL-LENGED TO ACT in obedience to gospel teachings, and literally APPLY them to his life.

We are living in mortality as a means of improving ourselves. This improvement means the building of Christ-like traits of character within ourselves. As we do this, we must necessarily eliminate from ourselves those traits of character which are not in harmony with him. This is repentance. This we all need. None are perfect. As we repent we will continue to live the gospel, and thereby build into our souls more and more Christlike traits of character and in this way we become Christ-like. Only those who are Christ-like will go with Christ in the eternities.

Each week as we study these priesthood lessons each quorum member will commit himself, through this challenge, to an activity which will move him forward in his programme of progressing through living the gospel.

Therefore it becomes essential that

each class leader emphasize the challenge given with each lesson.

In order to do this successfully, he must also announce the goals to be achieved through each lesson. These goals point out for us the steps to take to reach our objectives.

One of our great goals is the achievement of teaching our children to understand and live the gospel in our homes. It is a definite challenge, goal and responsibility given to each parent in D. & C. Section 68, which all should read. See particularly verses 25-28.

The home is the most important single factor in determining the personality and behaviour of children. The atmosphere of the Latter-day Saint home and examples set by the parents, largely determines the attitudes and objectives in the lives of their children. Seldom do sons and daughters reach higher planes of living and achievement than those for which they receive example, proper encouragement, and direction from loving parents.

CHALL ENGES and GOALS

by President
MARK E. PETERSEN
and

MAX A. BRYAN

Each parent is literally a missionary to his own children. What form of missionary work could possibly be of more direct service to the Lord than making real Latter-day Saints out of one's children. A good Latter-day Saint home should produce:

- Children with faith who understand the importance of prayer and participate regularly in family, and their own individual prayers.
- Children with an understanding and testimony of the Gospel of Jesus Christ, and of the divine mission of the Prophet Joseph Smith.
- Children who are obedient to their parents and the principles of righteousness as the result of knowledge and obedience to eternal laws taught and lived in the home.
- Children who honour the priesthood and understand that eternal joy is inseperably connected with the priesthood and happy family life.
- Children who understand that the real reason for missionary work is to share the Gospel with others and have a firm desire to fulfill a mission.
- Children who understand that the body is "Temple of God", that "Cleanliness is next to Godliness," that they are to be clean in body, mind, and dress.
- Children with a genuine reverence for God and his teachings, who have been taught by precept and example the importance of living the Gospel in its fullness that they might qualify for temple marriage and eternal life in the kingdom of God.

To "Train Up A Child" properly, the home must provide the finest and most consistent kind of instruction in the Gospel, be marked by affection and respectability, and characterised by patient and kind leadership.



The Genealogical Society's microfilm reading room

LAST month, if you remember, we printed the details of a Churchwide census organised by the Genealogical Society in Salt Lake City.

They requested that every adult member of the Church submit three Family Group Sheets and one Pedigree Chart. The Group Sheets should be made out in the names of your grandfather (on your father's side), your father and one for yourself. These names should also be shown on the Pedigree Chart, with all the relevant details, of course.

For a few of the members in this country, this request will be easy to meet; it will be just a matter of making a copy of sheets already submitted and processed through the Temple. But for the majority of Church members, this could easily be

their first attempt at genealogical research, and for this reason over the next two or three months we will be publishing advice on accurate completion of genealogical sheets.

As all genealogy relates to people and names, this month we are discussing the correct recording of names: SURNAME FIRST

Regardless of where a name is recorded on a family group record, the first general standard is:

LIST THE SURNAME FIRST, FOLLOWED BY THE GIVEN OR CHRISTIAN NAMES.

No part of the name should be omitted or abbreviated and initials should not be used if the name for which an initial stands is known.

EXAMPLES:

John Van Weezep would be re-

corded as VAN WEEZEP, John. Enricho D'Abbazio would be recorded as D'ABBAZIO, Enricho. David Henry Smith would be recorded as SMITH, David Henry.

To avoid the possibility of reading a given name as a surname or vica versa, the SURNAME should always be TYPED OR PRINTED in CAPITAL LETTERS and followed by a comma, which would further prevent misinterpretation.

ADOPTED CHILDREN

Adopted children should be recorded on the family group record of their adopted parents and no mention should be made on the record indicating they are adopted EXCEPT:

- Where desired by the adopted child or the adopted parents;
- 2. Where necessary so as not to give

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an erroneous impression resulting from dates such as instances to prevent the appearance of illegitimacy where the adopted child was born before or only a few months after the marriage of the adopted parents; or where an adopted child is born a short time after the birth of a "natural" child of the adopted parents, etc. In such instances, the word "adopted" should be recorded in parentheses following the given names of the child.

When a child is legally adopted by a couple it should be sealed to its adopted parents the same as if it were born to them; it thus becomes for all intents and purposes, their child.

STANDARDIZATION OF SURNAMES

The surname of an individual should be recorded on the family group record exactly as it reads in the earliest record(s) in which the individual appears, unless, of course, there is evidence (such as a diary or journal) which indicates the way the individual himself spelled his name during his lifetime.

Frequently, however, the spelling of the surname may change from one record to another. In such cases, the surname for each individual should be recorded as it appears in the earliest record relating to that individual EXCEPT 1. if the individual adopted an "alias" later in life or 2, legally changed his name or 3, anglicized his name.

EXAMPLE:

On his marriage record the spelling DAVID GARDNER appears.

On his death record the spelling DAVID GARDINER appears.

On his birth record the spelling DAVID GARDENER appears.

On every family group record on which this individual is listed, his name would be recorded as GAR-DENER, David, the spelling under which the surname appears in the earliest record (that of his birth) relating to him.

His children's surnames would be recorded as they appear in their individual earliest records (unless an "alias" or change of name is involved) even though the spellings may vary from child to child and even though they may differ from the spelling of the father's surname.

When the record reaches the Records Office at the Genealogical Society in Salt Lake City, the surname for the family may be standardized. This family surname standardization is NOT to be done by the patron submitting the sheet, however. The standard to be followed by patrons is repeated: Record the surname of each individual as it is spelled in the earliest record relating to him.

It is emphasized that the spelling of the surname of an individual must be the same on every sheet on which he appears.

ALIASES

A genealogical record may indicate that an individual had an "alias" (i.e. he was known by one of two or more surnames). Such information is of genealogical value and both names should be recorded on a family group record.

EXAMPLE:

Married 16 Dec. 1790 — John Wright alias Glover and Martha Jenkins. The name of the groom would be written as WRIGHT or GLOVER, John.

Even if he was identified in an earlier record (such as a birth or christening) as John Wright, his name on all family group records on which he is listed would be written as WRIGHT or GLOVER, John.

The names of children of this couple would be recorded exactly as they appear in the earliest records relating to them, which normally would be their birth or christening record, *unless* the children themselves

adopted an "alias" or changed their surnames later in life.

The children of John Wright alias Glover could conceivably be recorded under one of four possible surname combinations, i.e. 1, Wright; 2, Glover; 3, Wright alias Glover; 4, Glover alias Wright.

It is again emphasized that the names of the children in these instances should be recorded exactly as they appear in the earliest record relating to them unless the children themselves adopted an "alias" or changes their names later in life.

If an individual legally changes his name or anglicizes a foreign name AND HE APPEARS ON TWO FAMILY GROUP RECORDS (i.e., ONCE AS A PARENT AND ONCE AS A CHILD) it is only necessary to record that individual under 1, his legally adopted name; or 2, the anglicized form of the foreign name.

A notation should be made at the bottom of both the family group records on which he is listed as a parent and as a child, indicating the original name of the individual.

EXAMPLE:

Heinrich Grunewald adopted the anglicized version of Henry Greenwood. On the family group records where he appears as a parent and as a child his name would be written as GREENWOOD, Henry. A suitable notation referring to the original name of Henry Greenwood would be made at the bottom of the family group record under the heading of "Thirdly Any Necessary Explanations."

If such an individual appears only on one family group record—either as a parent or as a child—his name would be recorded as GRUNEWALD, Heinrich or GREENWOOD, Henry.

STANDARDIZATION OF GIVEN NAMES

All given names should be recorded

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on a family group sheet as they appear in the record from which the information is taken, EXCEPT: 1, Latin given names appearing in records of English-speaking countries. These should be transposed into English IF THAT RECORD IS WRITTEN WHOLLY IN LATIN. If the English version of a Latin name is not known or is uncertain. the Latin version should be used and the necessary transposition will be made by the Genealogical Society. 2, Latin versions of names appearing in records of other countries where Latin is used in the recording of given names should be transposed; whenever possible, into the language of that country. If in doubt, record the name as it appears in the record source. Any necessary transposition will be made by the Genealogical Association. However, if the other records definitely indicate that the Latin version of a given name is the one by which an individual was known, the Latin name(s) should NOT be anglicized or transposed into the language of the country involved. EXAMPLE:

Parish Register:

Christened 2 May, 1669, Maria Filia Henrici Taylor.

Christened 6 Dec., 1674, Alicia Filia Henrici Taylor.

Such names as Maria and Alicia would normally be anglicized to Mary and Alice. If, however, a probate record of Henry Taylor mentioned "my daughters, Maria and Alicia," indicating that his two daughters were known by these names, no anglicization or transposition should be made.

LONG NAMES

The surnames, typed or printed in CAPITALS, should always be written first - then followed by the given names.

In every place where names are to be recorded on a family group record, there is space sufficiently wide to allow a double line of entry to be made. When a double line entry is necessary, the surname should be entered in the lower part of the space, followed by the given names. Then, if space is insufficient to write all the the given names on one line, the additional given names can be entered in the upper part of the space.

A slash (/) should follow the last given name on the lower line and come in front of the next given name in the space above. This indicates the continuity of the given names.

INITIALS

Initials should never be used if the given name for which an initial stands is known. In some instances, however - and usually only in the United States - initials are used in place of or in connection with given names. In such cases the initial is not taken to be the abbreviated form of a regular given name, but is instead a singular form in itself.

If an instance arises wherein the initial is actually known to be a given name in itself, the initial should be underlined to denote that this is the case and no period (.) should follow the initial.

If an individual is recorded in a genealogical record by initials in place of given names, every effort should be made to learn the given names for which the initials stand. If such information cannot be found, the initials should be recorded, followed by a period and NOT underlined. An initial should be underlined ONLY when it is known that the initial itself is a given name.

NICKNAMES

Nicknames should not be used in place of known given names. If however, a nickname is considered to be important in the identification of an individual, the nickname(s) should be placed in parentheses as one of the given names.

EXAMPLE:

WATKINS, Charles (Red). DIMINUTIVE FORMS

Many - names have recognised diminutive forms-Bill for William; Betty or Beth for Elizabeth, etc. In such cases it is necessary only to list the full name, not the full name and the diminutive form.

In more recent times, individuals have been given names which normally would be recognised as diminutive forms of longer and more traditional names. In an instance of this kind, the given name in question should be underlined to denote that it is correctly recorded.

It should be pointed out that some surnames may carry two or more prefixes (e.g., an der, onder de, van der).

The standards for recording prefixed surnames is as follows:

- 1. If the roult of the surname (i.e., the part following the prefix(es) begins with a capital letter, then a space should be left between the prefix(es) and this root. This rule should be applied regardless whether or not the prefix and the root are separated by space in the record source in which the name appears. All parts of this name (i.e., the prefix(es and the root) will be written in capitals followed by a comma and with a space separating the prefix(es) from the root (e.g., LeBaron or Le Baron would be recorded as LE BARON, Du Pont or DuPont would be recorded as DU PONT, Von Sturm would be recorded as VON STURM and in 't Veld is IN 'T VELD).
- 2. If the root of the name does not begin with a capital letter the entry should be written as a normal surname, with no space between what would normally be counted as the prefix(es) and the root (e.g., Lebaron, Dupont and Dumaurier would be recorded LEBARON, respectively DUPONT and DUMAURIER).



Let us cherish and watch over one another

by CHRISTINE H. ROBINSON

"We should cherish one another, watch over one another."

THESE immortal words spoken 123 years ago by Lucy Mack Smith, mother of the Prophet, have echoed down through the years as an inspiration and a guide to us all. These words were spoken to all Relief Society sisters, yet they have special application to Visiting Teachers.

The definition of cherish is "to hold dear, to treat with tenderness and affection, to appreciate." When we cherish one, we seek to bring out the best qualities in that person. We try to build her up in her own eyes. Only kind words are spoken of and to a person who is really cherished. Certainly, Mother Smith's words were spoken to Visiting Teachers.

ASSIGNMENTS

Under the immediate direction of ward or branch Relief Society Presidents, Visiting Teachers are given important assignments, namely:

To observe instances of need, illness, or distress either of a physical or spiritual nature. To report any need immediately and confidentially to the Relief Society President.

To exercise tender watchcare over

the sisters in their districts by extending a warm hand of fellowship and true friendship, Friendship, of course, must be mutual. It should be extended in such a way as to create a reciprocal feeling of friendliness. This can be done if the Visiting Teachers are genuinely interested in the well-being of the sisters in her district. They can demonstrate this interest by encouraging the sisters to come to Relief Society and Sacrament meetings. When the sisters are present at these meetings, the Visiting Teachers should greet them, shake their hands, express their delight at seeing them and in other ways make them feel genuinely welcome and at ease. When any of the sisters in their district are absent from the meetings, the Visiting Teachers should also show an interest by dropping them a card and telling them they were missed.

MESSAGE

It is the responsibility of Visiting Teachers to discuss in the homes they visit the uplifting messages as they appear in the Relief Society Magazine from October to May and as they appear in the "Millennial Star" from June to September. These messages should be studied and prepared with a prayerful heart so that they might be discussed in such a way as to uplift and encourage the sister visited and to give her something inspirational to think about following the visit. Both Visiting Teachers should share in the responsibility of discussing the message making sure the sister visited has an opportunity to express her views.

TWO BY TWO

Visiting Teachers should always visit in pairs. This is the approved pattern of the Church, When Visiting Teaching was first instituted in 1843, "To search out the poor and suffering ... and relieve the wants of all," they were instructed to visit two by two. In the Centenary of Relief Society, page 44, we read: "This plan provides that every Latter-day Saint family in every branch of the church irrespective of station or wealth, be visited once a month by two Relief Society women. the Visiting Teachers."

APPOINTMENTS

Visiting Teachers should consider their calling a most important one. Women selected to serve as Visiting Teachers should be women of prudence, wisdom, and sympathy. They should have a knowledge and appreciation of the Gospel. The ward or branch Relief Society President calls the sisters to the office of Visiting Teachers after receiving approval from the bishop or branch president. She should tell the sisters their responsibilities as Visiting Teachers and impress them with the importance of their calling, also pointing out, as the Prophet Joseph Smith said, "Those who would act in their place would be blessed with great blessings."

DISTANCES

In this particular area of the Church, Visiting Teachers often must travel long distances. This should in no way discourage them from carrying out the Visiting Teaching programme. They can still show friendly interest and sisterly concern for one another. The ward or branch should be divided into several districts. Two Visiting Teachers should be assigned to each district. "In making assignments, it is wise to give consideration to such matters as the age and physical health of the teachers in relationship to the distances to be covered, stairs to be climbed, etc." (Relief Society Handbook, page 54.)

Visiting Teachers should make every effort to visit each sister in their district once each month. If long distances are involved the Visiting teachers might write a card telling the sister the day and approximate time they are planning to visit her. If it is impossible to visit a sister because of distances or some other reason, a friendly note should be written expressing appreciation for the sister's friendship and including an uplifting thought from the message for that month.

SUMMARY

As visiting Teachers let us "Cherish one another, watch over one another." May we find joy in our labour for ours is a labour of love and love should direct our footsteps.



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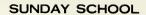
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by Dr. O. PRESTON ROBINSON British Mission

Two-and-a-half

TWO and a half minute talks in the Sunday School can and should be interesting and informative as well as excellent personal developers. That is, they can be if they are carefully planned and delivered.

The secret of a successful two and a half minute talk lies in the intelligent application of six practical essentials. These are:

- 1. Planning.
- 2. Careful Selection of Subject.
- 3. Good Organisation.
- 4. Effective Use of Attention Getters.
- 5. Good Oral Delivery.
- 6. Advance Rehearsing.

All of these essentials are easy to apply. They are most important if your two and a half minute talks are to be interesting, informative and are to provide the maximum personal development for the students who deliver them.

PLANNING

Planning is the first key to successful two and a half minute talks. Planning begins with the superintendency. It is the superintendency's responsibility to prepare a schedule of two and a half minute talks—preferably a year in advance. This schedule will indicate which classes are to provide two and a half minute speakers each month of the year. Once this schedule has been prepared each teacher in the Sunday School

should be given a copy of it. The teacher can then know well in advance when her class is scheduled to provide the speakers.

To make sure that this plan works, the superintendency should check at least a month ahead of time and remind the teacher that in a month hence, two of her students are scheduled to be the two and a half minute speakers. This gives the teacher time to make assignments. provide for proper rehearsals and to make sure the speakers are ready when the day of their assignment arrives.

SUBJECT MATTER

It is difficult, indeed, for two and a half minute talks to be interesting unless the subject matter itself is interesting and important. Normally, subject matter can be selected from the lesson materials being presented in the class. However, this is not essential. The important point is that the subject should be appropriate, one that can be motivational and one that can enhance the listener's knowledge of the Gospel and the application of its principles. In the younger classes, the teacher should play an important part in helping the student to select the right subject.

ORGANISATION

The way the content of the subject matter is organised will have an important bearing upon its interest and



Minutes of interest

inspirational value. A good two and a half minute talk has an introduction, a body, and a conclusion. In the introduction, the speaker should tell the audience the essence of the subject matter. The body of the talk is used to develop the details of the subject, and the conclusion can be used to drive home and emphasise the application of the subject to the listener's lives.

ATTENTION-GETTERS

In the introduction, it is important if possible, to employ some attention-getting statement or story. The use of an illustrative narration or an appropriate quotation as attention-getters is, essentially, the fourth key to a successful two and a half minute talk.

This key is often the one which unlocks interest and attention and prepares the audience for the details of the subject which will be presented in the body of the talk. If an illustrative story is employed, it should be short and to the point. Care should be employed to avoid humour unless it is carefully checked in advance to make sure that it is humourous and appropriate.

Often, a short quotation from the scriptures or from the mind of some Church leader or wise person of good reputation might be employed as an attention-getter. These should be carefully selected and thought through so

as to make sure they are appropriate for the subject.

ORAL DELIVERY

Good delivery is absolutely essential to a successful two and a half minute talk. The speaker should speak out loudly and distinctly so that all can hear. The speaker should practice a confident bearing and make sure personal appearance does not detract from the message. This essential of good delivery can be learned and can be made certain through practice of the talk before the class prior to delivery in the Sunday School worship service. This brings us to a final and most important essential.

REHEARSING

Particularly in the vounger classes. Sunday School teachers and the help she gives to the two and a half minute speaker is most important to the success of a talk. Such students should never be allowed to give their talks in the worship service until after the teacher has heard the talk and helped the student to work it over and improve it. Moreover, it is also most important that the talk is given to the class members before the presentation to the full Sunday School audience. This is why it is so essential for the teacher to know the schedule and to plan well in advance.

Advance planning makes it possible for arrangements to be made for the students to give their talks wherever

possible to the teacher, first, and then to the class itself. After presentation to the class, the teacher can then make tactful suggestions and give further help to make sure that the talk will be properly presented in the worship service. Moreover, if two and a half minute talks are being given in chapels where microphones are employed, it is most important that the students have the opportunity, prior to the actual presentation in the worship service, to practice before the microphone. It is quite possible that some students will not have had the experience of talking into a microphone and this mechanical device could have a frightening effect. Advanced planning and rehearsals will overcome this problem and help to put the student at ease when he appears before the Sunday School audience.

It is most important for teachers remember that successfully delivered two and a half minute talks have an important building effect upon the personality of the person who gives the talk. If a talk is successful it builds confidence for future growth and development. If it is unsuccessful, it can do much to discourage the student from future participation. Every effort must be made to make these two and a half minute talks interesting, inspirational and good personal developers.

by President and Sister A. RAY CURTIS



"It's the songs we sing, and the smiles we wear, That's makin' the sunshine everywhere."

(James Whitcomb Riley)
Someone once said: "The woods
would be very silent if no birds sang
except those that sang best." Singing
together is an overflowing fountain of
good fun and companionship. Singing has the magic power of building
friendships, giving one the feeling of
belonging and dispelling problems and

Remember that tune that you just hummed a minute ago or sang last night in the shower? You have found one of the elements of music-the melody! Did you find your feet stepping to the beat of that marching band at the circus or your fingers snapping to the excitement of the jazz musicians? Then you've discovered a second element of music-rhythm! When your favourite vocal or beat group sang you "out of this world" just the other day, did you notice the appeal of hearing several musical tones at once and feeling the urge to add a few of your own? Then you have captured the third element of music-harmony.

Now is your opportunity. LET'S HAVE MELODY, RHYTHM, AND HARMONY! The culmination of the Quartet Festivals, the very best from the various areas, will take place in September of this year at the All-British Convention on the 24th, 25th, and 26th, at Middleton Tower Holiday Camp near Blackpool. No branch or ward is too small to have a quartet. Rememebr to sing in a quartet one does not necessarily need to be a member of the Church (let's do some missionary work), but the standards of the Church must be upheld at all times. After the quartets have been organised use them as often as possible for Sacrament meetings, special numbers for MIA, and special occasions so that they may perfect their performance.

"Good expression and interpretation are to your song as the final touches of the paint brush are to a picture. The creation of the finished image in painting as in singing, is a result of careful planning. In reality the quartet does not create music, but simply recreates what the composer has already placed in the musical score. The ability to sing expressively will the quartet gains as experience. Three essentials for good expression and interpretation should be kept constantly in mind: (1) accurate intervals, (2) correct tone production, and (3) good musicianship. A caution should be heeded at this point: Don't sell the musical intelligence of the audience short. If sincerity is lacking, the audience will know. Your aim is, therefore, to make others feel what you yourself feel." (Thayer B. Evans, oragniser of famous International Barbershop Quartet.)

TO THE MIA MUSIC LEADER

Whose FAITH instills hope in the faithless.

Whose LOVE makes important the unwanted,

Whose STRENGTH makes strong the weak.

Whose HUMILITY makes the humble proud,

Whose DEVOTION makes the steadfast the wavering,

Whose TALENT fills the barren

soul with beauty,
Whose INITIATIVE makes the im-

possible a reality.

Whose INSPIRATION moves "the satisfied" to seek the heights,

Whose TESTIMONY becomes a pillar of strength to the unsure— YOU HAVE A GREAT CHALLENGE!

Yours is the privilege of leading the youth of Zion in songs of praise to our Heavenly Father, of providing them with enjoyable musical experiences. Yours is the privilege of inspiring the youth to seek better quality in their choice of music. Yours is the privilege of raising the standard of music in MIA above the mediocre and the mundane. Yours is the privilege of kindling a responsive glow with the spark of your enthusiasm, of lighting many fires of faith with the brightest flame of your testimony.

To all MIA Music Leaders, in the words of the 150th Psalm, we say:

"Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of trumpet: praise him with the psaltery and harp. Praise him with the timberel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals, praise him upon the high sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord."

TAKE 12 EASY STEPS AND BECOME A GOOD LEADER OF MUSIC IN MIA:

Step 2.—ATTEND MEETINGS!

Step 1.—STUDY TOOLS!

LDS Hymns, MIA Music Supplement, MIA Let's Sing, Recreational Songs these are your tools.

All leaders should attend:

Stake/District Leadership meeting, weekly MIA, and the Prayer Meeting which precedes it.

Stake / District Leaders should also attend: Board meeting each month. Ward/Branch Leaders should also attend: Preparation meeting each month.

Step 3.—SEEK HELP!

Participate in leadership meetings to improve techniques.

Confer with other musi-

cians.

Visit music stores for a review of current materials. Make prayer your pattern of living.

Step 4.—MUSIC LIBRARIES!

Collect music previously used in Stake/District or Ward/Branch. The music collected and filed would then be available to any choral group in your area.

Step 5.—DEVELOP MUSICIAN-SHIP!

> Increase your musical skill and knowledge. Accurate reading and interpretation of music will bring quality and efficiency to your work.

Step 6.—STRENGTHEN LEADER-SHIP!

Seek personal goals. Avoid all appearance of wrong doing.

Dress modestly and appropriately.

Develop personal attributes. Be dependable. Be at the assigned place a few minutes early. Be cheerful. Use a sense of humour to smooth over the rough spots. Use tact. Develop confidence. Believe in yourself and the job you are doing. Work for results. Aim for excellence of performance. Maintain order while conducting activities. Work for high standards in music. Sunday rehearsals (other than for sacred music) are not in keeping with the spirit of the Sabbath Day.

Step 7.—CONFER WITH EXECU-

The executive in charge of activities is your immediate superior. Discuss with this person all matters pertaining to programmes, class lessons where help is needed in music, calling special rehearsals.

Step 8.—WORK WELL WITH OTHERS!

YM and YW join together to conduct a joint programme for young people. Understand the responsibilities of other leaders. Assist them in their efforts. Work in harmony together Work well with the agegroup leaders. Work well with executives. Work well with young people.

Step 9.—PLAN AHEAD!

Check calendar. Prepare in advance. Choose congregational and recreational songs well in advance and rehearse them well before conducting.

Step 10.—MAINTAIN MIA STAN-DARDS!

Reverence: Reverence for God and all things sacred is one of the great lessons of life. Careful planning and preparation will assist in achieving a reverent atmosphere.

Music: Musical texts should adhere to gospel ideals and teachings. Popular style music with religious texts should be avoided. Musical activities should be wholesome experiences.

Performance: All rehearsals should be opened and closed with prayer.

Dress: All Latter-day Saints should be aware of Church standards regarding the appropriateness of dress so that they will feel comfortable wherever they are. Leaders should set the example of good taste in dress.

Audience Behaviour: Order can be maintained by beginning on time, keep performance moving, and filling in any delays.

Judging: Competition can be stimulating if properly used! Chaperonage: If rehearsals extend after dark, be sure that each girl is escorted to her home; whenever it is necessary for a group to travel distances in automobiles or vans, there should always be one responsible adult in each car or van.

Step 11.—BE ADAPTABLE!

Music leaders should use their initiative in adapting the programme to the needs and capabilities of their Wards / Branches and Stakes/Districts.

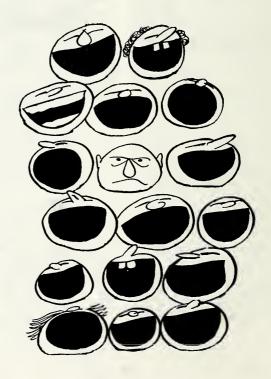
Step 12.—RECOGNISE THE PO-TENTIAL OF YOUTH! Know and love the young people with whom you work. Make each young person feel loved, wanted, and necessary to the success of each MIA music activity. To recognize the talents, the potential of youth is the calling of the MIA music leader.

President David O. McKay made these statements concerning music and the singing of our young people:

"Music is truly the universal language, and when it is excellently expressed, how deeply it moves our souls.

"The Lord has said: 'For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.' (D. & C. 25:12). Truly, the Church of Jesus Christ of Latter-day Saints is a Church of singers. May it ever be so."

As MIA leaders let us remember our responsibility. "For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labours." (Alma 34:32.) (Material adapted from MIA Manual and MIA Supplement.)



Children need to hear Gospel stories

CHILDREN need to hear stories to answer the questioning of every human heart, "Who am I?" "Where did I come from?" "Why am I here?" "Whither am I going?" "What should I do?" Always children need stories. They need to hear them and they need to tell them.

During the month of April each Primary teacher should concentrate on telling stories more effectively than ever before. Each Primary should hold a preparation meeting the purpose of which is to help teachers become better story tellers. (See "All Thy Children Shall Be Taught," Tell Me A Story, page 58.)

Often in teaching children the greatest interest is created by giving the class an open-end story for them to complete. A teacher tells the story to a certain point-to the place where a problem is created. Then she asks the class to finish the story in the way they would have acted if they had been the actual character in that story. Each member of the class tells an ending to the story. Every ending, regardless of its content, is accepted without comment or criticism. When all have given their story endings, the class then talk about them and select the one, with the guidance of the teacher, which best demonstrates the gospel principle which is being taught.

After the class has solved the problem, the teacher should tell the real ending to the story. Boys and girls will be interested to see if the solution at which they arrived is the same as, or similar to, that of the



author of the story. Here are some open-end stories to use with Primary classes during the month of April.

EASTER DAY

Derek and Diane were twins. They did everything together. They both woke up at the same minute. They both liked steaming bowls of porridge for breakfast and they both could read stories from their "Bible Story Book" which told them all about the life of Jesus the Christ.

One morning they had been reading in their book about the way Jesus hanged upon a cross and died. They read about His resurrection. They knew that because He lived again they too would live again. Next Sunday would be Easter and the twins were looking forward to going to Sunday School and hearing the Easter story about Jesus. They were very happy.

Then Diane remembered. Grand-mother had invited her to come to her cottage in the country and spend Easter Sunday. She could wear her prettiest dress. She could take the Easter sweets and goodies that she would receive with her. She would have such a lovely day because Grandmother always packed a big lunch in a basket and they would eat it under the trees. Grandmother took turns with the twins. One time Derek would go and the next holiday it

would be Diane's turn. A frown crossed Diane's face. What would she do? There was no Church where Grandmother lived. She wouldn't be able to worship our Heavenly Father, or to take the sacrament, or to hear the story of how Jesus came out of the tomb.

Diane thought and thought. Grandmother would be lonely if she didn't
go. Grandmother h a d already
promised Derek he could come on
Whit Sunday, so if she didn't go now
she would lose her turn. She and
Derek always thought just alike anyway, so Derek could go to Church
and come home and tell her all about
it. She really wouldn't miss anything!
What should she do? What would
you do if you were Diane?

(Let each child have a turn to finish the story. Accept every answer Children might say: "I'd go to Grandmother's." "I'd go to Church first and to Grandmother's later in the day." "I'd go to Grandmother's on the Saturday and then I could also go to Church on Sunday." "I'd talk to Derek and see if he would take my turn and let me take his, then I could go on the next holiday." "I'd go to Church and forget all about Grandmother," etc.)

After the class has discussed the story endings, let them choose the one the majority feel is the most suitable. Then finish the story:

Would you like to know how the story really ended? Diane had a wonderful idea. She hurried out into the kitchen where mother was stirring the porridge. "Mother," she said, "how would it be if we invited Grandmother to come to our house this year and spend Easter Sunday with us. Then we could all go to Church together."

"I think that's a smashing idea," Mother smiled at her. "In fact, I wouldn't be a bit surprised if Grandmother invited both you and Derek to come to her cottage together for the next holiday after Easter."

How do you think Diane felt?

PETER'S VICTORY

Although Peter bowed his head with the other boys, he didn't really pray. He was remembering just a year ago when he had been preparing to take his "11+" examination. He had prayed then, but that had been the last time. He leaned over and whispered to John, "Do you say your prayers?"

"Yes," John whispered in return, "don't you?"

"No. I don't believe what Sister Jones taught us today about prayer. God never answered any of my prayers! I stopped praying when I failed my '11+.' I haven't prayed for over a year. Anyway my folks don't seem to care. They never asked me if I pray. Why bother praying? It's a waste of time."

"Boys," Sister Jones interrupted their whispering, "I'm sorry but your private conversation is disturbing the rest of the class. What seems to be the problem?"

"Oh, it's Peter," John responded quickly, eager to justify his own actions. "Peter doesn't pray any more."

Then Peter told the class how he had wanted so desperately to pass his "11+." Oh, he had reviewed, he had studied, he had prepared. Then, just before the examination he had prayed. He was confident that our Heavenly Father would help him to pass. Yet, when the results were announced, he had failed! And so he knew. God might answer other people's prayers, but as far as he was concerned prayer was a wasted effort.

If you were a boy in the class, how could you help Peter?

(Allow each child an opportunity to tell how he could help Peter. Children might say: "But God answered my prayers." "We prayed when my little sister was sick. She died anyway, but my Dad says that Heavenly Father answered our prayer. He knew what was best." "Maybe, Heavenly Father answered Peter's prayer, but he said 'No.'" "Sister Jones, where in the Scriptures can we find something that would tell Peter that God answers prayers?" "If Peter would come over to my house, he could talk to my Mum about prayer. She always has her prayers answered." "I think Peter should pray whether he believes God answers his prayers or not. How can God answer him if he never prays?" "Could we take the time to tell Peter about some of the times when our prayers have been answered?" etc.)

After the class had discussed the ways in which they could help Peter, ask them if they would like to hear the real ending to the story. Then finish the story:

Sister Jones then said, "Peter, would you try an experiment? This week each of us in the class will remember your problem when we pray. Boys, could each of you remember to ask Heavenly Father to give Peter, in his heart, a realization that his prayers are being answered?"

The class responded quickly. They all wanted to help. "And Peter," Sister Jones continued, "we'll need your faith and prayers, too. Will you pray each night this week?"

Peter grinned his willing reply.
How do you think Peter felt?
Why?

APRIL ASSIGNMENT:

Each week before you go to Primary, tell the lesson-stories aloud to an imaginary class. See how effective your lessons will become.

Since there are only two lessons in each lesson book for the month of April, and the other two days are left open for practising the Family Hour, you may desire to use the material in this issue of the "Star" for lesson material if the entire time is not needed for practising.

BIBLE STORIES FOR CHILDREN

A Pharaoh

THE children of Israel lived in Egypt for 430 years. Although they numbered only about seventy persons altogether when Jacob moved to the land of the Nile, it was not long until they became very numerous, because each family was large.

As years went by, and new kings ruled over the land, the great service which Joseph had rendered to Egypt was forgotten, and his people—the Israelites — were no longer loved by the Egyptians. When the later kings saw how numerous the Israelites became, they began to be afraid, thinking that the people of Joseph and Jacob would be able to control the land and rule Egypt.

One day the king of Egypt said, "Behold, the people of the children of Israel are more and mightier than we," and he urged his men to make slaves of the Israelites. So they were placed in bondage to the Egyptians. They were patient for a long time, and worked hard, even though their

orders,

'Kill all Hebrew baby boys'

by Sister EMMA MARR PETERSEN

masters yere cruel to them. Pharaoh made them build two "treasure cities" for him, called Pithom and Raamses.

It seemed that the more the Israelites were afflicted, the more they multiplied and grew, which made the Egyptians' fear of them increase. Harder tasks were given them. They had to make bricks and mortar and do all kinds of heavy work in the fields. But even this did not stop them from becoming a mighty people.

The king of Egypt was puzzled. What could he do to weaken these Israelites? Then an evil thought came into his mind. He would begin killing off the little babies born to the Hebrews, as the Israelites were also known. He called to him the women who nursed the mothers in Israel when new babies were born, and told them they must slay all the boy babies. The girl babies they could allow to live.

This command from the king horrified the nurses. They feared God

more than they did Pharaoh, so they refused to kill any of the little babies. When Pharaoh heard this, he was very angry, and commanded all his people, saying, "Every son that is born among the Hebrews ye shall cast into the river, and every daughter ye shall save alive."

One day a baby boy was born to a mother in the tribe of Levi. She loved her child dearly, and hid him for three months. Then she was afraid the Egyptians would find him and kill him. She desired to save his life. She made a little ark, like a small boat, and put the baby in it. Going down to the river, she placed it in a protected part of the water where she knew Pharaoh's daughter came to bathe. She put her own little daughter near by to watch the baby and see what would happen when the princess came to the river.

Soon the princess came, together with her women servants. She saw the ark among the rushes near the bank of the river, and sent her maid to bring it to her. When the princess opened the ark, the baby began to cry. She felt sorry for him at once. Turning to her women servants, she said, "This is one of the Hebrews' children."

The baby's little sister, who had been watching, then came up to the princess and said, "Shall I go and call to thee a nurse of the Hebrew women that she may nurse the child for thee?"

The princess said, "Go," and the baby's sister ran to her own mother, and told her what had happened. The joyful mother came to the princess, who said to her, "Take this child and nurse it for me and I will give thee wages." So the mother took the child and nursed it.

The princess brought the baby into her own home as though he were her own son. She called him Moses, because, she said, "I drew him out of the water."



organising the charter flight to Salt Lake in September.

CENTRAL BRITISH MISSION

The Merthyr Tydfil Branch MIA, with the co-operation of the Relief Society and the Primary Association. staged the pantomime, "Cinderella," at the Merthyr Tydfil Chapel for a whole week during February.

Monday night's show was free for the town's old age pensioners and handicapped children. A letter from the Old Age Pensioners Association was later sent to the local press expressing appreciation of the young people's thought for the old.

President and Sister Mark E. Petersen, with President and Sister Joy F. Dunyon of the Central British Mission, attended the Thursday evening performance, and after the show went backstage to meet with Cinderella and the cast.

The cast of forty included eight non-Church members. The Branch membership all helped in various ways, providing lighting managers, dressers, props, cue prompters, programme sellers, ushers and refreshments. The refreshments alone took more than £100.

The programme was under the direction of Sister Ann Smith, the Activity/Drama Counsellor in the YWMIA. The YW President, Sister Arline Jones, was the choreographer, while Sister Hilary Williams spent many hours painting scenery and backcloth. The costumes were all

beautifully made by the Relief Society.

More than 2,300 people came to see the panto during the week-and this represented a full house every night.

The profit was not only in the money made - which should exceed more than £100 - but also in the interest the pantomime has awakened in the whole town and surrounding areas. A special night is being planned so that the many people who have expressed a desire to be shown over the Merthyr Tydfil Chapel can be taken around, and the missionaries are meeting with a lot more success in their tracting and appointments.

MANCHESTER STAKE

Mancunians residing in Salt Lake City are said to be among the largest groups who have emigrated from these shores, and a welcome party for any visitor from Manchester would ensure a bursting house-full of warmhearted Lancashire folk.

Such being the case, one can imagine what is going to happen to Salt Lake City on approximately September 30, when 143 members of the Manchester Stake Conference Visit Club arrive at the City airport in time for the Semi-annual General Conference. So many Salt Lake Mancunians will be there to welcome them, that the airport will be more like Ringway Airport!

The Conference, of course, is the main purpose of the visit, but it is obvious that social gatherings will be the order of the day. Church authorities are so interested in this visit, that they have appointed a former British Mission President to arrange accommodation with Church members for any person arriving without relatives to greet them.

A two-day visit to the New York World's Fair, a pilgrimage to the Hill Cumorah and a possible visit to Washington D.C. are included on the itinery. The trip will last for between

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Scotland will also be well represented among the visitors, and it is hoped that among them they will be able to provide a piper—just to make their arrival in Salt Lake City really known. Members of the Leeds Stake (across the border in Yorkshire) will be signing a truce for the period of the trip to join with the Lancastrians in this visit to Conference.

The cost of the flight has been cut to the bare minimum—£122 plus a minor charge for membership of the MSCVC. President William Bates, the Manchester Stake President, and his Stake Clerk, Brother D. Grindley, are in charge of all the arrangements.

Manchester has been associated with the Church since its very early days, and, in fact, the "Millennial Star" was first published there in 1840.

NORTH-EAST BRITISH MISSION

A film show for the young people

of the Scarborough Branch in the Hull District was put on recently by Brother Michael Street. He showed them a number of Walt Disney cartoons, but the best applauded film was one taken at the Branch's Primary party. Michael's baby daughter, Kathy, stole both the party and the film show!

The "Neutrons" group provided the music for a Hull District Dance at the Beverley Chapel recently.

A date has been announced for the wedding of Suzette Towse and Geoffrey Dunning. They will be married on March 6 at the Beverley Chapel. The Branch are planning a Temple trip for the following Saturday, March 13, when the couple will be married in the Temple.

The Primary children of Merthyr Tydfil Branch presenting their own Christmas pageant in the Merthyr Chapel. The children made their own scenery, with the help of the Primary workers. Parents and friends and all the members of the branch attended the performance





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Off the Beam?

A West Derby parson has attacked the "Mormons" as being off-beam. His article written in his parish magazine was republished in the local daily press.

The vicar questions the "Christianity" of the Latter-day Saints and says, "but what naturally worries Christians more is that the teachings of the Mormons are decidedly off-beam."

It is interesting that the preachers of the day would talk about anyone else being "off-beam," since most admit their own need of reformation.

We presume that he means that the "beam" refers to the scriptures, since he says "The Church of England bases its authority squarely upon the Bible."

It would be well for the good vicar to read his own church literature about being "off-beam." We refer to "This Church of England." by David L. Edwards, published by that denomination itself. Note just two quotations:

"In the New Testament the baptism of infants is not laid down." This from page 68.

On pages 70-71: "The service of baptism has a deep significance. It is based on the custom among the Jews of baptizing, usually by immersion in a river, proselytes who were converted from another religion... To see what baptism symbolised we have to think of the candidate going right beneath the water of the river... The candidate goes down—leaving his own life, being washed, in a sense dying. Then he comes up—a new man, clean and alive with the life of God. It is the same pattern, the same drama as in the great symbol of death and resurrection of Jesus."

The same book says that since the Church of England has so far departed from the Bible it is high time to reform it. Probably the vicar should look at his own church before throwing stones.

A THOUGHT FOR YOUR TALK

[The Church] is an organization resting on divine authority, endowed with priesthood, which declares that a great purpose runs through human life; that the Lord directs the working out of that great purpose and in so doing has ordained men with power and authority to carry out his purposes.

-JOHN A. WIDTSOE

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Front Cover:

The painting of the "Organisation of the Church," by Sydney King, for the Mormon Pavilion at the New York World's Fair.

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The home of Peter Whitmar, Sr., where the Church was organised on April 6th, 1830.

That form of Government sought by nations

T has been charged by a cynical writer that the Mormon Church was but one more excrescence of the fermenting body politic of a religious social reaction.

It is true that religious excitement led Joseph Smith to seek the right church, the proper mode of worship, the right way to live. A desire to know this impelled the youth to seek the Lord for wisdom in the spring of 1820, the greatest result of the answer to his prayer being the organisation of the Church, in the home of Peter Whitmer, Sr., on Tuesday, April 6, 1830.

In considering the Church purely as a social organisation having as one object the amelioration of social ills and the advancement of mankind, one should keep in mind at the outset the facts:

- 1. That Joseph Smith was unschooled and "unacquainted with men and things." Undoubtedly, he had never even heard of Fourier's phalanxes, the Owen experiment, nor any other scheme, religious or economic, for the bettering of social conditions.
- That the original members were practically unknown, were financi-



FROM THE PEN OF THE PROPHET

by President DAVID O. McKAY

ally poor, and had no political or social standing; and

 That Joseph Smith did not organise the Church by man's wisdom but by divine direction. in accordance with the order of the Church as recorded in the New Testament.

For one hundred years this organisation has survived financial panics, social upheavals, and religious turmoil, and today as a means of supplying the highest needs of markind, conforms to the best concepts of sociologists.

A careful analysis of the Church reveals the fact that it embodies all the strength of a strong central government, and every virtue and necessary safeguard of democracy.

- It has the authority of priesthood without the vice of priestcraft, every worthy man being entitled to a place and a voice in the governing quorums.
- It offers a system of education, universal and free in its application, the safety valve, the very heart and strength of a true democracy.
- It offers a judicial system that extends justice and equal priviledges to all, alike applicable to the poor and to the millionaire.
- 4. In its ecclesiastical groupings, efficiency and progress are enhanced because every local group attends to its own affairs, and yet each is so closely united with the central government that every mode of procedure proved useful and beneficial to the people can be adopted without delay for the good of the entire group.

Truly from the standpoint of enhancing efficiency and progress, the Church of Christ has that form of Government for which the nations today are seeking.

TUESDAY - SIXTH DAY OF APRIL, 1830

Organisation of the Church

ADAPTED FROM AN ARTICLE BY E. CECIL McGAVIN, ELDER McGAVIN WORKED IN THE CHURCH HISTORIAN'S OFFICE, AND HAS WRITTEN SEVERAL BOOKS ON THE HISTORICAL BACKGROUND OF THE CHURCH.

Revelation given to Joseph Smith the Prophet, at Fayette, New York, April 6, 1830. This revelation was given at the organization of the Church of Jesus Christ of Latter-day Saints, on the date named, in the home of Peter Whitmer, Sen. Six men, who had previously been baptized, participated. By unanimous vote these expressed their desire and determination to organize, according to the commandment of God; see Section 20. They also voted to accept and sustain Joseph Smith, Jun., and Oliver Cowdery as the presiding officers of the Church. With the laying on of hands, Joseph then ordained Oliver an Elder of the Church of Jesus Christ of Latter-day Saints; and Oliver similarly ordained Joseph. After administration of the sacrament, Joseph and Oliver laid hands upon the participants individually, for the bestowal of the Holy Ghost, and for the confirmation of each as a member of the Church. See History of the Church, vol. 1, p. 75. -Church records—The Lord manifests acceptance of the Church, and recognition of the presiding officers.

of Jesus Christ, an elder of the church through the will of God I have seen, and I will cause that

Ghost to lay the foundation there-of, and to build it up unto the

most holy faith.
3. Which "church was organized and established in the year of your Lord 'eighteen hundred and thirty, in the fourth month, and on the sixth day of the month which is called April.

4. Wherefore, meaning church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

5. For his word ye shall re-ceive, as if from mine own mouth,

in all patience and faith.
6. For by doing these things
the 'gates of hell shall not prevail against you; yea, and the
Lord God will disperse the powers of darkness from before you,

God: Him have I inspired to move also. Amen.

1. Behold, there shall be a the cause of 'Zion in mighty "record kept among you; and in power for good, and his diligence it thou shalt be called "a seer, a I know, and his prayers I have

the Father, and the grace of your Lord Jesus Christ, 2. Being inspired of the Holy unto the remission of his sins, unto the remission of his sins, and the manifestations of my blessings upon his works.

9. For, behold, I will bless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sin-ful men for the sins of the world, yea, for the remission of sins unto the contrite heart.

10. Wherefore it behooveth me that he should be 'ordained by you, Oliver Cowdery mine apos-

tle;

11. This being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name— 12. And the 'first preacher of

and cause the heavens to shake for your good, and his name's before the world, yea, before the glory.

7. For thus saith the Lord God, lo, lo! to the 'Jews

Doctrine and Covenants, Section 21

THE Church of Jesus Christ of Latter-day Saints was organised on Tuesday, April 6, 1830. The organisation took place in the modest home of Peter Whitmer, Snr.

Nowadays it is customary for all Church business to be conducted on a Sunday, but the establishment of the Church was reserved for that Tuesday for a very special reason ... it was the anniversary of the birth of the Lord Jesus Christ. (See D. & C. 20:1.) The new Church was HIS birthday present to the world.

According to the laws of the land at that time, there had to be a minimum of six persons present to legalize the establishment of a new organisation or Church. The brethren who were instrumental in organising the Church on April 6 were Joseph Smith, Jr., Hyrum Smith, Oliver Cowdery, David Whitmer, Samuel Harrison Smith and Peter Whitmer, Jr.

It is interesting to note that it was probably because these men were only aged between 21 and 30 that the church ministers in the surrounding area—such as Love and Townsend—mistook this historical assembly as an association of young men, gathered together for the sake of discussion.

What of those six men? Who were they, that they were chosen to organise Christ's Church here upon the earth.

IOSEPH SMITH, Jr.

He was 25 years of age when the Church was organised. Ten years previously he had gone into a grove near his home to pray to the Lord, to seek out the truth. God and His on that day. During those ten years, Joseph had lived "with the Lord." He had no doubts as to the true significance of that April day. Few men in the whole history of mankind were more true or more faithful to their calling than was the Prophet Joseph Smith. So great was his understanding and convic-

tion of his divine mission, that he freely sealed his testimony with his own life.

HYRUM SMITH

An elder brother of Joseph's, Hyrum was likewise true and faithful to the divine restoration, and stayed throughout his life at the Prophet's side, dying with him at the hands of that murdering mob who attacked Carthage Jail. In 1840, when Joseph Smith's father died, Hyrum became the Patriarch to the Church. His great, great grandson, Eldred G. Smith, holds that position in the Church today.

OLIVER COWDERY

He served the Prophet Joseph as a scribe. It was Oliver Cowdery who had the privilege of participating with the Prophet in the restoration of the Aaronic and Melchizedek Priesthood. He was one of the three witnesses who were shown the Book of Mormon gold plates by the Angel Moroni and received a testimony of their truthfulness from the Lord. Oliver was also present in the Kirtland Temple when the Lord appeared to the Prophet Joseph, and when Moses, Elias and Elijah had committed their keys into the hands of the Prophet Joseph. After many years of supporting the Prophet and the Church, Oliver Cowdery fell away and was excommunicated. Fleven vears later, he rejoined the Church and bore a fervent testimony at a Kanesville Conference.

DAVID WHITMER

Also one of the three witnesses to the Book of Mormon gold plates. He was a true disciple of the Prophet Joseph and a good member of the Church until heavy persecution divided the wheat from the chaff. When a financial panic occurred in 1837 and the Kirtland Safety Society—a bank—had to close, David Whitmer became bitter. He was excommunicated. Although he lived to be 83, he never rejoined the Church; on the other

hand he never denied the testimony written over his name in the front of the Book of Mormon.

SAMUEL HARRISON SMITH

The Prophet's younger brother was the Church's first missionary. It was Samuel who left a copy of the Book of Mormon with the family of the Rev. John P. Green, It is possible that this book resulted in the conversion and baptism of the Green family, the family of Heber C. Kimball, Brigham Young and many others. Samuel was always a true member of the Church. He supported his brother in every possible way. When he heard that Joseph and Hyrum were to appear before a court in Carthage, he rode to warn them of the threatening danger. But when he arrived in Carthage, his brothers were already dead. A month later, the sensitive Samuel died.

PETER WHITMER, Jr.

The restored Church called Peter Whitmer to be a missionary among the Lamanites in Missouri. Arriving at Independence, Peter took a job as a tailor to earn enough money to keep him in the mission field. Later when the saints began to colonise Missouri, he laboured among them. In 1831 he was ordained a High Priest by Oliver Cowdery. He died six years after the organisation of the Church, a faithful, strong member.

These were all humble men, who helped to lay the foundation of the Church of Jesus Christ once more upon the face of the earth.

After the martyrdom of Joseph and Hyrum Smith in Carthage Jail in 1844, many people prophesied the end of the Church. Many people considered the Church to be a man-made organisation. But although Joseph was dead, the Church grew stronger and stronger, until today it has spread its influence into almost every corner of the world ... and more than two million people testify that this is the true Church of Jesus Christ.



TUESDAY - SIXTH DAY OF APRIL, 1830
Organisation
of the Church

Against

I't took the better part of two centuries of religious struggle, marked by intolerance and bigotry, before freedom of religion in America could become a reality, thus conditioning the new world for the restoration of the Gospel of Jesus Christ.

Religious conditions differed widely in the various American colonies during the seventeenth century. The several colonies seemed to follow without variance the old world religions of the countries from which the colonists migrated. There were several "state" churches among the thirteen colonies, with the citizenry often paying taxes for the support of the favoured church even though they may have been members of another faith.

The colonisation of America most certainly did not automatically establish conditions favourable to a new Gospel restoration. But one thing is certain; religion played an important part in the lives of the colonists, who displayed a great amount of religious real

Although there was some religious pluralism, religious solidarity was most noticeable through America during the first century of colonisation.

a background of religious freedom

by HENRY A. SMITH, Editor 'Church News'

This continued well into the eighteenth century. During the years preceeding the Revolutionary War there was a trend toward toleration and increased religious pluralism. History reveals, however, that the War of Separation greatly advanced the cause of religious freedom.

This was in keeping with teachings of the Book of Mormon prophet, Nephi, who, nearly 600 years before the birth of the Saviour, saw in vision the need for the discovery and colonisation of America and for the American Revolution before the land would be ripe for the restoration. Nephi also beheld that following the American Revolution, the Gospel would be restored and a prophet, named Joseph, would be the instrument through whom the new kingdom would be established.

An example of the need to prepare America for the restoration is seen in the account of Roger Williams. It will be recalled that Williams settled in Providence, Rhode Island, where he set up an experiment in religious liberty. He was a religious rebel, banished from Massachusetts because he preached religious freedom and the separation of church and state.

Not only was Williams a proponent of religious liberty, but he was far ahead of his contemporaries in declaring a need for a restoration of the pure Gospel of Christ. As he looked about him he could not find a church which taught as Christ had taught. It was not until nearly 100 years after his death that he was finally recognised as the foremost proponent and prophet of religious liberty.

He lived nearly two centuries before the Restoration of the Gospel of Jesus Christ in the early nineteenth century. America had embraced the principle of religious liberty for nearly a century before Joseph Smith's day.

Religious liberty was secured officially for the young nation with the adoption of the Constitution of the United States of America, to which was added the Bill of Rights, in force in 1791. The first article of the Bill of Rights read in part:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..." Thus was freedom to worship made a law of the land before the turn into the nineteenth century.

The America of the early 1800's was a land of expanding frontiers, teeming with the pioneer spirit and the great challenges of a free nation. It was in this atmosphere that the Church of Jesus Christ of Latter-day Saints was established, 135 years ago —April 6, 1830.

For many years prior to 1830 western New York and Pennsylvania, as well as elsewhere in the new world, were scenes of great missionary rivalry on the part of many denominations. The revival campmeeting system of propaganda was born in the era, and the area of Palmyra, New York, was the scene of one of these intensive revivals in 1820. Palmyra, in Manchester County, was the home of the Smith family.

Among the sects represented were the Presbyterians, Methodists and Baptists. It was during this period that Joseph's mother, two of her sons, Hyrum and Samuel, and her daughter, Sophronia, became members of the Presbyterian Church. The father, Joseph Smith, Snr., remained aloof and unmoved by the intensity of the revival.

But not so young Joseph. He was vitally disturbed and wrought up in

his spirit and felt a desire to join with one of the sects. Though he favoured the Methodists, he was perplexed by the diversity of claims and teachings among them.

During the sermons of the camp meetings, Joseph Smith heard the Methodist minister quote from the text of James:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

That this made a deep impression on the 14-year-old youth is seen in his own comment of a few years later:

"Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did, for how to act I did not know, and unless I could get more wisdom than I then had. I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible."

Joseph then put the doctrine of James to a direct test. He walked a few hundred yards west of the Smith home to a prominent grove on the family farm. It was the spring of 1820, and a lovely morning as he knelt in this secluded spot to direct his verbal prayer to God.

The youthful Joseph sought wisdom on a question which troubled many in his day—which of all the churches was God's church? Which one taught a religion which conformed with the truths of the Bible,

with which Joseph was familiar, it having been read often about the family hearth?

Church history records this event briefly as follows:

"And now something strange hanpened. The youth had just begun timidly to express the desires of his heart in words; when he was seized upon by an invisible power that overcame him; his tongue was bound so that he could not speak. Darkness gathered about him, and it seemed for a time that he was doomed to sudden destruction. He exerted all his powers to call upon God for deliverance from this enemy-not from a merely 'imaginary ruin,' as he assures us, 'but from the power of some actual being from the unseen world.' who possessed such strength as the youth had never before encountered. Despair seized him, and he felt that he must abandon himself to destruction. At this moment of dreadful alarm he saw a pillar of light exactly over his head, which shone above the brightness of the sun, and began gradually descending towards him. until he was enveloped within it. As soon as the light appeared, the youth found himself freed from the power of the enemy that had held him bound. As the light rested upon him, he beheld within it two personages, exactly resembling each other in form and features, standing above him in the air. One of these, calling Joseph by name and pointing to the other, said:

"'This is my Beloved Son; hear Him.'

"It gives evidence of the intellectual tenacity of Joseph Smith that in the midst of all these bewildering occurrences he held clearly in his mind the purpose for which he had come to

this secluded spot, the object he had in view in seeking the Lord. As soon. therefore, as he could get sufficient self-possession to speak, he asked the Personages in whose resplendent presence he stood, which of the sects was right, and which he should join. He was answered that he must join none of them; for they were all wrong. And the Personage who addressed him said that all their creeds were an abomination in his sight; that those professors were all corrupt: that they drew near to him with their lips, but their hearts were far from him: they taught for doctrine the commandments of men: they had a form of godliness, but denied the power thereof. Joseph was again forbidden to join any of these sects, at the same time receiving a promise that the fulness of the gospel would at some future time be made known unto him. (Comprehensive History of the Church, Vol. I, pp. 54-55.)

During the next ten years a series of events transpired to bring to Joseph the promised fulness of the Gospel. It should, however, be clearly understood that it was not Joseph Smith, not the Church he was instrumental in founding, who pronounced the sentence of "falsehood" upon the Christian churches of the day. No human wisdom was sufficient to pronounce that decision, and certainly Joseph went innocently to ask God the answer to the question. Divine wisdom alone was sufficient to pass on such a decision.

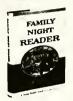
The first vision of the Prophet Joseph Smith heralded the beginning of the new dispensation. However, it was not until ten years later that the Church was officially organised. Other events pertaining to the Restoration were essential before the organisation

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in Fayette, Seneca County, New

The first of these events subsequent

to the visitation of the Father and

the Son was the coming of the Angel

Moroni three years later. It was this heavenly messenger's prime mission to introduce the Prophet to the gold

plates hidden in the Hill Cumorah

from which the Book of Mormon

record was translated. There followed

also the publication of the Book of

Mormon, a sacred record of Christ's

dealings with His people on the

American continents during the period from 600 B.C. to 400 A.D. This book of scripture came forth as

an added witness that Jesus is the

cially organised, it was necessary that the authority of the Holy Priesthood be restored. This was accomplished in

1829, first through the visitation of

John the Baptist who restored the

Aaronic Priesthood, and then by the

appearance of the ancient apostles,

Peter, James and John, to bestow the

authority of the Melchizedek or

the first vision to the organisation of

the Church, the Prophet and his grow-

ing band of followers were guided by

continuous revelation to Joseph

Smith. That the heavens were opened and the mind and will of God made known to Joseph Smith during his

lifetime is a fundamental truth and

guiding principle of the Restoration.

pared for a new dispensation of the

Gospel-a land of freedom and a

people of courage and conviction. More than two million members of the Church of Jesus Christ of Lat-

ter-day Saints through the world to-

day testify to the validity of the

Restoration.

Thus was a land and people pre-

During this ten-year period from

Higher Priesthood.

Before the Church could be offi-

Christ, the Redeemer of mankind.

York, on April 6, 1830.

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NEWS FROM AMERICA

Organ recital

JAMES DRAKE, a former member of the Hyde Park Ward, London Stake, one of the talented young organists of the Church, recently performed in a concert at Christ's Church Cathedral in Bloomington, Indiana.

Mr. Drake's programme included Liszt's "Fantasia and Fugue on B-A-C-H," "Marchand's Suite," Bach's "Fantasia and Fugue in G. minor," and Weitz' "Organ Symphony No. 1."

He is attending Indiana University and working towards his PH.D. degree. He is also teaching on a graduate organ "assistantship."

The young organist, after serving in the Swiss Mission, studied two years with Guy Weitz in England. While in London he played a series of recitals at the Hyde Park Chapel and also single recitals in several Church of England churches and cathedrals.

Mr. Drake is a former student of Dr. Alexander Schreiner, Tabernacle organist, and Ruth Barrux, organist at Ricks College in Rexburg, Idaho. mission. Now it has been divided into several units. Some of the old mission districts have been holding separate reunions. This has prevented members and missionaries from seeing more than a part of their friends since they could attend only one or possibly two reunions.

To remedy this situation, a number of former mission presidents in Britain met recently and agreed to sponsor the combined reunion. They are A. William Lund, Selvoy J. Boyer, Andre K. Anastasion, A. Hamer Reiser, Clifton G. M. Kerr, T. Bowring Woodbury, Elder Marion D. Hanks of the First Council of the Seventy and Grant S. Thorne.

President Anastasion was named chairinan of the event with President Reiser as his assistant.

The agenda includes registration from 4-5 p.m.; testimony meeting from 5-6 p.m.; business meeting 6.30 -7 p.m.; social hour with refreshments 7-8 p.m.; programme 8-9 p.m., followed by dancing.

All former members and missionaries of the British missions together with their families are invited to the reunion. President Anastasion said

Reunion

Britons, Scots, Irish, Welsh, Manx and any other former inhabitants of the British Isles will reunite on Saturday, April 3, in a combined conference reunion for all British Missions.

Meeting with the emigres from Britain will be the missionaries who laboured among them. The event will be held in the Granite Stake Tabernacle, 2005 S. 9th East in Salt Lake City.

A few years ago Britain was one

Election

T. Bowring Woodbury, former president of the British Mission, and now vice-president of Zions First National Bank, has been elected president of the Utah Symphony.

He succeeds John W. Gallivan, publisher of the Salt Lake Tubune

Mr. Woodbury has been interested in music since he was six years of age, developing into a dance band leader. The music was broadcast nationally.

President Curtis reports on SWBM

MEMBERSHIP and branches in the Southwest British Mission have more than doubled in the past two years since it was organised.

This favorable report was taken back from England by President A. Ray Curtis, following his release as mission president.

The Southwest British Mission was organised in January. 1962, with President Curtis at its head and a membership of 2,800. In the short space of two years, membership has passed the 6-700 mark. Branches have increased from 21 to 49 in the same period and the number of men holding the Melchizedek Priesthood has nearly tripled with 320 now ordained compared with 118 in 1962.

President Curtis said proselyting efforts were directed toward conversion of entire families. This effort has proved successful with 75 pr cent of the converts made up of complete families.

The need for local leadership to take over branch responsibilities as thousands of converts were baptised, prompted President Curtis to organise seminars to train branch and district presidencies and clerks. Mission auxiliary boards also held numerous seminaries to supplement instructions given at district conferences.

"These seminars have been most helpful," President Curtis said. "At one time we had 14 American married couples who did a tremendous work in starting branches and training local leadership.

"Of particular interest is the development of leaders in MIA in British Missions. Last year, three-week-long training courses were held at Youth Training Centres in England, Ireland and Wales. These were conducted entirely by local British MIA leaders. This year there will be four such programmes held," said President Curtis.

"The highlight of this year's MIA activity will be the All-British MIA Convention to be held in September at Middleton Towers, near Blackpool. There will be 4,000 attending the programme with leaders stimulated from attendance at the annual June MIA convention in Salt Lake City. A three-day workshop will be held with the assistance of the General Board of MIA prior to the convention.

According to President Curtis, the MIA is the key to holding the thousands of youth who have entered the Church in Britain during the past five years. Great Britain, he said, now has some of the most capable MIA leaders in the Church and the number is increasing annually.

Similar progress is reflected in the mission's building programme with four chapels completed and three more under construction. More chapels are needed and will be started as soon as funds and manpower are available.

"During the past three years many influential people have come into the Church." President Curtis said. "We are getting educators, real-estate agents, architects, musicians and business executives."

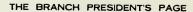
President Curtis was high in his praise of the training given missionaries before they enter the mission field. Local members have had the support of nearly 500 of these dedicated young elders and sister missionaries.

The growth has been so great that the First Presidency divided the mission on January 1, creating the new British South Mission under President and Mrs. Don. K. Archer.

"There will be further changes in the next two or three years as the stakes are formed from the growing branches and districts," President Curtus predicted. "Tithing continues to increase and the members are assuming their responsibilities under the budget and building programme of the Church."



President and Sister A. Ray Curtis with their son, Thomas, and daughter, Josephine. President and Sister Curtis returned to the States two months ago, after completing a three-year tour of duty as head of the South-West British Mission.



by WILFORD H. PAYNE, President N.E. British Mission and F. W. OATES, President Sunderland Stake



Law of the Sabbath

THE Lord has given his children the law of the Sabbath in order that they might manifest their love for Him in observing that holy day. That is the day for the saints to present their devotions before the Lord in the form of songs of praise, prayers and thanksgiving, bearing testimonies of His goodness and partaking of the sacrament whereby they renew their covenants and give evidence of willingness to continue to obey and keep His commandments.

This is the one meeting of the week which the saints have been commanded by the Lord to attend. He has said: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; Forverily this is a day appointed unto you to rest from your labours, and to pay thy devotions unto the Most High." (D. & C. 59:9-10.)

The sacrament of the Lord's Supper is an important and sacred ordinance. However simple it may appear to our minds, it is one which may add to our acceptance before God, or to our condemnation. It was instituted by the Saviour immediately preceding His crucifixion to replace the law of sacrifice which had been established at the time the gospel was taught to father Adam.

The earlier law of sacrifice was fulfilled in the crucifixion of the Saviour, He being the ultimate sacrifice for sin of which the sacrifices enjoined in the law given to Adam were but a similitude. Thus, the sacrament becomes and remains one of the most sacred ordinances in the Gospel.

When properly understood, partaking of the sacrament is not only a sacred obligation but a great privilege. It may and should be a time of thanksgiving and praise to the Giver of all blessings; a time for asking the Lord to forgive us our past imperfections, insofar as we turn our hearts, our thoughts and deeds to Him; to put aside foolish things and dedicate our lives to a course of remembering His teachings and keeping His commandments. Every sacrament meeting should be a spiritual experience, a renewal of faith and covenants previously made, in attempting to perfect our lives, step by step.

All members of the Church are under obligation to attend sacrament meetings. Attendance is not limited to the adults, but the youth and even young children should be encouraged to participate. Children learn by doing and observing. Families should come and sit together as they worship; to renew their covenants and resolve to increase their efforts to serve the Lord.

Much thought, preparation, prayer and planning is required of the Bishopric and Branch Presidency in arranging the weekly sacrament meetings. The meeting house should be set in order and made as attractive and comfortable as possible. Assignments, in advance, to members of the Aaronic priesthood and others should be made to assist in these things. Ward and Branch leaders should prayerfully seek inspiration in making assignments to those called to speak.

Subjects which are timely, interest-

ing and those which encourage and teach essential gospel truths should be suggested; those which edify and build up the faith of the saints. A balanced programme of Gospel presentations, such as talks on saving ordinances and doctrinal principles, church history and songs of praise are in order.

Inasmuch as all are expected to attend sacrament meetings, worthy members should be invited to take their share of responsibility in making them spiritual and inviting. Worthy and capable women, young people, boys in the Aaronic priesthood and girls of comparable ages, should be invited to take part, bear testimony and give short talks on faith-promoting subjects. Missionaries are usually available to assist and they should be given the opportunity to strengthen the sacrament meetings.

In every meeting someone should remember to speak on topics which will be interesting to the children and youth who attend. Even an illustration board by one experienced in its use would not be inappropriate. We need never apologize for speaking in simple terms that even a child may understand, for if they comprehend what is said, the adults should experience no difficulty.

Music, gospel hymns and songs of praise form an essential part of our worship. Ward and Branch choirs, choruses, and sacred music add much to the spirituality of our services and should be encouraged. Reverence may be cultivated through silent contem-

CONTINUED ON PAGE 151

Relief Society

1965 Summer Lessons

by CHRISTINE H. ROBINSON British Mission

missions and stakes in this area are relatively new in the Gospel and need to be encouraged to read and to learn more about religious truths. They need to have the opportunity of sharing their testimony with other sister as provided on Theology day in the full Relief Society programme.

FOR STAKES AS WELL AS MISSIONS

Inasmuch as these same reasons apply to stakes as well as missions, and in order that we might be unified in our procedure. President Petersen in a special bulletin issued to all stake and mission presidents wrote:

"Here, where summers are not hot, and where we might suffer some loses if we cancel our meetings for three or four months, we feel that the Relief Society meetings should be held throughout the summer on a weekly basis as usual, without any cessation. In order to provide the ward and branch sisters with material for our summer meetings, we are publishing special lessons for them in the 'Milennial Star.' They will be published two months in advance to give the sisters ample time for preparation. Therefore, the lessons will appear in

the 'Star' during the issues for April. May, June and July."

THEOLOGY LESSONS

The four Theology lessons are based on Paul's masterful discourse on charity as found in I Corinthians, Chapter 13. The word charity and all that it implies expresses the true spirit of Relief Society whose motto is, "Charity Never Faileth." This is the title of the lesson which appears in this issue.

Each of these lessons is short, simple and based upon the only text needed for the summer course, Paul's first letter to the Corinthians, Chapter 13. It is proposed that each sister will read these lessons along with the Apostle Paul's text. From these, she should gain a better understanding and appreciation of the power and beauty of charity when it is practiced and applied.

VISITING TEACHER MESSAGES

The summer Visiting Teacher messages are on character building. Three of the Saviour's well-known parables are used. These parables emphasise the importance of showing loving forgiveness, of exemplfying neighbourly concern for others, and point out the importance of genuine repentance.

LITERATURE LESSONS

The Literature Lessons for the summer months are presented so that we might appreciate more fully and become better acquainted with four fine British Latter-day Saint song writers.

WORK MEETING AND SOCIAL SCIENCE LESSONS

It is suggested that the lessons on nutrition be given on work day and that the "Family Relationships" lessons which appear in the Relief Society Magazine each month during the summer, be used on the fourth week of each month in place of the regular Social Science lessons. These lessons are written to go hand in hand with the Priesthood lessons.

THROUGHOUT the stakes of the Church it has been the practice to discontinue regular meetings of Relief Society, with the exception of work meeting, during the summer months from July to September. This practice has been followed because of certain special considerations during the warm summer holiday and vacation period.

However, through special instruction from President Mark E. Petersen, the West European area stakes and missions will hold regular weekly Relief Society meetings as usual during the summer months. Most of the missions in our area have realised the importance of holding regular yeararound meetings. Some of these important reasons are as follows:

First:

the sisters form a habit of coming to Relief Society and if this habit is broken during the summer months, it is difficult for them to start coming again in the autumn.

Second:

it is important to hold regular meetings during the summer so that newlybaptised sisters can be fellowshipped into the Church immediately and form the habit of coming to our Society. Every newly-baptised sister 16 years of age and older should immediately become a member of Relief Society. If these sisters can attend the organisation's meetings only once a month, they will form habits which might be difficult to break when the Society resumes its full programme in the autumn. In fact, it is possible that the Church might lose some of these sisters because of inadequate fellowshipping.

Third:

Relief Society can be a fine proselyting tool. When the missionaries are teaching a sister the Gospel, if they can bring her to Relief Society and she can sense the warmth and love of our sisters, she is more likely to become a member of the Church.

Fourth:

most of the sisters throughout the



THE current lessons in the quorums and those being given in each home on family evenings, are intended to bring about a closer harmony and better understanding within the family group.

Children are to be drawn closer to parents, and parents are to give more consideration for their children.

Parents and children alike are being taught that the family group is a UNIT. It is in very deed a family CIRCLE. All members are a part of it. No one should dominate it to the exclusion of others. There are no dictatorships in the Church, and there should be none in the home. All should endeavour to live the Golden Rule in the home, and treat each other not only as fellow members of the family, but as fellow citizens in the Kingdom of God.

Such family unity, however, rests very largely upon the attitude of father and mother — including their attitude toward each other.

The scripture says that man and wife are to become "one flesh." That means a sense of equality between them. We believe that a good marriage should be a good partnership between husband and wife. The wife should not be reduced to the position of an unpaid servant in the home. The woman is not to be considered

THE SACREDNESS OF THE FAMILY CIRCLE

by President MARK E. PETERSEN and President MAX A. BRYAN

inferior to the man. Many actually are superior in intellect, in spirituality, and in morality.

Woman's place in the family is as essential and important as the man's. The responsibility of both is to build a good home life. The rearing of the children is not to be left to the woman alone. Neither is the upkeep of the home. A man cannot say that his responsibility ends with his daily employment and earning the bread of the family.

The father should be a good breadwinner, and earn for the family the best living he can, providing them with the best opportunities he can. But he is also to be a father in very deed; not merely a progenitor, but one who gives fatherly care, fatherly advice, fatherly guidance to his children. That means an active participation in the daily affairs of the family.

The woman is truly a home maker. It is hoped that it will not be necessary for women to become bread winners. Their place is in the preservation of the home life, to be present when children need their care, and to join each evening with the father in providing parental guidance and care—jointly as father and mother—for their little ones.

Husbands should provide COM-

PANIONSHIP for their wives, and not leave them alone all day long while at work, and all evening long while the man seeks entertainment outside the home.

Wives need entertainment, also. Husbands should take them out to wholesome entertainment. They should also help the mothers with proper entertainment for the entire family, whether on outings and holidays, or within the home in holding a family evening.

This is one of the primary GOALS of the new lesson plan for the Melchizedek priesthood, as it is in the family evening programme. It is a CHALLENGE to every man to be a COMPANIONABLE father and husband, to take an active and loving part in planning family activities, disciplines, instruction and guidance.

Husband and wife should sit down together as partners in the marriage, to plan such activities. Although the priesthood holder is considered as the head of the family, he should not use his priesthood unrighteously and unlawfully. He should be kind and true, gentle and patient, and be willing to work as a PARTNER with his wife.

Husbands and wives should plan to READ together, choosing good books, particularly those related to the Church, so that together they may increase their knowledge and gain further testimonies of the truth.

They should talk over their desires and hopes for the family, and then should sit down and plan to achieve them. They should sit down with their children and teach them how to plan their lives, what their occupations may be, how to achieve their goals, how to obtain more schooling, and increase their ability to enjoy the GOOD things in life.

There is a tendency in many countries to consider women almost as servants in the house, not in any sense on an equality with men.

The gospel gives us a new concept. Both men and women are children of God. The Lord is no respector of persons. He has never said in any scripture that a man is any better than a woman in his sight.

But he does say that husband and wife are to be ONE, which places them on a footing of equality before the Lord. Each one has important duties toward the family, but both have joint responsibilities likewise, in which they must work together in love and harmony.

As we work out the family evening and priesthood lessons for this year, let us hold these goals and challenges before us, and seek to have ideal Latter-day Saint families.

The Three Generation Census









"I WANT the Latter-day Saints to do their duty ... their responsibility is great and mighty. The eyes of God and all the holy Prophets are watching us. This is the great dispensation that has been spoken of ever since the world began. We are gathered together ... by the power and commandment of God. We are doing the work of God. We shall soon pass away. But while here, let us fill our missions of the sealing up the House of Israel."

(Pres. Wilford Woodruff, General Conference, April 8, 1894.)

There appears to be some confusion regarding the Genealogical Census, and for this reason I reprint here the instructions I have received from Salt Lake.

The Genealogical Society has requested through the Priesthood Genealogical Programme that all members of the Church in Europe send in family group sheets and a pedigree sheet. This should be done as follows:

- I family group sheet showing the father (1) as the head of the family with his wife and his children.
- 1 family group sheet showing the father as a child with his parents (2 and 3).
- 1 family group sheet showing the father's paternal parents (4 and 5)

as the children.

1 family group sheet showing the father's maternal parents (6 and 7) as the children.

Added to this should be:

1 pedigree chart showing father, his (her) parents and grandparents.

The Genealogical Society would like to have these forms in Salt Lake City by August 1, 1965. After these sheets are completed by the father, they should be handed in according to the regular channels as outlined by your Bishop or Branch President.

Any fathers who have sent these sheets in in the past are requested to send these sheets in again and add another 3 generations to the first 3 generations. In other words, any father who has already complied with the above would send in the above again as well as family group sheets for the next 3 generations.

AND MORE NAMES

HYPHENATED SURNAMES

All hyphenated names should be recorded exactly as they appear in the genealogical source being used. FXAMPLE:

BRIGHTON-WILSON, John. DIFFERENT GIVEN-NAME IDENTIFICATIONS

If persons are recorded at various

times under different given names, each should be shown on the family group record.

EXAMPLE:

A woman, whose given name at marriage is listed as Ann, is shown as Hannah at the recording of the birth of her children. Her name should be recorded as "Ann or Hannah."

EXAMPLE:

On the record of birth for two of her children, a woman is named Mary, while on the birth records of her other children she is shown as Sarah. Her name should be recorded as "Mary or Sarah."

EXAMPLE:

At the time of birth and again at marriage, an individual was recorded as "BRADSHAW, Charles." Later in life his name was recorded as "BRADSHAW, Charles Heald." His name should be recorded as "BRADSHAW, Charles or Charles Heald" on the family group record.

NOBILITY

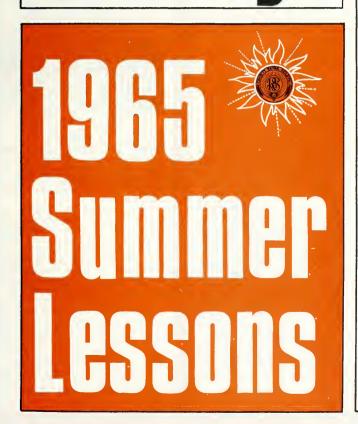
'Persons of the nobility or bearing titles should be recorded with the surname first, followed by the title and given names, followed by the rank if applicable.

EXAMPLE:

MACMILLAN (Sir), John.

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Relief Society



<u>June</u>

VISITING TEACHER MESSAGE

Message 1 — The Building of Character.

THE building of character is one of the most important things in life. There is no greater task or more profitable undertaking than the improvement of our own lives. Our value to the world must be measured in terms of character. We must take hold of ourselves where we are and with well directed effort, patience, and determination, overcome those weaknesses which hold us back. In the building of any structure a plan or pattern is essential. The most perfect character-pattern provided mankind is that of Jesus of Nazareth. Everywhere it is looming larger before the eyes of thinking men.

"A character which shines like a pillar of light is the world's greatest sermon and most powerful influence for good."

I want this day to be a cheerful and successful one; so that I may come to my resting bed tonight glad and satisfied. To accomplish this I will plan my day intelligently,

As I know that happiness depends on me, my will and attitude of mind, and not on events, I will adjust myself to whatever happens.

I will not worry. If a thing can be helped I will help it; if not, I will make the best of it.

I will keep all mental poisons out of my thoughts. I will especially resist and exclude fear, which weakens and unnerves me.

I will not allow myself to become angry.

I will resist pride.

I will try to affect pleasantly every one with whom I am thrown in contact. I will try to make happiness as well as to receive it.

I will believe in myself. I will allow nothing to make me doubt

CONTINUED ON PAGE 136

LITERATURE

Sources of strength - Charity

Lesson 1-"Charity Never Faileth."

Objective: To encourage people to put their trust in charity as the unfailing means of improving themselves and influencing others for good.

THEOLOGY lessons for the summer months are based on Paul's masterful and inspiring discourse on charity found in 1 Corinthians, chapter 13. The subject is appropriate, for charity, as Paul defines it, lies at the heart of the gospel of Jesus Christ. Then too, the Relief Society was organised, above all other reasons, to cultivate and express the spirit of charity.

What did Paul mean by the word "charity"?

It is clear that its meaning was not restricted to almsgiving as it sometimes is today. This is evident from Paul's early statement: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

To Paul charity also meant more than generosity and tolerance, attitudes which are implied in the expression-a charitable heart, Paul used charity as we use the word love. Such was the meaning of charity in 1611 when the King James translation of the Bible was made. More modern translations of the Bible use the word love because of the more restricted meaning which has come to be associated with the word charity. Thus "love" is a synonym for "charity," although charity seems to have its own distinctive meaning as well. "But charity is the pure love of Christ, and it endureth forever: and whoso is found possessed of it at the last day, it shall be well with him." (Moroni 7:47.)

Love is the greatest principle of the gospel of Jesus Christ. For this assertion we have the word of the Master himself. It is interesting to contemplate what a certain lawyer may have anticipated as an answer to the question he put to Jesus, "Master, which is the great commandment in the law?"

Did he, perhaps, expect Jesus to quote one of the Ten Commandments?

If so, he must have been surprised to hear the answer.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matthew 22:35-40.)

The lawyer may well have been surprised, but not because these commandments were new, for they are included in the Mosaic law in Deuteronomy 6:5 and in Leviticus 19:18, respectively. The new thing in Jesus' restatement of these ancient laws was that he brought them together, made the second like unto the first, and made everything else in the Law of Moses and the Prophetic writings depend on these two, on love. Love was to be the matrix, the warp and woof, and the heart and spirit of life.

The apostle Paul, recognised for his faith in Christ, also knew that this faith must lead to love and must always be accompanied by

CONTINUED ON PAGE 136

'O Say, What Is Truth?'

British Latter-day Saint Song Writers

JUST over 148 years ago, John Jaques was born at Market Bosworth in Leicestershire (January 7, 1827).

His childood was passed in comparative poverty, and his opportunities for education were few. He was, however, taught of truth while young and understood the value in life of strict adherence to the truth. Hence when he became acquainted with the teachings of the Church of Jesus Christ of Latter-day Saints, he recognised its beauty and the need of it to inspire and insure a rich journey through life. Brother Jaque's integrity was never questioned, and for that we must honour him.

John Jaques never doubted the existence of God, but until he embraced Mormonism he never connected himself with any religious body. No other church or religious group appeared to him to conform to that which Christ had established.

He was baptised in the autumn of 1854 and for two years served as a missionary in Stratford-upon-Avon. He emigrated with his wife and family in June 1856.

Elder Jaques returned to England in 1869 on another mission, and from 1869 to 1871 he laboured as assistant editor of the Millennial Star." While he was so engaged he wrote many poems of touching quality, as well as prose contributions of great value to the people. Indeed, throughout his life his pen was used to make immortality his choice thoughts.

After completing his mission, John Jacques was called upon by Apostle Brigham Young to take charge of a company of 350 emigrants going from England to Utah. He was well qualified for this task, since his own emigration journey in 1856 had included crossing the plains with the Martin handcart company and resulted in the death on the plains of his eldest daughter.

Upon his return to Utah he was appointed chief recorder of the Temple. His interest in temple work and redemption for the dead is expressed in his hymn, "Softly Beams the Sacred Dawning." From 1883 to June 1, 1900—the date of his death—he served as Assistant Church Historian.

One of the greatest hymns in any language is his classic. "O Say, What Is Truth?" (Hymn No. 143). For the meaning of the words alone this song should be practiced

John Jaques (1827-1900)



John Jaques, one of the many British Latter-day Saints who have contributed to our store of beautiful hymns and choral works. Two of his hymns remain in the latest hymn book - "O Say, What is Truth?" and "Softly Beams the Sacred Dawling."

and learned by every member of the

Questions:

 What, in your opinion, was the distinguishing trait in his character? How was it reflected in his life?

- Tell the circumstances of anyone you may know who has made as great a sacrifice for truth as John Jacques.
- How does it make you feel to know that such a valiant defender of truth was a native of Great Britain.
- 4. Unite in singing, "O Say, What Is Truth?"
- Discuss the meaning of the words, "O Say, What Is Truth?"

WORK MEETING

Looking ahead to good health

Importance of Eating the Right Foods

THE wisest time to make plans for the diet of the older woman is during the years before she becomes an older woman, Doctors who specialise in diseases of the older age-groups claim that many disturbances of later life might have been prevented through better food selections during the earlier adult years. Much of the treatment for the ailments of older people is dietary, with special emphasis on the protective foods. Fruits. vegetables, and milk are used extensively. Diet will neither cure nor prevent all disorders.

An adequate food supply served on a regular meal schedule is just as important in maintaining the body in a state of good health as one grows older as it was in producing a healthy body during childhood. The older woman is less active, her body processes slow down, and she needs fewer calories than during her younger adult years. This means, cutting down on starches, sugars, and fats. She still has the same need for minerals, vitamins and proteins as when she was more active.

Because so much attention has been centred on child nutrition during the recent past, many adults have taken the attitude that child-hood is the only time when adequate nutrition is important, and consequently are extremely careless with their own food selection. Women who live alone are the greatest offenders against good nutrition for themselves.

A few years of nutritional neglect may result in constipation, chronic indigestion, stomach ulcers, colitis and various other ailments of the digestive tract. Over-weight is a common result of wrong diet.

Over-weight lowers life expec-

tancy. Insurance companies advocate that the normal weight of a person at age thirty is the ideal weight for them when older. Some people store fat more easily as they grow older. When the food intake exceeds the daily supply needed, the surplus is stored as body fat. This is the first principle in weight control, whether the need is for gaining, reducing, or maintaining weight as it is.

Moderate vitamin and mineral deficiency can effect health adversely, not only during childhood but also as the years progress. Recent research points to a higher Vitamin C need as age advances. Many vague symptoms of ill health are probably due to C deficiency.

People who have artificial teeth frequently suffer from sore gums and sore mouth tissue underneath their plates. Diets high in Vitamin C help to correct this condition.

Adults need liberal supplies of Vitamin B¹ for the health of the digestive tract. As the years advance and the calorie intake is lowered to adjust to lowered physical activity, it is especially important to keep the Vitamin B¹ supply at a high level.

Research studies show a need for increased use of iron foods in the diet of women. One report suggests that women up to the time of the menopause require about four times as much iron as do men. Surveys of women's diet show them to be getting much less iron than do men. The average woman eats about 800 fewer calories than does the average man. On the same type of diet, women would have less iron. Women use less meat.

Eggs and meat are high in iron as well as protein. Pork muscle is a good source of Vitamin B¹.

VISITING TEACHER

myself nor to create in me discouragement or dispair.

I will not let myself despise any human being; and I will keep all contemptuous and condemnatory thought of anybody out of my mind; neither will I speak derogatory words.

I will keep my whole self in tune with positive, healthful and optimistic forces.

I will make my enforced intimacies as pleasant as possible; I will get along without friction or bickering, or strained relations, with my family, my neighbours, and my business associates.

I will plan for at least a half hour's quiet, for reflection and for cultivating my own spirit.

I will be more honest, square, and prompt than business requires; more kind than charity requires; more loyal than friendship requires; more thoughtful than love requires.

I will do somebody a good turn that is not expected of me.

If any person does me wrong I will not bear him a grudge; I will try to forget it.

Anon.

THEOLOGY

love to be of worth, as he declared: "... and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." (1 Corinthians 13: 2.)

"For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself." (Galatians 5:14.)

A world ravaged by war and filled with hate is starving for love and charity. Children, parents, neighbours, fellow-Church members, the stranger within our gates, the widow, the orphan, the returning soldier, and our "enemies" all need the charity Paul describes.

What do we mean by charity? How can we express our charity in daily life? These are questions to discuss during the summer months.

Table of Calories

Milk and dairy pro	oducts				
Food			Measure	Ca	lories
Milk, whole			1 cup		165
Milk, skim			1 cup		90
Milk, evaporated			l cup		345
Buttermilk			1 cup		90
Cream, light			1 tbs.		30
Cream, heavy			1 tbs.		50
Cocoa (all milk)			1 cup		235
Malted milk			1 cup		280
Yoghurt			1 cup		120
Butter			1 tbs.		100
Cheese					
Cheddar			1 ounce		115
Processed ched	dar		l ounce		105
Cottage			3 ounces	S	90
Cream cheese			1 ounce		105
Swiss			1 ounce		105
Desserts					
Custard			1 cup		275
Egg Custard			1 cup		285
Ice cream (van	illa)		3½ ounce		130
Eggs, meat, fish as					
Eggs	_				
Boiled			1 large		80
Scrambled			1 large		110
Meats					
Beef					
Roast			3 ounces		420
Minced			3 ounces		245
Steak			3 ounces		375
Steak			1.8 ounc	es	105
(lean me	eat onl	y)			
Corned			3 ounces		180
(tinned)					
Liver			2 ounces		120
(fried)					
Beef and veget	able st	ew	1 cup		250
Heart			3 ounces		160

To be completed next month

on November 22, 1960.)

Mea	surem	ents
-----	-------	------

ı	pint	20	fluid o	ZS.	16 fl	uid	ozs.
1	measuring cup	10	fluid o	ZS.	8 flu	iid c	ZS.
1	tablespoon	i to	1 fluid	oz.	½ fl	uid	oz.
	•		appro	x.			
					British	Am	'can
1	cup of flour or other	pov	wdered	grains	5 ozs.	4	ozs.
1	cup of sugar				8 ozs.	7	ozs.
ı	cup of breadcrumbs	(fres	h)		3 ozs.		
1	cup of icing sugar				5 ozs.	4 <u>‡</u>	ozs.
1	cup of butter or oth	er fa	ats		8 ozs.	8	ozs.
1	cup of raisins, etc.				6 ozs.	5	ozs.
1	cup of grated cheese				4 ozs.		
1	cup of syrup, etc.				14 ozs.		
	(As given on B.B.C.	Tele	vision i	in "Do	mestic	For	um"

British

American

ZEALAND, John David, Earl of Scarborough.

PATRONYMICS

A patronymic is a patrilineal surname, a name formed by the addition of a prefix or a suffix indicating relationship to the name of one's father or paternal ancestor.

The countries in which the system of patronymics was most widely used are the Netherlands, *Wales* and Scandinavian countries.

In Wales, before established surnames were recognised, the terms "ap," meaning "son of," and "verch," or "ferch," meaning "daughter of" will be found in genealogical records, e.g. John ap Thomas, means John, son of Thomas. Gwyneth verch Lloyd, means Gwyneth, daughter of Lloyd.

In recording such names of the family group records, only one patronymic should be recorded where the individual appears as a husband, wife or child. The name should then be recorded in the surname section of the space reserved for recording the name. No entry would appear under the space reserved for recording given names unless the individual concerned had a title, in which case the title would be entered as a given name.

John ap Thomas would be recorded as JOHN AP THOMAS, Gwyneth verch Lloyd would be recorded as GWYNETH AP LLOYD.

In recording the names of the

parents of the husband and wife one patronymic should be entered. EXAMPLE:

MORGAN AP REESE. LEGIBILITY OF ENTRIES

Extreme care should be taken to ensure the legibility of all names entered on the family group record. Where all names are typewritten, no problem would be encountered. However, if the names are handwritten, it is suggested that all uncommon names be UNDERLINED. In any unusual circumstance, such as a female child being given a male name, it is permissable to underline the sex and the given name of the child as an indication that no error on the part of the compiler had been made. NAME OF HUSBAND

The general standards detailing the recording of names should be followed: SURNAME FIRST, typed or



MONTHLY ASSIGNMENTS

Last month you were requested to write the life story of your parents. This month see if you can gather enough photographs to make a photographic record of your parents' lives, such as baby photos of your parents, and photos of the homes where they were born, photos of where they went to school, graduation pictures, engagement photos, wedding photos, etc.

printed in capital letters, followed by all given names in the normal way.

TITLES

If the husband was known during life by a title, such information should be recorded as part of his name. A husband's title may be found in the form of:

- Titles of military rank—such as General. Major. Captain, etc. Normally, the highest military rank should be recorded for each individual concerned.
- Titles of non-L D.S. Church position such as Elder, Deacon, Bishop, Reverend, etc.
- Professional titles—such as Doctor.
- Political or elective titles such as Senator, Judge, Mayor.

Such titles are valuable items of identification and should be entered in parentheses in an abbreviated form and preceding the first given name of the individual, as in the following examples:

EXAMPLES:

BROWN (Capt.), David Henry. YOUNG (Deacon), Adam. LOWNDLS (Dr.) Robert.

OCCUPATIONS

The principal occupation of the husband is also an important item of identification and should be recorded in the space provided.

EXAMPLE:

SMITH, John (Farmer).

No occupations are to be recorded for the wife or children.



Millions of names are stored in this microfilm library set deep in the heart of the Genealogical storage vaults.

THE FAMILY HOME EVENING

by MURIEL CUTHBERT, Leicester Stake



THE four lessons for May are all concerned in helping the family to appreciate each other and to help around the home.

Each child should have some responsibility in the home, no matter how small. There are various ways of encouraging the children to do their assignments and some excellent suggestions are made in the lessons, but let us keep in mind the words of the popular song ... "A spoonful of sugar helps the medicine go down!"

You won't get very good results if you suddenly say to a child who has had no responsibility before. "It says here that every child should help around the home, so from now on you can wash the dishes every night after tea." This will just bring on rebellion, tears, tantrums and sulks.

Depending on the ages of your children, here are a few suggestions (tried and guaranteed).

For small children up to eight start a HAPPY HELPERS CLUB. Announce to your children that you are starting a club to help around the home, and if they want to join they will be given a belt and they can work for badges.

Make the belt from any piece of material 3 inches wide and long enough to go around the child's waist and fasten with a press-stud. Felt is ideal but can be expensive. Badges are made from other scraps of brightly coloured material and sewn on as they are earned.

Here a few examples, but you can

make your own rules and decide on your own badges:

For setting the table for one week at each meal without being reminded —a HAPPY HELPER badge (suggestion—a Blue Star).

Washing up without grumbling, a SUNNY SMILER badge (suggestion—a Yellow Sun).

Getting up early, washing properly, etc., an EARLY RISER badge (suggestion—small and large rings to represent a bird).

Running erands and general duties, a WILLING WORKER badge (suggestion—a Mitten or Hand shape). All tasks must be performed for one week before the badge is given. If you have two or three children they will all be working on a different badge and then they can change round the second week.

From 8 to 12 years they will enjoy the ARMY GAME. It doesn't matter whether they are boys or girls for this game, and younger ones can still join in—the more the merrier.

First of all have the whole family "On Parade." Then, starting with the youngest, who will rank as Private, go through the ages as Corporal, Sergeant, etc. Mother can be Quartermaster; Father — Captain, Major, General or even Field Marshal, whatever you like.

While on parade inspections for cleanliness can be carried out, see that the "Company" is well turned out—hands washed, nails clean, hair

Family Night Fun Books to help MILY ACTIV you with Your combed, shoes brushed etc. Then Family Private John-Washing up. Corporal Sue-Dusting, Washing up done "At the Double" Home to wash up, Sue did it last time." New orders can be given daily. Evening You should be able to work this way anytime, but it is a boon during the

"Special Duties" will be read out such as:

is obeyed instantly and is far more effective than "Johnny, it is your turn

school holidays when the children are apt to get bored and irritable with each other. Always use the rank when addressing the child, and be sure to give "promotion" for special services.

Another incentive is to set a price on each task. Do not give regular pocket money, but pay the agreed amount for each task done.

This can be far more expensive than a fixed amount each week, and it can make some children mercenary, but in other cases it is highly successful. With this method the family might also adopt the Boy Scouts' practise of doing one good deed a day ... for nothing.

A final tip to stop the squabbling over who has the biggest piece. Supposing you have one cake and two children, announce that one can cut it and the other one will have the first choice . . . it will be exactly down the centre, but don't be surprised if they have the ruler out.

You might need to try this after Lesson 17.

FAMILY NIGHT FUN by Shirley and Monroe Paxman Here is a book for those looking for a guide in presenting family nights that are stimulating and worthwhile. Month-by-month parties, holiday fun suggestions, special trips, and scores of valuable suggestions are all here! The authors, a husband and wife team, are winners of the Family of the Year Award for 1960.

from the Deseret Book Company

PARTY PATTERNS by Shirley and Monroe Paxman As the name implies, Party Patterns is a complete outline for those who enjoy giving and being a part of parties. This experience-tested book is invaluable to Latter-day Saints because it was written with the active Latter-day Saint family in mind. Party Patterns provides many useful hints on how to make any kind of party a success.

AND THEY SHALL TEACH THEIR CHILDREN

by Reed H. Bradford

Using his professional knowledge of teaching, along with a strong testimony as a Latter-day Saint, the author comes up with a book that is both a guide and inspiration to every parent. For those who conscientiously seek to follow the new Church Home Family Program, this book is a must!

THE ART OF TEACHING CHILDREN

by Daryl V. Hoole

This is an LDS best seller! Written by the author of The Art of Homemaking, The Art of Teaching Children opens up new vistas for anyone involved in teaching. Parents will especially glean valuable ideas that will help them in 'teaching their children in the way they should go.

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288-316, LONDON ROAD MITCHAM, SURREY

SUNDAY SCHOOL

by President O. PRESTON ROBINSON British Mission

Preparing for the Sacrament

PARTAKING of the Sacrament is one of our most sacred opportunities and privileges. In so doing, we renew our covenants made in the waters of Baptism when we took upon us the name of Jesus Christ and became members of His Church. These covenants are that we will "Always remember him" and "Keep His commandments which He has given us."

The sacrament has a deep, spiritual significance. It is the only ordinance in the Church in which we feed both the body and the spirit simultaniously, Consequently, to participate fully and benefit from this holy experience, we must be prepared both physically and spiritually. The Lord in His wisdom has established in His Church three preparatory procedures which are designed to help us get ready for the rich spiritual experience that can be ours in partaking of the sacrament. These are:

- 1. Memorised recitations (on fast days only)
- 2. The Sacramental Hymn.
- Sacrament Gem with its prelude and postlude music.

Each of these, if carefully planned and presented, can do much to prepare properly for the administration of the sacrament.

The Memorised Recitation

During the past six years, a programme of memorised concert recitations each month has been a part of the Sunday School worship service.

On each Fast Sunday, following the hymn practice, two Sunday School classes are asked to repeat the scripture memorised by that class during the preceding month. Immediately preceding these memorised recitations, two 2½ minute talks on each of the memorised scriptures should be given by a member of the respective classes. In this way, each of these two classes, selected from courses 7-19, will have several opportunities each year to participate in a concert recitation.

This programme of memorised concert recitations was suggested by the First Presidency in an effort to give special training to Sunday School students which would prepare them for missionary service. The scripture chosen for these memorised recitations are those which will be used by missionaries in presenting the Gospel. Thus, through this Sunday School training over the years, Sunday School students, as they learn the Gospel, have opportunity to learn a large number of vital scriptures which will help them not only in their knowledge of the Gospel, but also to prepare for missionary service.

In those Sunday Schools where this programme has been applied consistently, it has done much to improve the learning process, to build self-confidence on the part of the students, to increase the foundations of intelligence to improve Gospel scholarship and to enlarge personal testimonies. It is hoped that every Sunday School



Leonardo da Vinci's beautifui painting of "The Last Supper." it was here that Christ instituted the Sacrament.

regardless of how small, will follow this inspired programme. Moreover, Sunday School leaders are urged to encourage classes participating in this programme to memorise the scriptures and not to read them. It is the process of memorisation which brings the blessings and benefits promised in this programme. (See box for course assignments and scriptures to be memorised and presented in May and June.) The Sacramental Hymn

Someone has wisely said that music is one of God's greatest gifts to man. Certainly a properly selected and well played sacramental hymn can do much to set the right spirit for the administration of the Sacrament. Hymns suggested for use prior to the administration of the Sacrament are listed in the topical index in the L.D.S. Hymn Book, Only the hymns



listed should be used. Each has been selected both to tell the story of our Lord's sacrifice and also to present the type of inspirational music which will best create a spiritual and reverential atmosphere.

The organist and chorister should practice the Sacramental hymn well in advance so that it will be presented as professionally as possible. In the event that the Ward or Branch does not have adequately trained musicians as organists, it may be possible to use a tape as accompaniment. These tapes may be prepared by proselyting missionaries or may be obtained from Deseret Enterprises. A recorder for playing the tapes in the worship service should be available in the Ward or branch or from the proselyting missionaries.

The Sacrament Gem with its prelude and postlude music

The Sacrament Gem and its presentation play an important part in preparation for the sacrament. These Gems of Gospel truth are carefully selected also to help to build a spiritual attitude and atmosphere. Special prelude and postlude music to be played before and after the Sacrament Gem, is presented in each issue of the "Instructor."

In the event this music is not available, a phrase from one of the Sacramental hymns might be used. Of course, this should not be a hymn which has just been sung. The postlude, then, might be a following phrase from the same hymn. As will all music, it is most important that this prelude and postlude be played accurately.

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MEMORISED RECITATIONS:

May Course N	lumber			June	Number
9	Mark 1:4			7	Matthew 21:21
15	Revelations	14:6,	7	13	Alma 40:23

SACRAMENT GEMS & PRACTICE HYMNS:

Junior Sunday	School	Senior Sunday	School
Gem Hymns	Matt. 5:8 169 May 19 June	Gem Hymns	Luke 24:30 93 May 100 June





time can be fun

TEACH THE YOUTH TO DANCE

Appoint dance directors—husband and wife whenever possible — or search among the members or missionaries for anyone who has had training in teaching dances. Organise weekly dance classes, if only for an hour of instruction, where the youth can gather, in a spirit of fun and friendship, and receive special instruction. The instructor should be well organised, should maintain order and discipline at all times.

FESTIVAL DANCES

By now the youth in your area should be perfecting the dances they will present at the Dance Festival, and also by learning the popular dances that can be enjoyed by them at the Grand Ball. What a thrill for a young lady to follow her partner, whether the dance is a Fox Trot, a Cha-Cha, a Waltz, a Two Step, a Swing, or a Quick Step. How wonder-

ful when everyone can participate because of instructions received in the dance classes. Dance instruction can also be given before the monthly dances. The importance of these organised dance classes cannot be over-emphasised. To quote again from President McKay:

"I think it is almost a tragedy to have young girls and young boys grow up without opportunity of social activity under the proper environment, and recreational halls will be dedicated as fitting places for these young folks to come and meet one another ... where all young people may have an opportunity to mingle and to meet their mates."

A SUCCESSFUL MONTHLY DANCE

The best way to have a successful dance is to read and to follow, as closely as possible, the inspired programme sent to us by our MIA General Board. The following sug-

gestions are taken from the MIA Dance Handbook; more details can be found there.

COMMITTEES

A successful party means good planning and four items are essential in preparation: THEME, DECORATIONS, REFRESHMENTS and ADVERTISING.

A really good fun party has a unifying idea behind it which binds together the decorations, refreshments, and the activities; and this is called the theme. Sub-committees are most necessary to a successful dance party.

1. Publicity Committee:

Advertising is the key to a successful dancing party. Posters, skits, announcements, invitations, handbills, enthusiasm of the committee, and tickets are all taken care of by this committee. Without adequate publicity the most carefully planned refreshments, decorations, and programme plans will be wasted.



2. Music Committee:

If there is to be an orchestra, check prices, and suitability of music to be played. If it is to be a record dance, the record player, outlet, and public address system should be checked to make sure they are in good working condition. Appoint several youth and a leader to choose the records to be played for the dance and assign a person to be in charge of playing the records.

3. Decoration Committee:

Since most dancing parties have a theme which is carried out by the decorations, the committee should use imagination, try to be original and do something different. This is part of the fun and will pay off in big dividends. The decorations need not be expensive to be effective.

4. Refreshment Committee:

Refreshments are certainly an essential part of any party. Before any plans are made for them. know what type of party is planned and how much the budget will allow for refreshments. Care should be taken to set up the refreshments in an accessable place, but far enough away from the dance area so as not to interfere with the dancers. Avoid spilling punch or other food on the dance floor.

5. Admission:

(Assigned by dance committee). There should always be two people at the door, either executives, age-group leaders or other responsible individuals (with one extra to relieve) to check membership cards or donations.

6. Clean Up:

The decorations committee is responsible for the removal of the decorations, but others should be assigned to help in the general clean up.

STANDARDS AND POLICIES

- Open and close all Church parties, dance, and dance training practice sessions with prayer.
- The hall to be used for the dance should be as clean and neat as possible. Use good taste in the decorations. Have tables, chairs, and other accessories that will be used, clean and attractive.
- See that the ballroom is properly lighted. Appropriate lighting of our cultural halls, or ballrooms, for our dances should be one of the prime concerns of every dance director. Indiscriminate turning off of lights must not be tolerated. We are not directed to dance with full overhead lights on, nor should we dance with full overhead lights so dim that we cannot distinguish a person's face three or four feet from us. These decisions must be left to a combined group consisting of the dance committee, priesthood, and MIA Leaders.
- 4. Personal conduct should comply with all Latter-day Saints. There should be no smoking, drinking, or swearing in buildings or on the grounds of Church property. Nor should anyone behave in a loud or boisterous manner.
- Observe proper dress standards at all times. The important factors of dress are modesty, cleanliness. and sweetness. Appropriateness



of dress is also important. Correct dress for an informal dance is afternoon dress for the girl and coat and tie for the boy.

With Temple Marriage the goal of every Latter-day Saint girl, it would seem apparent that even before marriage a beautiful and modest dress would be the wise choice. There will be many girls who will need understanding and love in solving this problem of appropriate dress. Overalls or levi type clothing should not be worn by girls to our Chapels unless there is some dramatic skit calling for their use in the characterisation or unless the girls are going on some outdoor excursion rather than having their class at Church.

Dancing parties should be varied to allow some sport dances and apron and overall dances as well as "dress-up" and semi-formal parties. Dress standards should be announced to everyone before the time of the event. Once established, these standards should be consistently upheld. People who do not conform should be advised quietly and without offence.

6. At no time should a costume be allowed to detract from our high concept of the value of the human body. Every attempt should be made to lend beauty, grace, modesty, and good taste in the use of costumes. (See Dance Handbook, pages 11-7, for the appropriate type of "slip" to be worn.)

WHAT IS ACCEPTABLE DANCING?

It is impossible to say that a dance is "right or wrong" according to Church standards merely by knowing the name of it. Any ballroom dance or fad dance may fall below the LDS standards of good taste, through incorrect expression. Even if taught in a dignified and modes manner, they may be made undignified by the participants. The participants through improper self-expression cause a breakdown in these high standards. We as leaders must constantly be aware of this and be ready to tactfully correct the situation when it

occurs and be sure our example also meets these standards.

DATING

MIA does not sponsor dating functions for anyone under Laurel or Ensign Explorer age. When dances or events are planned by the MIA leaders, to be held outside of the regular MIA meeting time, Scouts and Beehive girls should not be invited.

DANCE OF THE MONTH

Involve as many youth as possible in planning the:

"ROSE PROM" - April.

"CARNIVAL FROLIC" — May. "AROUND THE WORLD" –

June.

"SOME ENCHANTED EVEN-ING" — July.

"EXPLORER - LAUREL KIT-CHEN KARNIVAL" — July.

"MAGICAL MOMENTS" – August.

As we lead our youth to interpret the standard and goals of the Church into their daily life, let them hear the thoughts expressed by President Brigham Young:

"Our work, our everyday labour, our whole lives are within the scope of our religion. This is what we believe, and what we try to practice. Recreation and diversion are as necessary to our well-being as the most serious pursuits of life. If you wish to dance, dance, and you are just as prepared for prayer meeting as you were before, if you are Saints."

H!! CAMPCRAFTER

Dear Sisters,

Is all your gear ready for your Qualification outing at Crawley from April 30 to May 1?

Remember to bring your sleeping roll, Food for two days, Knife (Scout type) and, of course, all your personal gear.

Practice the camping requirements at home and come prepared to be tested for the Yearling badge at least (Campcrafter Handbook).

See you at Crawley all of you Stake/Mission and District MIA Leaders. The registration fee is 5s. Write for reservations to:

Sister Lorna C. Birchall, 35 The Ridings, Epsom, Surrey.



These two pictures were taken at the Epsom Chapel, where the Gleaners of the Epsom Ward, London Stake, recently enjoyed a social evening with Sister Christine Robinson, wife of the British Mission President, as their guest speaker. The theme of the evening was "Eternal Values," and Sister Robinson inspired the girls and their leader, Sister Julia Apostina, with her counsel. At the conclusion of the evening, a beautiful wedding cake was served with fruit punch.

Others attending the evening were President O. Preston Robinson, the British Mission President. the YW executives of the Epsom MIA, and the Mia Maids and Laurels with their Leader, Sister Arvilla Raymond.

Since Sister Aposhian is returning to the States soon, a corsage

was presented to her and to Sister Robinson.



Modelling and

I N many home, or small dependent branch Primaries, where only a few children are enrolled, children usually meet in one class, or are separated into two groups one for the older and one for the younger children.

Where this is the case, teachers have found it difficult to provide activities that would interest both boys and girls and would hold attention over a wide age span. Usually, a Skylet or Pilot lesson book is used for the younger children, and a Pilot, Lihoma, or Trail Builder lesson book is used for the older ones, depending on the age of the children and whether or not the majority of them are boys or girls. In small home Primaries where only one class is held, even though the age span of children is wide, usually a Pilot lesson book is used.

Occasionally there are home Primaries which do not have a lesson book, but use material from the "Childrens Friend," stories from the Bible, or books especially written for children of the Church.

To help maintain interest and to provide activities which will encourage the children to attend Primary every time, we are suggesting two activities which have wide age appeal. These are "Salt Dough Modeling," and "Cotton Reel Weaving," SALT DOUGH

There are recipes for various types of salt dough found in several of the Primary lesson books and all are effective. The one recommended here is simple, requires no cooking, and can be handled easily. Simply mix together in a large bowl twice as much flour as salt. If you allow four ounces of flour to two ounces of salt for each child in your Primary class you should have sufficient. Or one pint of flour and one-half pint of salt will make enough for five or six children. After the flour and salt have been well blended, add only enough water to make a stiff dough.

The dough should not be sticky but should be firm and elastic. If you desire a coloured modeling clay, add a few drops of food colouring to the water before mixing it with the dry ingredients. If you prefer to use a white dough, the children could model the objects they wish to make one Primary day, then allow the clay to dry during the week, and the following Primary day they could paint them with water colours.

After the dough is mixed place it in a plastic bag, or wrap it in plastic, aluminium foil, or waxed paper. It must be kept from the air so that it will not dry. The dough can be mixed one or two days before you desire to use it, wrapped up securely, and placed in a cool place until time for Primary. Before going to Primary. Before going to Primary, experiment with the dough and make several finished objects to take to show the children.

Divide the dough into equal portions. Give each child a piece.



Demonstrate to the children how to use the dough. Show them how to roll it between their hands and shape it into a variety of fruits which can be painted and placed in a bowl as a gift for Mum. Or the clay can be shaped into a paper weight for Daddy. A small pin tray can be made by flattening a ball of clay into a circle and bending up the edges. Or the dough can be modeled into different animals.

Perhaps each child would like to make a model of his pet, or the entire class might like to begin the project of modeling some of the animais found in Noah's Ark. This would take them several Primary days to complete and could be an activity that could carry on all during the summer. The Noah's Ark the children have made could then be shown to the parents when they are invited to Primary either in July or August.

Younger children could make the simpler animals and older ones could construct the ark (using an empty carton or cereal box), and mould the difficult animals. The "Top Pilot" lesson book contains instructions for building a Palestine village of salt dough. This is one of the summer activities for children being taught from that book.

After the objects which have been shaped from the clay are dried and painted, if desired they may be

Weaving

covered with a coat of varnish or shellac to give them a lasting finish. Let the older children shellac the objects the younger children have made, or let one boy perform this task for all of the class so that everyone does not get sticky and only one brush is needed. The teacher may prefer to take the objects home with her and varnish or shellac them.

COTTON REEL WEAVING

Cotton Reel Weaving is an activity that appeals to the older boys. It is fun for them to do and can be continued over several Primary days.

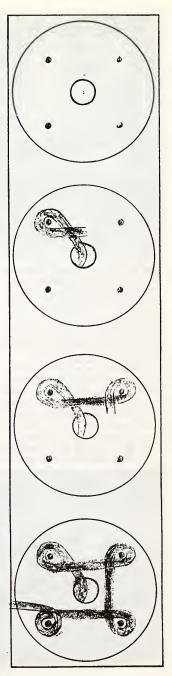
Ask each child to bring an empty, large size, cotton reel to Primary. Take these home and hammer four small nails (the type with small heads), or strong pins, into the top of each reel. Now pass the end of some wool (any colour you choose) down through the cotton reel and leave about three inches hanging below. Then wind the wool around the four pins. Take the reels to Primary and teach the children how to weave.

Begin by holding the cotton reel in the left hand and bringing the wool around the first pin again. Hold the loose end of the wool with the little finger of the left hand. Take a nail, large pin, crochet hook, or large sewing needle in the right hand and catch hold of the loop that is already on the pin and lift it over the pin leaving the top loop in place. Pull down on the end of wool that protrudes from the bottom of the reel

to pull the stitch tight. Bring the wool in front of the next pin, wrap it around the pin once and make a stitch. As you continue to work pull down the knitted cord which hangs below the cotton reel. When the cord is as long as you wish it to be, finish your weaving by carefully removing the four loops from the nails and passing the loose end of the wool through them, and pulling tightly.

The rope which has been made can be used by boys to practise tying knots, can be used as a belt, can be sewed into a circle and used as a table mat, or can be stitched to the soles of socks to make slipper-socks. Many-coloured ropes can be made by changing the colour of the wool whenever desired and continuing on with the weaving. See which boy in the class can weave the longest rope in a given period of time.





BIBLE STORIES FOR CHILDREN

God calls Moses

by Sister
EMMA MARR PETERSEN

WHEN Moses was grown to manhood he went out among the enslaved Hebrews and watched them work. He sympathised with them, for he knew they were his own people.

One day Moses saw one of the Egyptian taskmasters whipping a Hebrew slave. It so angered Moses that he killed the Egyptian. Fearing the result of his act, he fled from Egypt to the land of Midian. It is in what we now call Arabia. Tired from his journey, he sat down by a well. Before long he saw a herd of sheep approaching, being driven by the daughters of the priest of Midian, whose name was Jethro.

When the sheep arrived at the well, the girls drew out water, and poured it into troughs so the sheep could drink. There were some shepherds near by with their sheep, too. They were enemies of Jethro and his family. When the girls brought the sheep to the troughs, these shepherds drove them away and would not let them drink.

Seeing this, Moses helped the girls gather the sheep and bring them back to the well where he also helped water them. Jethro's daughters were so pleased that they went home and told their father all about Moses. Jethro, in gratitude, sent for him, and invited the weary traveller into the house and fed him.

Moses made his home there, and fell in love with Zipporah, one of the daughters of the house, and married her.

The Children of Israel, who were still in Egypt, grew tired of their bondage and began to pray to the Lord to deliver them. He heard their



Arnold Friberg's painting of the Three Faces of Moses.

prayers "and had respect unto them."
One day while Moses was out tending Jethro's sheep he saw a bush suddenly become ablaze. It burned, but the fire did not seem to hurt the bush. This attracted his attention, and he went nearer to see better what was happening. As he did so, God called to him out of the burning bush, saying, "Moses, Moses." Replying, he said, "Here am I."

The Lord then told Moses to take off his shoes, for he was standing on holy ground. Continuing, the Lord said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." This frightened Moses, and he hid his face being afraid to look upon the Lord.

God told Moses he had heard the prayers of his people in bondage in Egypt, and had seen their affliction. "I am come down to deliver them out of the land of Egypt and to bring them up out of that land into a good land flowing with milk and honey."

He then appointed Moses to bring Israel out of bondage.

Moses was troubled, and said to the Lord, "Who am I that I should go to Pharaoh and bring forth the children of Israel out of Egypt?"

The Lord told him to go back and call together all the elders of Israel, and tell them the Lord had appeared to him and appointed him to this work and that the people were to be freed. He declared that he would do mighty miracles in the land as he brought his people out, and that when the Israelites left, they would not have to go empty handed.

Moses said, "But they will not believe me." The Lord replied, "What is that in thine hand?" Moses said, "A rod." "Cast it on the ground," said the Lord. Moses did so and the rod became a snake, and Moses ran from it. The Lord told him to pick it up by the tail. When he did so, it became a rod again.

The Lord told Moses to do this before the elders, when he met with them, and they would believe that he had been sent by God.

NEWS FROM THE STAKES AND MISSIONS

LEICESTER STAKE

The Derby Ward Primary Association recently held their Daddy-Daughter Dinner, which was also attended by the Lihoma group from the Eastward Ward. Girls between the ages of 9 and 12 years of age were escorted by their fathers.

The dinner was held in the Derby Chapel cultural hall, which was beautifully decorated with large Lihoma emblems and flowers by Brother and Sister Hilton. The meal was prepared and served by the Primary workers. The toastmistress was Sister Karen Holmes.

Brother Thomas Taylor, who was accompanied by three of his daughters (two being twins), was elected the "3-D Daddy" and was presented with a white carnation by his youngest daughter, Jane.



On behalf of the "Daddics," Bro. A. Coell proposed a toast to the daughters.

After dinner the girls entertained their fathers by singing songs and two of them played their flutes. Games and dancing were directed by Sister J. McLoughlin.

IRISH MISSION

THE Irish Mission held another successful Youth Conference. It started with the usual monthly theme dance, "June in January," with

Sister Marion Craigle and her famility, who recently flew to Edinburgh all the way from the Shetland Islands at her own expense in order that she and her family might be baptised.

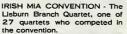
Missionaries were assigned to the Shetland Islands in August last year and worked through until the heavy rains began. Elders James Wright and John Bullock, both from Salt Lake City, met Sister Craigie while tracting in Lerwick. When they returned to the mainland, the teaching of the Craigie family was continued by Brother and Sister Richard Thomas, who live in Sumburgh, where Brother Thomas is stationed with NATO.

Fathers and girls at the Derby Ward Primary Association's "Daddy-Daughter Dinner."





IRISH MIA CONVENTION - Five couples from the Mountpottinger Branch participating in a dance demonstration.





Which one is a Mormon and proud of it? Sixth from the left is Michael Field, a Priest in the Chelmsford Branch. This picture

was taken for the "Essex Chronicle" when workmen toasted their boss on the birth of his son. The toast? Tea!



decorations beautifully made by the Shankill Branch, and a smart floor show presented by five couples from the Mountpottinger Branch.

Saturday was a day of great activity with girl's keep-fit, and boy's gymnastics demonstration, and netball and basketball play-offs.

On Saturday evening 27 quartets performed before a large audience. Prior to this event, only two branches had quartets, so the wonderful response to this festival was somewhat unexpected, and all credit is due to the "Mormonaires" (the missionary quartet) and the many choristers who helped train the groups.

Two all-girl quartets will represent Ireland in the Zone finals, one from the Stranmillis Branch and the other from the Bangor Branch.

On Sunday afternoon the first all-girl's conference was held, at which a skit emphasising the importance of gaining awards was performed with Sister Sandra Covey showing the complete set of pins she has earned during her years in MIA.

The guest speaker was Sister Bates, wife of the Manchester Stake President, who gave a wonderful talk, illustrated by true life stories of MIA Maid girls she has taught. Refreshments were prepared and served to the girls by the Relief Society Sisters before the evening meeting.

Representatives from each age group gave their award-winning speeches under the general theme of "The Gift of Life," and certificates were presented by President Stephen R. Covey, the Irish Mission President, to all the participants of the speech festival.

President and Sister Bates climaxed the weekend with their inspiring talks and happily accepted honorary membership of the "Mission of Destiny."

DO NOT MAKE ANY TRAVEL ARRANGEMENTS

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The Manchester Stake House, which was begun in February, 1962 and completed in November last year.

SUNDAY SCHOOL

CONTINUED FROM PAGE 141

The Sacrament Gem

This is a specially selected scripture which is repeated for two months. It is expected after the gem's recitation for two months in the Sunday School, it will be committed to memory.

Successful presentation of Sacrament gems do not just happen. Like all other aspects of effective Sunday School work, they should be planned and practiced. The teacher of the class having the assignment for the Sacrament Gem should make sure this assignment is given well in advance and that the student selected to present the "Gem" should have the opportunity to present it to the class several times before actually giving it in the worship service.

Like memorised recitations, the Sacrament Gem is fine training for the young boy or girl who presents it in the worship service. This experience builds confidence, faith, knowledge and testimony. Moreover, when it is well delivered, it helps to prepare the congregation for one of the most sacred and spiritual experiences available to the membership of the Church. This is participation in the Sacrament commemorating the sacrifice of our Lord and Saviour Jesus Christ.

THE BRANCH PRESIDENT'S PAGE

CONTINUED FROM PAGE 128

plation. Proper conduct on the part of adults is an effective approach to gain the co-operation of the younger members.

Genuine friendliness may be felt as well as seen. Ward and Branch leaders, auxiliary heads and members of the priesthood should take the initiative in showing love and respect for one another. No-one, members, or investigators, should be permitted to attend without a warm hand of fellowship.

Remember the Ward or Branch family is but a unit of the larger family of our Father in Heaven. The love of the gospel extends to all. As we enjoy the blessings which have come to us let us be continually mindful of the great love the Saviour has shown for us; of what He has contributed through the glorious atonement which we were unable to do for ourselves.

The Sacrament meeting is the time for each of us to repent, mend our ways and set about to perfect ourselves in harmony with the sacred covenants which we make each week as we partake of the sacrament in remembrance of Him who gave life that we might be redeemed.



AMERICAN MANUFACTURE OF INDUSTRIAL POWER TOOLS, Recently established in the U.K. require a Sales Representative to cover the Midlands, N. Wales & Lincs.. an L.D.S. being preferred to fill the position if suitable application received. A knowledge of power tools is not essential but preference will be given to the young man who is willing to work hard, to learn the product and build up the connection. Good basic salary, plus commission and company vehicle are among advantages being offered to the successful applicant. All applications in own hand writing to:

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A CLOSING THOUGHT

by BISHOP JOSEPH L. WIRTHLIN

The Prophet Joseph was a Young man

I HOPE the youth of the church will read the history of the Prophet Joseph Smith and read of all those great events which took place, remembering that he called upon the Lord at the age of fourteen.

The Father and the Son appeared, and the Father said,

" ... This is My Beloved Son. Hear Him."

If the youth of the Church have this testimony in their souls, they would not have any difficulties in understanding what they should do to live the gospel of the Lord Jesus Christ.

As I read the history of Joseph Smith and all the great events that took place, I am impressed with the fact that he was a young man. At the age of twenty-two he received the Aaronic and Melchizedek Priesthood. When he reached twenty-four, 5,000 copies of the Book of Mormon were printed which were available to the world.

When he was twenty-five years of age, the Church was moved to Kirtland, and there he ordained the first bishop. At the age of twenty-seven, he received the revelation on the Word of Wisdom. At the age of twenty-seven also he

commenced the erection of a Temple.

At the age of twenty-nine he chose twelve apostles. At the age of thirty he dedicated the Kirtland Temple. When that great event took place, there were visions, there were angels, the Christ appeared to him, and there were Moses, Elias and Elijah who bestowed their keys of authority on him.

When he was thirty-two years of age the Church had to move into Missouri. At that time, he received the mar-

vellous revelation on tithing.

When the Prophet Joseph Smith was thirty-two years of age, another great event took place and that was to give the Church its name. The revelation given to the Prophet in the Doctrine and Covenants, section 115, verse 4 said, "For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints."

At the age of thirty-four, this young man sent nine apostles to England to preach the gospel. As a result of their work, literally thousands of people from Great

Britain have joined the Church.

Youth should know that this young man at the age of thirty-six made it possible for all of us to receive what is called endowments. At the age of thirty-seven, the Prophet Joseph received the revelation on the new and everlasting covenant of marriage wherby youth may have the opportunity of going into the House of the Lord and being sealed for time and eternity.

At the age of thirty-eight, the Prophet Joseph sealed his testimony of the restoration of the Church and the gospel

of Jesus Christ with his blood.

Plan now to join the Saints at the

ALL-BRITISH CONFERENCE



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SATURDAY & SUNDAY
SEPTEMBER 24, 25, 26

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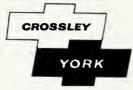
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WHERE ONLY THE BEST IS GOOD ENOUGH

Different-but True

WHEN a Billingham vicar warned his parishioners "that they should be quite clear that Mormon beliefs are far removed from any Christian teachings they have been accustomed to" he spoke the truth.

The good vicar went on to say: "Mormon beliefs are so different from any other major Christian communion that any form of co-operation is made very difficult."

It is perfectly correct that most of the doctrines taught by the Latter-day Saints are widely different from those taught by other Churches, but does that make them wrong?

Most churches baptise infants. Mormons do not. Is it Biblical to baptise infants?

Most churches "sprinkle" in baptism. The Mormons immerse. Which form is right? It is well known and admitted by all concerned that the original Christians baptised by immersion.

Most churches have an uncertain idea of God, saying he is without body, parts or passions, and some even say he is not a Person. The Latter-day Saints say he is a Person, the Father of Christ in the flesh, and our own heavenly Father in the spirit. Which is right? The Bible teaches the Mormon doctrine of Deity.

Most churches say there is no more revelation or prophecy. The Mormons teach that prophecy and revelation are essential to the survival of the true Church. This is taught also in the Bible.

So we might go on. Mormonism admittedly is different from the creeds of other churches, but for only one reason—the others have departed from Bible principles, while Mormonism holds to the scripture.

A THOUGHT FOR YOUR TALK

The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decree falls upon the world.

—The Prophet Joseph Smith

Millennial STAR

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Front Cover:
Arum lilies, daffodils and other spring
flowers arranged in the Tabernacle
for the Annual General Conference.

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135th Annual Conference

We are living in perilous times

by President DAVID O. McKAY

Address of President David O. McKay at the opening of the 135th Annual General Conference, Sunday, April 4, in the Tabernacle. The mesage was read by his son, Robert R. McKay.

MY brethren and sisters, and friends of the television and radio audience, as I approach this solemn duty, I sense fully the need of your united support, and particularly the sustaining and guiding influence of the Spirit of the Lord.

"I charge thee," wrote Paul to Timothy, "before God, and the Lord Jesus Christ ... Teach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering." (II Timothy 4:I-2.)

In the same letter he prophetically declared "that in the last days perilous times shall come. For men shall be lovers of their own selves...lovers of pleasures more than lovers of God: Having a form of godliness, but denying the power thereof." (II Timothy 3:1-2, 4-5.)

It is in the spirit of Paul's charge and prophecy that I approach the subject of safeguards against delinquency of youth. In naming these safeguards, I have nothing new to offer. You have heard them mentioned frequently, but I think, as with the Gospel principles, it is fitting that we be active in season and out of season, that we reprove, rebuke, exhort, admonish, with all long-suffering as we contemplate the rising crime

wave, and bring home to each of us, if possible, the realisation that greater diligence is needed.

Few will question the fact that we are living in perilous times; that many people have lost their moorings and are being "... tossed to and fro... with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Ephesians 4:14.)

Among the glaring evils of our day are two which seem to be most detrimental, and which must be curbed if we would preserve true Christian ideals. These are: FIRST, an increasing tendency to dishonour the marriage vow: and SECOND, mounting juvenile delinquency. Careful study discloses a close relationship between these two unwholesome social conditions.

As evidence of the first, we need only to glance at the number of divorces in the country at large. Recent statistics disclose that one out of every four marriages is separated by the ever-grinding divorce mill.

But it is the ever-increasing crime wave to which I desire to call attention this morning. Children are being corrupted by it; youth are caught in its whirlpool, and are being contaminated overwhelmingly by it.

J. Edgar Hoover, Director of the Federal Bureau of Investigation, who is probably America's leading authority on crime, made the following alarming report at a dinner held in his honour in Chicago, Illinois, on November 24, 1964:

"To every man and every nation there comes a time when decisions must be made about grave problems. Further delay in seeking solutions can bring disaster. That time has come for the United States.

"The moment has arrived when we must face realistically the startling fact that since 1958 crime in this country has increased five times faster than our population growth! Serious crinies—nuurder, forcible rape, robbery, burglary, aggravated assault, automobile theft — have mounted steadily since the end of World War II. In 1951, these crimes for the first time topped the one-nuillion mark, and nuore than two and one-quarter nuillion serious crimes were reported during 1963.

"Even more ontinous is the fact that this terrifying spiral in crime has come about through a growing wave of youthful criminality across the nation. Last year for the fifteenth consecutive year, crimes involving our young people increased over the previous year. For all serious crimes committed in the United States in 1963, youthful offenders were responsible for 72 per cent of the total arrests for these crimes! The cost of our crime has now reached the staggering sum of twenty-seven billion dollars a year!

"What a grim and unhappy commentary on the moral climate of this great Nation! The moral strength of our Nation has decreased alarmingly. We must return to the teachings of God if we are to cure this sickness. These shocking statistics, together with the public's apparent indifference to them, are indicative of the false morality we are tolerating today. It is a false code which is based on the worship of things of man's own creation. It is as imperfect and feeble as man himself! However captivating to the senses, this type of moral climate cannot give the support nor the strength which is so vital to our national survival. This breakdown in our moral standards can only render us impotent as a people and as a nation."

In calling attention to these conditions, I would not have you think

that our young people generally do not merit our confidence. It is the few, not the many, of whom we now speak.

When, a few years ago, a little four-year-old lad wandered into the Badlands of North Dakota, the whole countryside was aroused and organised for the rescue. They gave no thought, however, to the hundreds of four-year-olds who were safe in their mothers' keeping. A train wreck or an airplane disaster shocks us to attention, awakens sympathy and a demand for more safeguards, while to the hundreds of trains and airplanes carrying millions to safety, we give scarcely a passing thought.

So while we solicitously call attention to the tragedies in the stream of human life, let us not be unmindful of the much greater group who move steadily and successfully along, avoiding the sandbars and rapids of sinful indulgence and spiritual decay, whose noble lives confirm and increase confidence in the growing generation. As we seek the lost sheep, let us be appreciative of the "ninety and nine" that are safe in the fold.

But no matter how firm our confidence in the majority of the young, we must not close our eyes to the fact that the number of delinquents and youthful criminals is ominously increasing.

In the interest of the moral atmosphere of our communities, the welfare of the state, the perpetuity of our democratic form of government, we must search for the causes of this upswing in crime, and, if possible, remove them and apply the proper remedies.

One important cause of the increase in child delinquency is a letdown in home ideals. A growing desire for economic independence, or a too eager willingness to improve financial circumstances, has influenced too many of our mothers to neglect the greatest of all responsibilitiesthe rearing of a family. Director Hoover makes the definite statement that "In the background of these youth offenders lies the story of shocking neglect. Boys and girls are being deprived of the care and guidance necessary to the proper foundation of their characters. Their law-



The arrival of President McKay on the Conference stand. With him are his two counsellors.

lessness had its roots in every instance in broken houses where mothers and fathers, because of their neglect, misunderstanding, or irresponsibility had failed in their primary obligations. More often than not, God was unknown, or, more important, was unwelcome in their houses.

On the other hand, in nearly every instance the youthful offender would have been a strong, upright citizen had he been given a chance. If his pent-up energies and desires had been directed along wholesome channels; if his problems—the problems that made him a problem child—had been solved by patient and attentive parents, he would have proved to be an influence for good in his community.

You may think me extreme, but I



am going to say that a married woman who refuses to assume the responsibilities of motherhood, or who, having children, neglects them for pleasure or social prestige, is recreant to the highest calling and privilege of womankind. The father, who because of business or political or social responsibilities fails to share with his wife the responsibilities of rearing his sons and daughters, is untrue to his marital obligations, is a negative element in what might and should be a joyous home atmosphere, and is a possible contributor to discord and delinquency.

There are three fundamental things to which every child is entitled: (1) A RESPECTED NAME, (2) A SENSE OF SECURITY, (3) OPPORTUNITIES FOR DEVELOPMENT.

The family gives to the child his name and standing in the community. A child wants his family to be as good as those of his friends. He wants to be able to point with pride to his father, and to feel an inspiration always as he thinks of his mother. It is a mother's duty so to live that her children will associate with her everything that is beautiful, sweet, and pure. In the words of former President of the United States, Herbert Hoover:

"After we have determined every scientific fact, after we have erected every public safeguard, after we have constructed every edifice for education or training or hospitalisation or play, yet all these things are but a tithe of the physical, moral, and spiritual gifts which motherhood gives

and home confers. None of these things carry that affection, that devotion of soul, which is the great endowment from mothers."

And the father should so live that the child, emulating his example, will be a good citizen, and, in the Church, a true Latter-day Saint.

A child has a right to feel that in his home he has a place of refuge, a place of protection from the dangers and evils of the outside world. Family unity and integrity are necessary to supply this need.

The home is the best place in the world to teach the highest ideal in the social and political life of man; namely, perfect liberty of action so long as you do not trespass upon the rights and privileges of another.

The great need of the home today is more religion. Parents should make it obvious both by their actions and their conversation that they are seriously interested in the fruits of true religion. Example of parents should emphasise the need of honesty in our dealings with our family, our neighbours, and all with whom we come in contact; of kindness to our employees, of fair play to our employers, or good measure to our customers.

The Lord places the responsibility directly where it belongs, wherein He says that it is the duty of parents to teach their children he principles of the Gospel and to walk uprightly before the Lord, and if they do not so teach, the sin be upon the heads of the parents.

Next to the home as a safeguard to delinquency, the Church should be a dominant force. The other day I was pleased to note a recent Gallup Poll published in a late edition of the New York Herald Tribune, which revealed that in 1964 at least 45 PER CENT OF THE ENTIRE ADULT POPULATION of the nation attended Church in one typical week, and that although the percentage dropped four points since the peak year of 1958, it is still so high that it completely eclipses the 5 per cent and 7 per cent in some of the other leading countries. It is interesting that although men are reputedly not very religious, 40 per cent of the entire male adult population of the United States attends church each Sunday. Forty-nine per cent of the women attend regularly. This means that 49,500,000 adult men and women attend Church services in the United States. But what of the other 55 per cent of men and women who do not attend Church, and what of the children who come from the homes of these men and women? Their indifference toward Church should tend only to spur us to more earnest and diligent activity.

Where there is an indifference toward Christian churches, we shall have to place next to the home, not the Church, but the public school as the most influential factor in lessening delinquency.

I believe with all my heart that the most paramount objective of the public school system from kindergarten to the university should be character-building and the evolving of true, loyal citizens of the republic. The teaching of the three "R's," of the arts and sciences, even the delving into research work, should be but a means to the development of true manhood and noble womanhood.

True education is awakening a love for truth, a just sense of duty, opening the eyes of the soul to the great purpose and end of life. It is not teaching the individual to love the good for personal sake; it is to teach him to love the good for the sake of the good itself; to be virtuous in action because he is so in heart; to love God and serve Him supremely, not from fear, but from delight in His perfect character.

Upon the teacher rests much of the responsibility of lifting society to this high level. Ralph Walde Emerson, reputedly the wisest American, said, "Character is higher than intellect. A great soul will be fit to live as well as to think."

Another safeguard against delinquency of youth is the moral atmosphere of the leaders of the nation, town, and community. This is determined by the ideals and actions of adults, and particularly of civic officers and those who are entrusted to

> President McKay's conference message being read to the congregation by his son, Robert McKay.

enforce the law.

If we are sincere in our desire to reduce the delinquency among youth, let us look to ourselves as members of the community and as leaders and officials in civic circles. A nation that has conquered great material difficulties, and harnessed the physical powers, must have some more effective means of combating the cynicism of its youth—the synicism born of widely flaunted dishonesty of those in high places, insincerity of leadership, and gaudy pageantry of crime.

Yes, we are living in perilous times, but let us hope that they may be to the present generation as the fiery furnace that consumes the dross but purifies the gold.

A clean man is a national asset. A pure woman is the incarnation of true national glory. A citizen who loves justice and hates evil is better that a battleship. The strength of any community consists of and exists in the men who are pure, clean, upright and straightforward, ready for the right and sensitive to every approach of evil. Let such ideals be the standard of citizenship.

Let us here and now express gratitude for The Church of Jesus Christ

of Latter-day Saints, with its priesthood quorums and auxiliary organisations especially organised to combat the evils of crime and juvenile delinquency. It was established by divine revelation of God the Father and His Son Jesus Christ. Its glorious mission is to proclaim the birth of the Restored Gospel, to uplift society that people may mingle more amicably one with another; to create in our communities a wholesome environment in which our children may find strength to resist temptation, and encouragement to strive for cultural and spiritual attainment; to make ineffective the influence of designing men who would make profit out of their fellows, who are fallen so low as to be slaves to their appetites and passions-and who would fill their purses through the weaknesses of addicts of gambling, drunkenness, and nicotine. The Gospel is a rational philosophy that teaches men how to attain happiness in this life, and exaltation in the life to come.

God help us to discharge our responsibilities to our youth by making an environment in home, in school, in church, and in our communities that will be uplifting, wholesome, faith-inspiring.



A religious philosophy of divine origin

by President HUGH B. BROWN

First Counsellor

to President McKay



Text of address by President Hugh B. Brown at the Monday morning session of the 135th Annual General Conference in the Salt Lake Tabernacle

THIS is at once an inspiring and humbling experience, when one instinctively desires to have divine guidance. It is most encouraging to have the President of the Church sitting on the stand and to know of his sympathy and blessings and well wishes.

We welcome, all, of course, as has been said, who are attending the Conference and to emphasise what has been said in previous sessions, and for the information of our friends and our members, may we for a few moments review some aspects of the religion and philosophy of this newly revealed but ancient Church.

Here is a religious philosophy of divine origin which was taught by the prophets and apostles of old and by them designated as

... the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.—Acts 3:21.

It is the Dispensation of the Fulness of Times referred to by Paul in Ephesians 1:10.

That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

It is a philosophy which provides a solution to the problems of our distraught and imperiled world.

The cornerstone of this restored Gospel is faith in existence of a living and personal God, the Supreme Being. The head of the corner is Jesus Christ, the Son of God, the same as was so fearlessly defended and proclaimed by Peter throughout his ministry. One revealing passage is recorded in the acts of the apostles as follows:

This is the stone which was set at nought of you builders, which is become the head of the corner.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Acts 4: 11-12.

We believe that man was created

in the image of God and was placed upon the earth as an embodied spirit that he might have the experience of mortal life, which is an intermediate state between pre-existence and immortality.

Pursuant to divine plan, there was a transgression on the part of our first parents and as a result they were given mortal bodies and they and all their descendants became subject to the dissolution of spirit and body through death.

Also in the divine plan provision was made for a redeemer to break the bands of death and through the resurrection make possible the reunion of the spirits and bodies of all who tabernacle in the flesh. Thus provision was made for the redemption from death of all mankind through the atonement of Christ and for their salvation and exaltation on condition of obedience to the principles of the Gospel of Jesus Christ.

He made provision for the establishment of His Church in the meridian of time during His own personal ministry, and He instructed His apostles to complete its organisation and to carry its message to all the world.

But after His crucifixion and the subsequent death of the apostles, there was a general falling away from the primitive Church. In other words, a universal apostacy followed shortly after the crucifixion. Through this apostacy, the priesthood ceased to be operative, and as we read in Eusebius, "But when the sacred choir of apostles became extinct, and the generation of those that had been privileged to hear the inspired wisdom had passed away, then also, as they were none of the error arose by the fraud and delusions of false teachers. These also, as there were none of the apostles left, henceforth attempted, without shame to preach their false doctrine against the gospel of truth." Confusion and contention dominated the scene as men attempted on their own authority to establish churches.

The announcement of the reestablishment of The Church of Jesus Christ by His own personal appearance was followed by visits from other heavenly beings who restored the priesthood and authorised and supervised the reorganisation of the Church. This forms the burden of our message. The mission of the Church thus restored is to preach the gospel and administer in its ordinances among all nations preparatory to the second advent of the Saviour.

Man's period of earth life is but one stage in the eternal progressive journey of the soul. Birth and death do not mark the beginning nor the end of individual existence. The spirits of all men lived as intelligent beings enjoying the right of choice and free agency before they were born in the flesh. Earth life is for the development and training of the sons of men under the direction and supervision of the Divine Father through his Son, Jesus the Christ. Here we have an opportunity to meet opposition, to test our strength, to combat and overcome evil and thereby prepare for future development throughout the eternities. This was the purpose of the creation of the earth, that men might take upon themselves bodies and become candidates for immortality and eternal life. Dr. James E. Talmage sums up the discussion of creation of the universe as follows:

"What is man in this boundless setting of subline splendour? I answer you: Potentially now, actually to be, he is greater and grander, more precious in the arithmetic of God, than all the planets and suns of space. For him were they created; they are the handiwork of God; man is his son. In this world man is given domination over a few things. It is his privilege to achieve supremacy over many things.

"The heavens declare the glory of God; and the firmament showeth his handiwork.' (Psalm 19:1.) Incomprehensibly grand as are the physical creations of the earth and space, they have been brought into existence as a means to an end, necessary to the realization of the supreme purpose, which in the words of the creator is thus declared: 'For behold this is my work and my glory—to bring to pass the immortality and eternal life of man.'"

All who accept the Holy Scriptures as the Word of God must believe the doctrine of the pre-existence of Christ and also of all the sons of God. Christ lived with the Father as an unembodied spirit as noted by the inspired words of John the beloved:

In the beginning was the Word, and the Word was with God, and the Word was God;

The same was in the beginning with God.

All things were unade by him; and without him was not any thing made that was made.

In him was life; and the life was the light of men.

And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.

John 1:I-4, 14

He who was the first born of the Father's spirit children and the only begotten of the Father in the flesh repeatedly referred to His antemortal life and declared that He came forth from the Father and would return to Him on the completion of His mission in mortality. In John 3:13, we read:

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

And again in John 6:38, the Saviour said:

For I came down from heaven, not to do mine own will, but the will of him that sent me.

Christ was chosen before the foundation of the world to be the Redeemer and Saviour of mankind. John had a vision to which he refers in Revelations. He saw one, Lucifer, known as the Son of the Morning, or Satan the Dragon, who led the rebellion, and he declares:

And there was a war in heaven: Michael and his angels fought against the dragon; and the dragon fought his angels...

Revelation 12:7

Those among these unembodied spirits who, as Jude says, "Kept their first estate," were given the opportunity to experience mortal flesh whereby their spirits were clothed in bodies of flesh consisting of earthly elements, or as stated in Genesis, "made of the dust of the earth." The others who, with their leader, "kept not their



A view of the vast congregation in the Tabernacle.

first estate," became the Devil and his angels and were permanently denied the privilege of mortal existence which is an indispensible prerequisite to exaltation and eternal life.

Man's remembrance of his earlier existence was suspended and man and woman became earth tenants with power and dominion over all his other creations as we read in Genesis:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created



he him: male and female created he them.

Genesis 1:26-27

Man enjoys freedom of action and agency of choice, but while free to exercise this volition, he must abide the consequences of his decision. Through trial and error we, like the Master, learn obedience by the things which we suffer. As Paul said:

Though he were a Son, yet learned he obedience by the things which he suffered:

And being made perfect, he became the author of eternal salvation unto all them that obey him.

Hebrews 5:8-9

To the entire human race mortal life is a connecting link or an intermediate state joining the two eternities of the measureless past and the eternal future. All men, sons and daughters of divine parents, are on this earth to experience an enlarged sphere of interest and activity in a terrestrial world preliminary to entrance into celestial glory.

We accept the scriptural account of the creation of man in the image of God. The fall of Adam brought a heritage of mortality and death, and the atonement of Christ made possible man's return to his former estate "added upon." These two divine missions were therefore of universal consequence.

It must not be assumed, however, that the fact of God's foreknowledge of what WOULD be under given conditions was a determining cause, or

that such MUST be. He never has and never will trammel man's free agency, even though. men may disobey His immutable laws and bring upon themselves resultant sorrow and condemnation. Though God is omnipotent, He permits many things contrary to His will, but He desires that every soul shall be saved in His kingdom. In fact, He has declared it to be His work and His glory "to bring to pass the immortality and eternal life of man."

We hold, however, that only Adam will be held accountable for his disobedience although through the transgression the penalty is operative upon all flesh. Even so, the atonement of Christ is available to all, for as Paul said:

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Romans 5:12, 18.

We affirm as a fundamental principle the Biblical account of the atonement wrought by Jesus Christ, and we accept it in its literal simplicity. We hold further that He was the one and only being gifted to become the Saviour and Redeemer of the world. No other man possessed power to hold death in abeyance and to die only as He willed to do so. As it is declared in John 5:26:

For as the Father hath life in himself; so hath he given to the Son to have life in himself;

And in John 10: 17-18:

Therefore doth my Father love me, because I lay down my life, that I might take it again.

No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

The effect of the atonement is twofold, viz., universal redemption of the human race from death and individual salvation whereby relief from the effects of personal sins becomes available.

All men, regardless of the degree

of their guilt or innocence, will be resurrected from the dead, and this belief also becomes a foundation stone in the structure of the Mormon Church. But, in addition to this general salvation through the atonement, every soul that lives in mortality to the age of responsibility may place himself within the reach of divine mercy and may obtain a remission of sin.

We do not accept the doctrine of original sin but believe that children are born innocent and if they die before they reach the age of accountability, they are redeemed from death through the atonement of the Saviour, redeemed also from any possible effects of inherited tendency to sin. They, therefore, require no baptism or other ordinance of admittance into the kingdom of God for they are innocent in His sight.

Salvation from sin is obtainable, then, only through the acceptance of the atonement of Christ and obedience to the laws and ordinances of the Gospel. Every man must bring his personal life into harmony with those laws. Thus, as Paul says, Christ

... became the author of eternal salvation unto all them that obev Hebrews 5:9.

Considering conditions in the world generally, there never was a time more cut off from Christ than ours, or one that needed Him more.

We reject the unscriptural doctrine that there are but two places or states of eternal existence-heaven and hell -and that all men will go to the one or the other. According to the record of John, the Saviour said:

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. John 14:2.

We affirm on the basis of direct revelation from God that graded degrees of glory are prepared for the souls of men and that these comprise in decreasing order the Celestial, the Terrestrial, and the Telestial Kingdoms. These several glories are likened unto the sun, the moon, and the stars and were understood and advocated by Paul to the saints of Corinth as follows:

There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another.

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

So also is the resurrection of the 1 Corinthians 15:40-42.

The Saviour selected and ordained twelve men whom He called apostles, and He commissioned them to preach the Gospel to all the world. In fact, His Church, both in ancient and in modern times, is built upon the foundation of apostles and prophets. Quoting Paul again:

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Ephesians 2.20.

And he gave some, apostles; and some prophets; and some, evan-

CALLED OF GOD

"Every man who has a calling to administer to the inhabitants of the earth was ordained to that purpose in the grand council in heaven before the world was."

Prophet Joseph Smith

gelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Ephesians 4:11-12. The apostle aptly compared the organisation of the Church to the several organs of the human body. As we read in I Corinthians, Chapter

... Now ye are the body of Christ, and menibers in particular.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that nuracles, then gifts of healings, helps, governments, diversities of tongues.

Are all apostles? are all prophets? are all teachers? are all workers of miracles?

But covet earnestly the best gifts: and yet shew I unto you a more excellent way. I Corinthians 12:27-31.

All are essential to the whole, and none is justified in saying to the other, "I have no need of thee."

Shortly after the crucifixion of Christ, the leaven of apostacy and disintegration began to work. The evidence of spiritual decline was observed by the apostles, and they predicted even a greater falling away. which, in fact progressed through the early period of Christian persecutions from Nero to Diocletian.

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction.

And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

And through covetousness shall they with feigned words make merchandise of you: whose judgement now of a long time lingereth not, and their damnation slumbereth not.

11 Peter 2:1-3.

A widespread apostacy FROM the church was followed by an apostacy OF the church. This apostacy, which was repeatedly predicted, is attested by history, both sacred and profane. This fact is the justification for the claim of the Latter-day Saints that there has been a restoration of the Gospel. This church then is Christianity restored, together with the principles and ordinances, priesthood and authority as taught and exercised in the primitive Church. This is our declaration, our testimony, and our warning voice to all men that the God of Heaven has set up His kingdom which, as predicted by Daniel:

... shall never be destroyed; and the kingdom shall not be left to other people ... and it shall stand forever.

Daniel 2:44.

Now, to this message we humbly testify this morning, to our members and to all our friends who are listening and ask them in humility to harken to the voice of the prophets of old and to the modern prophets and to the revelations of God and bring your lives into harmony with His laws, I humbly pray in the name of Jesus Christ. Amen.



My heart is full of gratitude

says President N. ELDON TANNER
second counsellor
to President McKay

Address of President N. Eldon Tanner delivered at the Sunday afternoon session of the 135th Annual General Conference.

T was a great blessing indeed to have our beloved leader and Prophet, President David O. McKay with us this morning, and to be inspired by his message so beautifully read by his son, Robert. His spirit and blessings are with us this afternoon. He is presiding. This Conference is being conducted under his direction, and as he watches our proceedings over the television at home our hearts go out to him and we pray that God's choicest blessings may attend him always.

Bretheren and sisters: It is with a deep feeling of humility and heavy responsibility that I stand before you this afternoon, and I sincerely pray that the Spirit and blessings of the Lord will attend and direct our thinking at this time.

My heart is full of gratitude for the many blessings I enjoy. I am grateful that I live in this land of peace and plenty, opportunity and freedom, for my membership in this Church, for the knowledge I have, a knowledge beyond doubt or question, that God is a personal God, that He lives, and that He so loved the world that He gave His Only Begotten Son for you and me, that whosoever believeth in Him shall not perish but have everlasting life. Yes, I know as I know I live, and as Peter also knew when he answered Jesus: "Thou art the Christ, the Son of the living God."

I am so thankful for my wife and family, for my progenitors, and for my grandchildren, my friends and associates, for the health and strength that I and my family and all of us enjoy; also, that my family and I can kneel down and pray to a personal God who we know is interested in us, who will hear and answer our prayers, who has given us the Gospel which, if lived, will lead to immortality and eternal life. What a strength it is to know that we are God's spirit children, and that we are made in His image, and that we can go to Him with our problems as our Father in Heaven.

Many times have I expressed my gratitude to my Heavenly Father that my forefathers had such a belief in God and such a determination to worship and serve Him according to the dictates of their own conscience and without restrictions. that they were prepared to give up everything they had and leave their native land and come with the Pilgrims in the Mayflower to this great land where they could enjoy that freedom of worship. Though they suffered many hardships, the rigours of cold and starvation, and influenza where more than half of them lost their lives, the survivors thanked God for the privilege of religious freedom, which to them was sufficient reward for all the untold suffering through which they had come.

Let us never forget that these freedoms which we enjoy, the blessings and comforts and ideals which are ours, as well as the progress which has been made in every field of endeavour, have been gained by the sacrifice, the pain, tears and agony of some souls who had every reason to be discouraged, but who had faith in God and fought on to victory.

Again here and now I wish to express my appreciation to my Heavenly Father for the fact that my great great grandfather, John Tanner, and his son, Nathan, and their families had the faith and courage to join the Church of Jesus Christ of Latter-day Saints shortly after it was organised and when it was so unpopular.

The records which we have tell us that they were honest, honourable, upright and God-fearing men; that they were good citizens; that they were interested in their community: and that they believed in and served God as they understood. Though they had read and studied the Bible and believed that it was the word of God. they were confused because of the teaching of the different churches that God was an incorporeal being with no material body, parts or passions. In fact, as Paul told the Athenians, many were then, as they are today, ignorantly worshipping an unknown God, or denving Him entirely.

However, when he heard the message of two Mormon missionaries

that God, the Father, and His Son, Jesus Christ, were living personages, and that they had appeared to the young boy, Joseph Smith, when he went into the grove to Pray, as Christ had appeared to Paul, John Tanner believed them. And when he was told of the restoration of the priesthood, and that God had spoken to man again and had chosen an individual, Joseph Smith, as a prophet, seer, revelator and translator by whom the Book of Mormon had been translated, he knew that this was true. It brought joy and satisfaction to his soul, and brought renewed faith and hope when he realized that the true and everlasting Gospel in its fullness had been restored to the world.

How grateful I am that his faith in God and his understanding of the Gospel and his desire to serve God and keep His commandments were so great that he and his family did not hesitate to join the Church and go through all the persecutions that the Saints endured at that time. They, with thousands of others, were driven out of their homes, and, leaving everything they had, were driven west across the plains to the Rocky Mountains to this, the Great Salt Lake Valley, where they could enjoy freedom of worship for which they had sacrificed so much.

As a result I have been taught since my youth to have complete faith in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost, and to realise that Christ gave His life for us and was resurrected, literally resurrected, and through His atonement we will all be resurrected; and all mankind may be saved by obedience to the laws and ordinances of the Gospel.

I wish to bear my testimony too that I know that God speaks to His people today through a prophet as he has done in the different dispensations of which the Bible and the Book of Mormon bear witness so clearly. I cannot express in words my deep appreciation for the privilege I have of associating so closely with His Prophet, David O. McKay, who leads the Church today under divine guidance.

It is a great opportunity, privilege,

and blessing to be able to dedicate my time and efforts entirely to sustaining him as a prophet of God in the service of our Maker and of our fellowmen, and of working so closely with these devoted General Authorities to whom you have listened and to whom you will listen in this conference.

I pray that God will give us wisdom and direct our efforts as we endeavour to lead the people in the paths of truth and righteousness. We are greatly concerned about conditions in the world today, and particularly the evils and temptations facing our youth. We realise that the great threat of the future today is the decay of spiritual, moral, and family life.

It is alarming to see how crime is increasing throughout the whole of the United States, and for that matter, throughout the world. In the U.S.A. there was an increase in 1964 over 1963 of 250,000 serious crimes that were reported by the agencies. And the statistics as issued by J. Edgar Hoover, director of the Federal Bureau of Investigation, show that in a city the size of Salt Lake the increase in crime was up from 12 to 17 per cent. There were 17 per cent more murders, 14 per cent more forcible rape, and 17 per cent more robbery in 1964 than in 1963.

Conditions in the world are appalling. We have men who from the pulpit are questioning the divinity of Jesus Christ. They do not understand the kind of God they worship, and people everywhere have lost their faith and don't know where to turn. Also it is shocking indeed to read the articles appearing in the magazines and papers today on the question of morality. One can hardly believe what he reads.

In order to make clear and to leave no doubt as to what I mean I shall refer to statements that have appeared in books and magazines and have been attributed to university professors, chaplains and psychiatrists, many of which seem to challenge Christianity's basic teachings against fornication and adultery.

A new morality is being advocated in which they propose an ethic based on love rather than law in which the ultimate criterion for right and wrong is not divine command but the individual's subjective perception of what is good for himself and his neighbour in each given situation.

Some maintain no sexual relationship should be absolutely condemned by the church. Others claim that moral conduct is the sole concern and responsibility of the individual. Some argue that man is free to change occupations, homes, states or countries, and ask why he should not be free to change married partners.

We all realise and are more thankful that these views are not generally accepted, and, in fact, are strongly opposed by most people. Dr. Norman Vincent Peale, in commenting on the alarming new line on morals, says: "For my part, I have had too much experience with raw human nature to



believe you can scale down moral standards in any area and not reap a whirlwind of broken lives."

And as Paul admonished the Galatians:

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Gal. 6:7-8).

Dr. Peale goes on to say, "The sophisticated-intellectual hue and cry that we must get rid of the old sense of guilt is less than impressive. Guilt can be a pretty health, deterrent that puts the fear of God into people, stiffening their moral sense and motivating them to live right."

He then asks the question:

"Should the church still teach a high standard of personal morals?"



And answers, "It may shock you even to have the question raised, but unfortunately a few ministers are verging toward a permissiveness that disturbs a lot of thoughtful people. The effort seemingly is to keep the church somewhat in line with paganistic viewpoints in an effort, I suppose, to maintain an influential rapport with these elements. The policy seems to equate Christian morality with worldly morality rather than the maintenance of a system of moral absolutes. In effect, the new permissive policy seems to reduce Christianity to the world rather than to employ the tougher and more skilfull strategy of bringing the world up to Christianity."

Imagine young people in our schools and our universities who have not been taught in their homes or in their churches an unwavering faith in God and the importance of good, clean, moral living, having to face the kind of thinking and temptations and evil that are found throughout the world today. This must be shocking to the parents who realise that such things are going on. There is a very serious and great danger, however, and that is that many, many of our parents do not realize, nor will they believe, that these are the conditions in the world today, and therefore seem to be prepared to let nature take its course.

Where are we going? What is the matter with the world? How different are we from, and how rapidly are we approaching the pattern of life which caused the downfall of Rome? This was forcibly brought to the attention of myself and all who listened to Dr. Charles Hahib Malik of Lebanon, professor of philosophy at the American University of Beirut. He was president of the United Nations General Assembly in 1958-59. In his message he said to all Americans:

"The world is turning its back on you because you are turning your back on yourself. Do not turn from the basics that have made America great—an abiding faith in God and in the dignity of man, created in the image of God." He appealed to America and the world not to let the

power of material wealth and learning corrode because of a diminishing faith in God. Imaigne this having to come from a man from Lebanon or from any other country!

It is true that all through history the ignoring of the laws of God leads to the ignoring and defying of all law. The scriptures and history teach us that man cannot continue to deny God and ignore His laws and expect to prosper. And as William Penn so aptly said: "Those who are not governed by God will be ruled by tyrants." No one can deny that the Sermon on the Mount, the Ten Commandments, and all of the teachings of the Gospel of Jesus Christ offer a better way of life, and that if lived, bring greater joy, success, love. prosperity, and peace to all, and lead to immortality and Eternal Life.

We greatly appreciate and wish to express our wholehearted support to all who are engaged in the fight against evil, and we want you to know that The Church of Jesus Christ is determined to do all in its power through its auxiliary organizations, priesthood quorums, its missionary programme, and through families of the Church, to uphold righteousness and live and teach the fundamental principles of the Gospel, which is the plan of life and salvation.

We greatly appreciate the thousands and thousands of individuals throughout the Church who are prepared to accept office and responsibility in the Church and faithfully live the Gospel and teach it to all who will listen, and also to the hundreds of thousands of parents everywhere who are endeavouring to live and teach a faith in God and the principles of right living to the families.

My wife and I have thrilled during the last month or so to receive letters from two of our daughters and a phone call from another saying how pleased they are and thankful for the programme which helps them in teaching the Gospel and right living in their Family Home Evening once every week. Here they gather their children around them and teach them the plan of life and salvation, realizing that parents having children in

Zion are commanded to teach them to understand the doctrines of repentance, faith in Christ, the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of hands

Also it gives them an opportunity to get better acquainted with their children, to know what they are thinking, and to let the children know what the parents are thinking, what they believe and what is right, and the children really enjoy it. They are taught that we are the children of God, and that as His children we have that spark of divinity in us which makes is possible for us to reach immortal heights by living according to the teachings of the Gospel of His Son, Jesus Christ.

It is encouraging to know that my grandchildren. 24 of them, are being taught to pray to God and thank Him for His many blessings and to ask for His guidance and strength from day to day, to have faith in Him, to realize that they have a purpose in life; and that the principles taught by Jesus Christ are the principles by which we must govern our lives. Where can you find a lovlier sight than a family kneeling together in prayer to their Father in Heaven in the full knowledge that He can and will hear and answer their prayers.

Families throughout the Church are being taught these things, and they are taught to be honest true, chaste, benevolent, virtuous, and to do good to all men. They are also taught that if there is anything virtuous, lovely, or of good report or praiseworthy, to seek after these things, and that to meet the evils and temptations in the world today we must have faith in God and live according to the principles of the Gospel as taught by Jesus Christ.

May we all have the vision, the faith, and the courage to so order our lives, I humbly pray in the name of Jesus Christ, Amen.

"Friendship is one of the grand fundamentals of Mormonism; it is designed to revolutionise and civilise the world, and cause wars and contentions to cease and men to become friends and brothers."

-Joseph Smith

General Priesthood

Dramatic show of love for Prophet

TWELVE thousand men and boys stood as one to sing "We Thank Thee O God for a Prophet," as President David O. McKay greeted priesthood holders in the Tabernacle on Temple Square.

The spontaneous singing followed a brief comment from President McKay at the opening of the annual General Priesthood meeting of the 135th annual General Conference of The Church of Jesus Christ of Latter-day Saints.

"Surely any of you will appreciate my feelings when I say I'm happy to meet you," said President McKay. Attendance of the beloved 91-year-old leader of the Church was a surprise. He had attended the Monday morning session of Conference but had remained home for the afternoon session.

"I had in my heart a message to give to you, though at this moment I've been advised that I had better conserve what little strength I have, so I've asked my son Son Edward, to read it to you," President McKay said.

"I'm honoured to work in the priesthood—with my counsellors and other General Authorities of the Church. My heart is overflowing for the companionship I find in the priesthood and I am grateful that we are worthy to carry on the priesthood work of the Church of Jesus Christ of Latter-day Saints," he said.

"I close with a prayer in my heart that the Spirit of God will bless you," he added.

Then, as he sat down, the huge

audience in the Tabernacle dramatically stood and began singing the words of the popular church hymn, "We Thank Thee O God For A Prophet."

The meeting was conducted by President Hugh B. Brown, first counsellor in the First Presidency.

Following the opening song by the men's chorus of the Tabernacle Choir, the invocation, and then a second song by the chorus, President McKay stood, and without introduction, addressed the congregation.

In his prepared remarks President McKay warned against the evils of smoking. Those who promote the use of tobacco are "conspiring men" he warned, "who have evil designs upon youth. Keep your eyes and ears open to observe if they are not taking the same steps now to get our boys interested as they did to entice women to use that vile weed."

Our youth should be taught the hazards of cigarette smoking in health. They should be taught that doctors and scientists now have established a direct tie to cancer in cigarette smoking.

President McKay criticised cigarette advertising which is "promoted with such reckless abandon, in spite of what research has already proved regarding the dangers of smoking that the most charitable conclusion to be drawn is that the promoters have no regard whatever for the value of human life. It seems that success for the tobacco industry is more important than the avoiding of suffering and death."



President McKay speaking at the General Priesthood Session.

The word of the Lord to the Prophet Joseph Smith is that tobacco is not good for man. "The statement is not qualified in any way. Scientists have demonstrated it; men who have tried to disprove it have failed, and we as a people stand committed to that command from God," President McKay added.

He urged fathers and members of the priesthood to set an example worthy of imitation to the youth to live clean lives and "that to be carnally minded is to be miserable, unhappy, but to be spiritually minded, which means to obey the principles of the Gospel in all that it means, is to have life, life eternal and peace."

Speakers in addition to President McKay included President N. Eldon Tanner, First Counsellor in the First Presidency; Elder Sterling W. Sill and Elder Alvin R. Dyer, Assistants to the Council of the Twelve, and Elder Marion D. Hanks, of the First Council of Seventy.

President Tanner appealed to priesthood holders to demonstrate their love and affection for one another and especially in their homes should they tell their "neighbours"—those whom they love most, their

wives and their children—of their love for them.

Elder Sill spoke on the Word of Wisdom and warned that those who broke the laws of the land might at least hope that their crime might not be discovered. But for the violators of the laws of God, there is no possibility to escape punishment. And each transgressor becomes his own prosecutor, his own judge, his own jury and his own executioner.

Elder Dyer said the most important personal phase of the Gospel and one that can realistically lead to the attainment of its many gifts, is that part which reaches down into the very fibre of the personal self. Here is where the power is developed. It concerns the actuality of what a person really is, and not what he professes to be.

Elder Hanks observed that the Word of Wisdom is a principle with a promise. The principle is that all that God has given to us which is good for us we should use and be grateful for, and that which is harmful we should leave alone. The promise is that through obedience to the principle we will gain great spiritual blessings.

Talks by the Twelve

President Joseph Fielding Smith

THE eternity of the marriage covenant and the perpetuation of family life here and hereafter as taught by the Church of Jesus Christ of Latter-day Saints was told to a nation-wide audience by President Joseph Fielding Smith.

Failure to feel the actuality of such eternal marital promise is, in large measure, due to the discord and divorce that is common today, he said.

"If the parents were both living in full accord with the divine principles of the gospel such a condition would not arise.

"Throughout the so-called Christian world divorce is a common thing, but people in other churches do not have the proper understanding in relation to the marriage union. To them, marriage is at best a temporary union and the ceremony performed by a minister or a judge, emphatically and definitely states that the union shall be until death and then the marriage comes to an end."

The pattern for the eternal marriage covenant was contained in the first marriage on this earth, that of Adam and Eve, who married for eternity before there was any death in the world, President Smith said. Their marriage was confirmed by Paul when he told the Corinthian members of the Church that "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord." (I Cor. 11:11.)

The prevalent idea in the world that marriage is a covenant for this life only was corrected in modern days through a revelation given to Joseph Smith, the first prophetic leader of the Church.

"The Prophet Joseph Smith was taught by revelation that the union between a man and his wife was to endure forever. Death, while it would intervene was to be only a temporary separation and that the union

of husband and wife would continue on through all eternity," President Smith said.

In conclusion, he read a statement from President David O. McKay, president of the Church, emphasising that divorce is not the answer to family difficulties especially where children are concerned...

"Marriage is for the purpose of rearing a family, and youth is the time for it. I admire those young mothers with four or five children around them... The principle reason for marriage is to rear a family. Failure to do so is one of the conditions that cause love to wilt and eventually to die."

Elder Harold B. Lee

Counsel that parents are responsible for the teaching of their children was given by Elder Harold B, Lee.

The Lord has warned in this day, even as he did in the days of Noah, that parents are to teach their children in the principles of the Gospel. Only in so doing may they escape the chastening hand of Almighty God, Elder Lee said.

For over half a century the leaders of the Church have pleaded with parents in the home to gather their children around them in a weekly family home evening and there teach the truths of salvation—honesty, sobriety, integrity and chastity. One of our leaders has promised that if parents would do this that 99 out of every 100 children will observe them through life. Elder Lee added.

Just like a floodlighted temple, the Gospel of Jesus Christ is most glorious in times of inward storm, and of personal sorrow and tormenting conflict. When the density of the fog of doubt and uncertainty and dangers in the way ahead puts fear into our hearts, God's eternal light of Gospel truth is like that flood-lighted temple, more beautiful than ever before because of our greater need.

May we have the history of past generations, in their failure to teach their children, be our monitor of today, lest the sins of the children be upon the heads of their fathers, Elder Lee said.

Elder Spencer W. Kimball

A call to Church members for diligent work in home teaching and home night programmes to off-set juvenile delinquency and family difficulties was sounded by Elder Spencer W. Kimball.

Elder Kimball, after detailing moral difficulties of today, posed a question, asking if such a condition could be arrested.

"The answer is yes," he declared, adding, "but the solution is not easy. If it could be solved with money, people would tax themselves to curb it. If penal or correctional institutions would suffice, a great building programme would be initiated. If additional social workers could prevail or prisons and penitentiaries stop the onrush of delinquency, such institutions would be dotted over all the land. These are not cures."

He said the Lord had given the Church a simple plan that only requires a change of attitudes and way of life. This answer has been ignored by the masses because it requires sacrifice and dedication.

The spirit of worldliness and hoodlumism has brought defiance to law, disrespect for authority in both secular and religious circles, but there is a remedy, he said.

"The Lord has offered an old programme in new dress and it gives promise to return the world to sane living, to true family life. It is to return the father to his rightful place at the head of the family, to bring mother home from social life and employment, the children from neartotal fun and frolic. The home teaching and family home evening programmes will neutralise the ill effects only if people will apply the remedy," said Elder Kimball.

Under this programme, if accepted, the father will teach his children. This practice can be universal regardless of what church people belong to, he said.

If parents failed to teach their children, difficulties are bound to follow.

If they do teach their children by meeting within home night activities, Elder Kimball said, immorality, broken homes, delinquency would fade out.

"Most ills of life are due to failure of parents to teach their children and the failure of posterity to obey," he said

The panacea for all problems is found in good home life, home teaching and parental guidance.

Elder Mark E. Petersen

Elder Mark E. Petersen struck hard at the so-called "new morality" which finds no fault with free love.

He indicated particular revulsion at the fact that many Protestant ministers are espousing such a doctrine.

Elder Petersen enumerated the many forms of apostasy down through the ages, including the modern tendency of many people to condone the sin of adultery.

He expressed a firm testimony that the standards of God have not changed with regard to sinful sex or any of the other forms of personal apostasy inveighed against by God since ancient times.

The speaker referred to an article in Time Magazine to the effect that "the 20th Century's sexual revolution directly challenges Christianity's basic teachings" against immorality.

The article reported on a gathering at Harvard University of 900 clergymen and divinity students, many of whom advocated licentious free love as a "healthy advance."

Concerning these developments, he asked, "Has Christ changed His mind ... Does He no longer believe what He taught when He was on the earth?"

He pointed out that God still says, "Thou shalt not commit adultery ... Christ still says, 'Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart.'

He continued:

"In this modern day, God has restored His pure Gospel and His divine Church ... Part of that restoration is a re-statement of the moral law.

"By modern revelation He tells us that sex sin is next to murder in the divine category of crime."

"Know that virtue is a vital part

of the restored gospel and can never be separated from it," Elder Petersen

He made a special appeal to youth of the Church to be chaste.

Elder Delbert L. Stapley

Elder Delbert L. Stapley expressed concern about the growing trend towards corruption and immorality.

He urged Latter-day Saints to remain alert about what goes on around them, so they can fight against insideous influences which sometimes seem innocent enough in the beginning, but which soon get beyond control.

"Too many of us are naive, undiscerning and unsuspecting in these matters," he told the conference audi-

He quoted liberally from scriptures to drive home the point that Latter-day Saints have an unfailing guide to set them on the proper path and to set an example for others.

"Why are we gathered here in the

tops of the mountains? We are assembled here to unitedly perfect ourselves and be living examples of that which we proclaim unto the world-God's law and word. It is from here that the word of the Lord is to go forth to all nations," he stated.

"As people of the Lord we are different, and we choose, and I hope dare, always to be different."

The speaker pointed out that people of The Church have no excuse to ere in knowledge and understanding of right and wrong because God has marked the course, "the straight and narrow which leads to life eternal."

Elder Marion G. Romney

Peace and righteousness will ultimately prevail in the earth but it can come only when men will seek to establish the Kingdom of God, said Elder Marion G. Romney.

Elder Romney described current conditions in the world as appearing to being going forward while actually going backward.

Like the rest of the world the mem-

bers of the Church are alarmed and anxious about the drift, but they are not searching for answers to the reasons, for the Lord has given the

We know the reasons and we are under a divine charge to declare them to the world. More than a century ago God opened the heavens and gave warning. He confirmed the drift and pointed out the reason, the remedy for it, the awful consequences which would come of it, and finally the assurance that peace and righteousness will ultimately prevail in the earth.

The Lord's purpose in revealing the calamities was not to condemn the world, but to save mankind, Elder Romney said.

God also revealed the cause by which they could be turned aside.

We are then, going forward-backward because the inhabitants of the world seek not the Lord nor to establish his righteousness. If men do not humble themselves and seek the Lord -to establish his righteousnessthey will then implement what the

CONTINUED ON PAGE 187

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No room for division

THE weekly Ward or Branch priesthood meeting should be attended by all holders of the Aaronic and Melchizedek Priesthood. Following brief opening exercises, presided over by the Bishop or Branch President, the Melchizedek Priesthood members should convene in their own quorums or groups for appropriate instruction by their leaders and to conduct business pertaining to their particular activities. The Aaronic Priesthood holders meet in their separate quorums or groups under the supervision of the Bishopric or Branch Presidency, who have direct responsibility for teaching and developing the young and the mature brethren in order to qualify them for service and steady advancement, according to the revealed order of the Priesthood.

Brethren in the priesthood are responsible for one another. They must learn to live, work and progress together. This begins in the Priesthood meeting where they become conscious of the fact that the priesthood is a great fraternal brotherhood, having eternal significance. In this system we learn to sustain one another in priesthood callings and to honour and respect Church leadership.

Work for Unity

Paul, in his letter to the Corinthians, gave important advice when he wrote, "Now I beseech you brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." This counsel becomes more important when applied to those who hold the priesthood, for in the new responsi-

bilities attached to the correlation programme, "there is no room for division," but only a profound conviction that it is the duty of all holding authority to open their hearts and minds to receive the policies and procedures, and indeed any changes which are made for unity.

Progress through Service

The First Presidency have said that instructions as presented in the "Melchizedek Priesthood Handbook" are issued "for guidance and direction, with the confident expectation that it will aid you in magnifying your callings and in discharging your responsibilities as servants of the Lord." As a pattern for doing things changes, so must the individual who holds the power to serve, change. The old order changes as new methods are introduced for the furtherance of God's Kingdom, and the Priesthood with all its many facets is the recognised key unit. This means every male member of the Church, twelve years of age and over, should have the desire to render as complete a service as possible, to help him overcome weaknesses and become courageous in steadfastness, thereby readily accepting the divine purpose of God who watches over the destiny of his Church.

In His concern for the progress of His children on earth, the calling of His sons to fill responsible positions becomes more meaningful, and confirms that all must be called of God, as stated in the scriptures, thus making a body of royal Priesthood.

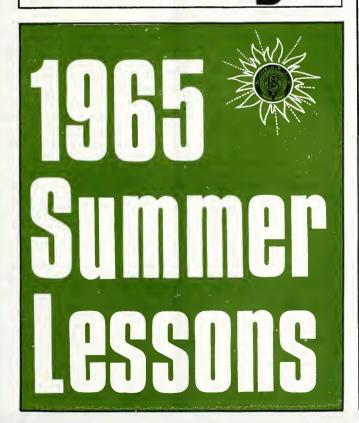
Loyalty to Authority

In following the counsel of the First Presidency and General Authorities as they present the order of things in the Priesthood programme, all leaders become, not only royal, but loyal and respectful to Church Government. However, all holding the Priesthood must remember its powers must only be applied through love, kindly persuasion and in the spirit of righteousness, for the Lord has said. "The rights of the Priesthood are inseparably connected with the powers of Heaven cannot be controlled or handled only upon the principles of righteousness."

The Priesthood programme given by the powers of Heaven to the Presiding Authorities, will only be beneficial and acceptable when we present it by persuasion, long-suffering, gentleness and meekness. This can only be done by having an understanding of how to instruct. Because of inattention or negligence in studying the handbook, some leaders fail to instruct in wisdom, and the body of Priesthood in their keeping are not sufficiently educated to appreciate what it means to be joined together, and to serve in the same mind and judgment.

To "Read, Mark, Learn and Inwardly Digest" is of utmost importance to Stake or Mission Presidencies, Priesthood Committees, Bishops or Branch Presidencies and Quorum Presidencies. Each should know thenecessary Priesthood Meetings to be held, Quorum administration and Priesthood Correlation, then in the spirit of understanding teach so that all who participate may see a definite shape and form, and be able to mould themselves in the ways of the Lord through righteous service.

Relief Society



July

VISITING TEACHER MESSAGE

Message 2—The Unmerciful Servant, Matthew 18:23-35

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

"And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

"But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

"The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

"Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

"But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

"And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

"And he would not; but went and cast him into prison, till he should pay the debt.

"So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

"Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desirest me.

"Shouldest not thou also have had compassion on thy fellow-servant even as I had pity on thee?

"And his lord was wroth, and delivered him to the tormentors,

CONTINUED ON PAGE 174

'For my yoke is easy'

Lesson 2-Sources of Strength-Charity-"Christ's Example."

Objective: To show that Jesus in his own life exemplified true charity, demonstrating that a life of charity is filled with love and is free from self-pity, intolerance, envy, and hate.

Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and by burden is light." (Matthew 11: 28-30.)

Jesus had seen the yoke upon the oxen, how it aided them in pulling the plough. Thus, he likened himself and his teachings to a yoke which, if taken upon ourselves, would make it easier for us to bear the burden of life. More than anything else this yoke was to be the principle of Christ-like love or charity.

The life of the Master was big with love "as a tree with blossoms in the spring." His charity knew no limits, no bounds, neither height nor depth.

Jesus did not discriminate in expressing his charity for men. Only the self-righteous hypocrites came under his condemnation. (See Matthew 23). To the rest of mankind he gave freely of himself. When his disciples rebuked parents for bothering Jesus with their young children, "he was much displeased." Moreover, he used the occasion to teach a great truth.

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever

shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." (Mark 10:13-16).

So aware was he of the needs of people, that he was sensitive to the touch of faith by the woman who dared only to feel his garment (Mark 5:24-34). Here again we may contrast the attitude of his less sensitive disciples who wondered that Jesus should discern a single touch in the midst of a crowd. Pharisees and scribes marvelled and murmured because there "drew near unto him all the publicans and sinners for to hear him." (Luke 15:1-2.) Out of compassion he fed the weary multitude (see Mark 6).

His last prayer to be recorded in full was a petition, not for himself, but for his disciples and all who should believe in him, "that they all may be one; as thou, Father art in me, and 1 in thee, that they also may be one in us..." (John 17:21.) As he hung on the cross his final request in behalf of the Roman soldiers who had carried out the orders to crucify him, was, "Father, forgive them for they know not what they do." (Luke 23:24.)

A life full of charity such as that of Jesus has no room in it for self pity, intolerance, envy, or hate. It will not be overcome by pain, suffering, and sorrow, for it will always know the joy and spiritual renewal that accompanies love.

An abundance of

British Latter-day Saint Song Writers -

The father of William was John Fowler, who was a British soldier, sent to Australia in the service of his country, taking his wife, Bridget (of Irish decent) along. While there, on May 9, 1830, William was born.

When the little boy was three and a half years old they went to the East Indies to remain for five years, at the expiration of which time John Fowler was discharged. The family then returned to England, settling in Sheffield, where John, the father, died after two years. His wife followed him in death three and a half years later, leaving William an orphan at fourteen years of age.

His parents belonged to the Wesleyan faith. He first heard the Gospel in 1848. Accepting the truth, he was baptised July 29, 1849, by Elder J. V. Long. During the same month he was appointed to do missionary work, which he continued doing for four years.

In 1853 he was ordained an Elder. In 1854 he married Ellen Bradshaw of Sheffield. He seemed to have been endowed abundantly with talent, especially in music, literature and handicraft. There are now in the family a pair of razors, which give evidence that he was very proficient in his trade as a culter.

The hymn for which he is noted: "We Thank Thee, O God, for a Prophet," (p. 196), is by no means his only composition. A splendid violin and piccolo, of which he is said to have been the master, are now in the possession of his only son, and they are very highly prized. The violin still makes music, in the hands of his son and grandson.

With his wife and three children he emigrated to Utah, leaving London on June 3, 1863, and arriving in Salt Lake City on October 3 of the same year. The family finally located at Manti, Utah.

His ability to continue the work on this earth he so well began was soon ended, as has been the case with so many brave hearts; he gave his life for his religion. He contracted a cold while crossing the plains which turned to consumption and finally resulted in his death in August, 1865, he being then only thirty-five years of age. His body now rests in the Manti Cemetery.

talent

- William Fowler (1830-1865)

We thank Thee, O God, for a prophet To guide us in these latter days. We thank Thee for sending the gospel To lighten our minds with its rays, We thank Thee for every blessing Bestowed by Thy bounteous

hand. We feel it a pleasure to serve Thee And love to obey Thy command.

When dark clouds of trouble hang o'er And threaten our peace to destroy.

There is hope smiling brightly before And we know that deliv'rance is nigh.

We doubt not the Lord nor His goodness

We've proved Him in days that are past.

The wicked who fight against Zion Will surely be smitten at last.

We'll sing of His goodness and mercy. We'll praise Him by day and by night

Rejoice in His glorious gospel, And bask in its life-giving light. Then on to eternal perfection The honest and faithful will go, While they who reject this glad

message. Shall never such happiness know.

Questions

- 1. What in your opinion is the most fundamental and probably the most characteristic hymn in all Church literature? Why?
- 2. How does it make you feel to know that the composer of this hymn was a native of a European country?
- 3. What were his gifts besides songwriting? How did he make his living? 4. Tell the story of his death.
- 5. Sing his famous hymn: "We Thank Thee, O God, For a Prophet".
- 6. What do the words of this song mean to you?

The importance of posture

Good Posture-Nutrition

What is Good Posture? Good posture is the use of all parts of the body with proper balance. The person with good posture is as tall as possible without stiffness or strain, whether standing, walking, sitting or lying down.

In good standing posture, the hip joints are in a straight line with the ears, shoulders, knees and ankles. The feet are parallel. The shoulders are even and level. The chest is held high. The abdomen is flat and drawn in.

Good walking posture gives one the same appearance as good standing posture except that the body swings along in motion.

Good sitting posture is maintained with the lower back touching the back of the chair. The ears, shoulders and hips are in a straight line whether the shoulders are back against the chair or bending forward. Forward bending is done from the hip line, not from the waist line.

Good lying-down or sleeping posture means keeping the body in the same straight line as when standing. Good sleeping posture is impossible on a bed which sags.

Why have good posture? Good posture gives one a better appearance. It gives a feeling of self-confidence, ease and poise. It makes one look and feel important. which is essential to good mental health. It improves physical health by providing room for all of the body organs to do their work without crowding. As posture improves, circulation, digestion, and elimination also improve. Good posture keeps the spinal cord and other nerve centres free from pressure, while poor posture often

causes backache and headache due to pressure on the nerves.

How to have good posture. The first requisite to good posture is good nutrition. One cannot have good posture without good nutrition. Strong, straight bones are essential to good posture. A good set of bones needs a covering of firm, well-developed muscles. Good muscle tone depends on good nutrition.

Sleep and rest make better posture possible. One cannot "feel tall" and feel tired. Fatigue is one cause of poor posture. Sleep is nature's restorer. The body does its growth and repair work during sleep. The body may starve for rest and sleep just as it may starve for food.

Healthy feet help maintain good posture. Good feet make a strong foundation for the body. Fallen arches cause poor posture. Poor fitting shoes affect one's posture.

Clothing which fits comfortably and it the right weight permits the body to move freely. Good posture needs freedom for body movement. Tight or heavy clothing prevents this freedom.

Vision and hearing influence posture, especially during childhood. The child who does not hear well or one who needs glasses forms the habit of stretching the head forward in order to see or hear better.

Posture exercises help one get the "feel" of good posture. They help strengthen groups of muscles which are important in maintaining good body mechanics. Posture exercises cannot help one's posture unless the body is well nourished and well rested.

VISITING TEACHER

till he should pay all that was due unto him.

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Jesus was well aware that no law of the kingdom is more difficult to obey. The pardon of personal wrongs is not easy because of the desire for revenge and retaliation. Yet these feelings must be subdued before true forgiveness will come.

The generosity of the king is typical of God's loving kindness as Jesus would show by this comparison of the sinner to God. Mercy received should be recognised by mercy shown. The wrongs we suffer should weigh as nothing compared with wrongs we commit. We, ourselves by our own unforgiving spirit close the door against God who is always ready to forgive.

The feeling of forgiveness comes to us when we put ourselves in a position to receive it. No life can be open for forgiveness that harbours resentment. Revenge is not sweet; it returns to us to warp and darken our own souls.

Christ, most unjustly treated by the people he had come to serve said, "Father, forgive them, for they know not what they do."

We often make mistakes in judging the motives of others and fail to forgive as we should as a result of this. If we do not forgive, how can we hope to be forgiven?

Discussion

Are we willing to extend to others the same charity and loving forgiveness that we expect to receive ourselves?

Table of Calories

Chicken				
Boiled			3 ounces	115
Tinned			3 ounces	170
Lamb				
Chops			4.8 ounces	450
Chops (lean	meat)		2.3 ounces	130
Roast				
Leg		• • •	3 ounces	265
Leg (lean n		• • •	2.3 ounces	120 300
Shoulder Shoulder (le	on me		3 ounces 2.2 ounces	125
Pork	all Ille	ai)	2.2 Ounces	125
Ham			3 ounces	340
Roast			3 ounces	340
Roast (lean			2.2 ounces	160
Sausage			4 ounces	340
Cold sliced			2 ounces	170
Chops			2.4 ounces	295
Chops (lean	meat)		1.6 ounces	120
Fish			2	4.5
Clams		• • •	3 ounces	45 90
Crabmeat Haddock		• • •	3 ounces	135
Mackerel (b			3 ounces	200
Ocean Percl			3 ounces	195
Oysters			l cup	160
Salmon			3 ounces	120
Sardines			3 ounces	180
Shrimp			3 ounces	150
Tuna			3 ounces	170
Grain Products				
Breads			1 -11	5.5
Wholewheat		•••	1 slice	55 60
Cracked wheat Rve			l slice	55
White			1 slice	60
Cakes			1 3/100 111	00
Angelfood			2 inch section	110
Plain cake			3 by 2 by 1½in.	180
Fruit cake			2 by 2 by ½in.	105
Gingerbread			2 by 2 by 2in.	180
Sponge			2 in. section	115
Sweet biscuits			3 in. diameter	110
Plain biscuits			2 in. square	35
Macaroni	•••		I cup (cooked)	155
Cereal Cornflakes			l ounce	110
Oatmeal			l cup	150
Pies			cup	130
Apple			1/7	330
Cherry			1/7	340
Custard			1/7	265
Lemon			1/7	300
Mince			1/7	340
Fruits				-
Apple			1 medium	70
Appricots	•••	• • •	3	55 85
Bananas Cherries			1 medium 1 cup	85 65
To be completed next mont		• • • •	l cup	05
to be completed next mont	n			



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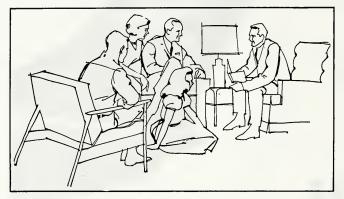




SERVICES OPERATEO FOR BOAC-CUNARO BY BRITISH OVERSEAS AIRWAYS CORPORATION WITH QANTAS

MELCHIZEDEK PRIESTHOOD

THE REFERRAL PROGRAMME



by President MARK E. PETERSEN

and

Elder MAX A. BRYAN

ONE of the great needs of the Church in Europe is the full acceptance of the referral programme.

It is the means whereby local members may co-operate with the fulltime proselyting missionaries in bringing the gospel to friends and neighbours.

The great need at the moment is to develop a willingness on the part of the local Saints to provide this cooperation. Some of them have felt embarrassed previously, because they were asked to sit in on the actual lesson discussions, and were of the opinion that their friends might resist this type of approach.

The present plan is different and free from embarrassment. It is a plan in which the Melchizedek Priesthood brethren and their wives may give outstanding assistance. It is one of our best priesthood projects. The plan in brief is this:

Elders of the local quorums should encourage their members to open their homes to group meetings between friends and missionaries, wherein our film "What Is a Mormon?" or "The Mormons in Great Britain" may be shown.

The steps in brief are these:

- Quorum offcers first teach their own quorum members the plan.
- Arrange to show the quorum members these films before any other step is taken. Missionaries will co-operate. This will be to show the other members of the quorum and their wives, what pictures we have and how they will be presented.
- Have the elders and their wives list some of their non-members friends whom they would like to invite into their homes to see this picture.
- List also some inactive members of the Church who might be invited to attend the same group meeting.
- 5. Make an appointment with the

missionaries, and when the date is set, issue invitations to these friends. Tell them the purpose is to show them this film. We would not have one of the lessons on the same night. This would be merely a showing of the film.

- 6. It should be explained to the friends that we would like them to see the picture, there will be no preaching at this gathering, it will only be a showing of the film. Then if they desire to know more about us, the missionaries may make an appointment to go to the friends' home to talk further with them, and later, arrange for discussions if the people are interested. If the friends do not wish to know more, and do not wish the missionaries to call, no further calls will be made.
- 7. Do not attempt to have all your friends at one time. Have one family of non-members and one family of inactive members only. That will be sufficient for one time. Then a week or so later, invite in a similar group for a second showing. This may be repeated from time to time for several weeks.
- Elders may assist their L.D.S. friends who are not in the quorum to arrange similar meetings. They may give names of persons to the missionaries for calls at a later time.
- Occasionally we have motion pictures available, such as General Conference films or World's Fair films. Elders may co-operate with branch and ward officers in arranging for a showing of these films in the meeting house, to which they may invite their friends.

Quorum officers are urged to arrange this as a project among all quorum members, and to urge close co-operation with the full-time missionaries in working it out.

Learn of me, and listen to my wordsand you shall have peace in me

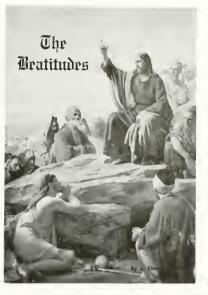
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Training in home skills

VERY early in the history of Relief Society it was proposed that "a sewing day be appointed that garments and bed coverings might be made and given to such as are suffering from the cold." Early minutes of the Society indicate that knitting, quilting, patching, darning, dressmaking and millinery were all part of these first work meetings. Later minutes record, "There should be a social value to the meetings and opportunity given for informal greetings and conversation."

Today, as in the days of our pioneer sisters, work meetings are a most important and fundamental part of our Relief Society programme. Our purpose still is "to train Relief Society members in sewing and other homemaking skills." However, in order that we might better fulfil the Lord's commandments to develop our talents, work meeting activities now are divided into these four major headings:

Regular Relief Society Sewing; Homemaking Activities; Educational and Cultural Features and Social Activities.

If we are to have meaningful and more enjoyable work meetings, they should be expertly planned and conducted so that all four of these obiectives are realised.

REGULAR RELIEF SOCIETY SEWING

Regular Relief Society sewing is the major activity of work days. Bazaar

by CHRISTINE H. ROBINSON

British Mission



sewing is an important part of this activity, however, it should not be the entire objective. Our sisters should be taught the fundamentals of basic sewing. They should learn how to make a simple dress and how to alter or make over-wearing apparel. There are many suggestions in past Relief Society Magazines that give excellent ideas, for example, in March 1958, p. 191, "From Shirts to Slips;" May 1963, p. 370-71, "Shirt Tails;" April 1960, p. 254-55, "Thirteen Dont's in Sewing;" March 1963, p.



197-99, "Sewing Success." These are a few suggestions, others may be developed among the sisters themselves.

The sisters should also have the joy of making something beautiful for their homes or their families. For example, in the Relief Society Magazine for August 1948, p. 681, we are told how to make beautiful braided rugs; in June 1948, p. 407-410, Pressed flower pictures; March 1963, p. 200, Pictures for the home; and November 1960, p. 746-49, Play things from castaways.

HOMEMAKING ACTIVITIES

Homemaking activities give opportunities for teaching and sharing ideas in new and better methods of home management and better ways of performing homemaking skills. Exchange of cooking recipes, demonstrations on bread making, cake making, and the like are all an important part of this activity. Also included is the sharing of "handy-hints" on various homemaking skills.

For example here are two "handy hints":

To preserve the beauty of cut flowers, add two tablespoons of vinegar and three teaspoons of sugar to every quart of water. If a glass stopper sticks, pour on a little vinegar; it works like magic.

EDUCATIONAL AND CULTURAL ACTIVITIES

Educational and cultural activities



can make work meetings meaningful as well as most enjoyable. The fifteen minute discussion of the work meeting lesson is included in this activity. These lessons should be presented in such a way as to encourage stimulating conversation for the rest of the meeting.

In our planning, let us not lose sight of the opportunity to add interest to our meeting by including occasionally a cultural feature. This might include a demonstration on flower arrangements, an interesting display of heirlooms or an attractive table decoration. You might have a sister prepare something interesting and appropriate on music or art appreciation. Information might be given on choosing suitable pictures for the home and ideas on how to hang them in an interesting way. All of these cultural activities can add spice to your work meetings.

SOCIAL ACTIVITIES

Each work meeting should be characterised by a warm friendly cooperative atmosphere. It should be a happy informal meeting. This does not mean, however, that our sisters should indulge in idle conversation or gossip. This should be strictly avoided and will be if the meeting is well

organised and properly planned. In order to further the friendly atmosphere, it is recommended that simple, light refreshments be served. The cost of the refreshments might be taken from the regular Relief Society fund or the sisters might take turns furnishing and serving the food. It is nice to vary this treat, variety is the spice of life. Let us make sure that what we serve is simple, but special, something the sisters will look forward to with anticipation. If you are serving something new, it is nice to write it on a recipe file card, one for each sister.

Two of our British sisters are sharing their recipes with us in this issue of the "Star." These recipes are made according to English measurements. The bread and cake are both inexpensive and easy to make, but most important, they are truly delicious. Why not serve one of them at your next work meeting?

Does your work meeting include all four of these major activities? Is it a teaching experience? Through proper planning are you helping each one of your sisters develop her skills and talents? Let us analyse and evaluate our work meetings and make sure they are fulfilling the function for which they were first organised. Even the smallest society can meet these standards.

PERSONALISE YOUR WORK MEETING

Plan a surprise—something special. For example, you might honour the sisters who are having birthdays during the month. Make an inexpensive birthday cake. Have all of the sisters sign a birthday card.

Plan to have every sister take something home with her each work day.



SOCIAL

Either a recipe, a handy hint or something she has made.

Plan your work so that each sister will have the joy of succeeding. Make sure all of your work is of high quality.

Plan your meetings so that each sister will learn a new skill or develop a new talent during the year. In order to do this, you might make a talent survey. List the special talents of each sister and also a talent she would like to develop. Create an opportunity for her to share her special talent and at the same time help her to develop new talents.

Plan to work toward a goal. For example, if you are having instructions on dress making, plan a fashion show at the end of the course so as to model the finished products. If you are demonstrating cake making, you might have a cake fair. Let your imagination creatively help you in your planning.

SUMMARY

Your work meetings can be stimulating, instructional and happy experiences for all who attend. These suggestions should help to make them so.

Recipes Economical Boiled Raisin Cake by Sister Annie Hoyle

- 1 Breakfast cup sugar.
- Breakfast cup raisins.
 Breakfast cup water.
- 2 large tablespoons shortening.
- teaspoon cinnamon.
- ½ teaspoon all spice.
- ‡ teaspoon salt.
- l teaspoon cocoa.

Bring to boil, let cool, add 1 teaspoon of soda dissolved in a little water. Add 2 cups sifted flour. Bake in a pan 350 degrees in electric oven or 7 gas. Serves 8.

Delicious bread by Sister Jean B. Darling

- 1 lb. stone ground wheat flour.
- I teaspoon bicarbonate of soda.
- l teaspoon cream tarter.
- 1 teaspoon salt.
- 1 egg.
- 4 oz. brown sugar.
- 3 oz. any fat.
- Milk to make soft dough.

Greased loaf tin and cook for 45 minutes. 350 degrees electric oven, 7 gas.

SUNDAY SCHOOL

by President
O. PRESTON ROBINSON
British Mission

'This do in remembrance of me'

THE last instruction the Saviour gave His disciples, prior to His ascension, was: "Go ye therefore, and teach all nations, baptising them in the name of the Father and the Son, and of the Holy Ghost."

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:19.)

The promise that Jesus would be with His disciples "always" is one of the most glorious in the scriptures. To have the presence of His spirit is the richest blessing anyone can have in this life. This promise is predicated upon observance of His commandments—one of which is to partake of the sacrament worthily.

The reason for the institution of the sacrament as an ordinance in the Church is clearly stated in the sacramental prayer. It is so that we might "always have his spirit to be with us." When the Saviour established the sacrament," he took bread, and gave thanks, and break it, and gave unto them, saving, this is my body which is given for you: this do in rememberance of me." (Luke 22:19). He commanded the members of His Church always to observe this ordinance, even as he had performed it. "And this ve shall do in rememberance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ve do always remember me. And if ye do always remember me ve shall have my spirit to be with you." (3 Nephi 18:6,7.) Partaking Worthily

The important requirement con-



nected with this sacred ordinance is to partake of it worthily. As the Apostle Paul warned, "For he that eateth unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

"For this cause many weak and sickly among you, and many sleep," (1 Cor. 11:29, 30).

Paul's warning, of course, was issued to members of the Church—to those in attendance at Church meetings at which the sacrament is administered. Certainly, few if any of these members would be involved in grevious sins which would make them unworthy. What then, might be meant by partaking of the sacrament unworthily?

The sacramental prayer gives a clear answer to this question. Twice in this prayer, emphasis is placed on "rememberance." We partake of the sacrament in "rememberance of him," and in so doing, we witness that we are willing to take upon us His name and "always remember him and keep his commandments."

Probably one of the most common errors of unworthiness is to fail to remember him as we partake of the sacrament. To partake worthily, we should free our minds of all extraneous thoughts and concentrate on the real purpose of the sacrament. We

should think of Him and remember His great sacrifice which made it possible for us to live again and, if worthy, to return to His presence and to the presence of our Father in Heaven. What a glorious promise and blessing. How important it is for us to remember him and keep His commandments.

We Feed the Body and the Spirit

In partaking of the sacrament worthily, we feed both the body and the spirit. In the sacramental prayers we are told that we eat and drink "to the souls of all those who partake of it." The wording here is exact. It does not say to all of the souls who partake of it. Rather, it states, "to the souls of all those who partake of it." According to the Doctrine and Covenants (Section 88:15) "The spirit and the body are the soul of man." Therefore, worthily partaking of the sacrament provides us with the only opportunity when we can feed both the body and the spirit.

Frequent Partaking

In His wisdom, the Lord has given us the opportunity of partaking of the sacrament weekly. Recognising our human frailties, he knows that we need frequently to renew our covenants, to remember him and to bear testimony of our willingness to live His commandments. By partaking

frequently, we generate our spiritual batteries and keep ourselves from slipping into habits of thought and action which offend the spirit.

Administering the Sacrament

The sacrament is a sacred ordinance and it must be administered with dignity and reverence. All of the preparatory procedures, in the Sunday School, the concert recitations (on fast Sundays only), the sacramental hymn, the prelude and postlude sacrament gem music, the sacrament gem, are all designed to establish a spiritual atmosphere. The actual administration of the sacrament, too, must be a dignified experience. The table linen should be immaculately white. Coloured cloths should never be used. The Priesthood bearers who break the bread should make sure their hands are washed and clean. The appearance of those at the sacrament table should be appropriate to the occasion. Jackets should be worn and reverence maintained.

If the sacramental prayers are not memorised, practice in reading them is recommended so that they can be read distinctly without any stumbling over words.

In passing the sacrament, good order should be maintained. Although the sacrament is intended only for members of the Church, non-members in attendance who desire to partake should not be refused.

Only Priesthood bearers can pass the sacrament. This is a function of the Aaronic Priesthood, but if there are inadequate bearers of this priesthood present, Melchizedek Priesthood bearers may be used. Those passing the sacrament should walk down the aisles and hand the trays to the members, allowing them to pass the trays across to the other aisles. All aspects of the sacrament service should be planned and conducted in such a way as to establish an air of dignity and reverence.

The administration of the sacrament must always provide a rich spiritual experience. Complete reverence must be maintained so that all who partake may concentrate on the wonderful purpose of this holy ordinance which is to "remember Him" so, "that they may always have His spirit to be with them."



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THE WONDERFUL WORLD OF MIA

by President and Sister STEPHEN R. COVEY of the Irish Mission



All-British MIA Conference





SEPTEMBER 24, 25, 26



"WHAT do you mean, I can't go to the 'All-British M.I.A. Conference' in September? I want to go. I MUST go. Why everyone's going. Yes, I know I'm late in registering but they certainly have accommodation space for me. Why, that Holiday Camp caters to thousands! Alright, 3,500! Only 200 people from each mission and stake? But I want to be one of those people. You've just got to have room for me. This is one conference I can't afford to miss."

This is one conference you can't afford to miss either—but unless you have already submitted your deposit or do so immediately you may be one of the "sorry, too late" mourners on the sidelines instead of an active, happily involved participant.

For those of you that have "wished" they could attend the MIA June Conference in Salt Lake City—your dreams have come true. You will laugh and dance, sing and act, participate and applaud as you mingle with thousands of other Latter-day Saint people in prayer, on the sports field, stage, swimming pool, in leadership training, sunrise testimony and in spirit.

This is not the first MIA Conference held in Britain, but it will be the largest. To capture the vibrant feeling and emotion of what your experience will be like—let us share with you brief testimony excerpts* from the two previous MIA conferences held at Filey, Yorks.

" ... Not being a man of great eloquence, I feel very inadequate writing this letter. But when the theatre rang to the hymn 'Come, Come Ye Saints,' a fervent desire of mine was fulfilled-to be among a great congregation of Saints singing that hymn. I am afraid that I could not sing, I only made noises. I felt tears on my face and I was not ashamed. Before I joined the Church, I had always prided myself on not showing any emotion but I was proud that day to be in such honoured company. Over a year ago, my family and I had been visitors at a convention held in Bradford Chapel. During the service, the Sheffield District Choir sang and during that hymn I seemed to see a great hall and a great congregation of Saints, and on the stage sat a large assemblage of leaders. On Sunday morning, at Filey, that vision came true. As soon as we sang 'Come, Come Ye Saints,' I recognised it as the place I had seen.'

"... Listening to these leaders of the Church has made me realize that they are indeed men of God, that they guide us with the spirit of God, and everything they say in leading us comes from God. Just to listen to these people is sufficient for anyone to realize that the spirit of God is with us ..."

"... Twelve months ago, I heard the testimonies of the young people

the testimonies of the young people who had been to the MIA convention at Filey and I knew then that next year I would just have to be there ..."

"... Always when reading about the early members of the Church, I have had a sneaking longing to have lived in those days when, in spite of the vicious persecution, life was an adventure. But with the pioneer theme of the whole convention, I now see how life really is an adventure filled with excitement—there are so many opportunities to serve and thereby bring joy and peace of mind; and we never know what we are going to be called for, or when ..."

"... After I had heard all of those wonderful testinnonies on Sunday morning, I just longed even more to be a member of this wonderful Church. I have known for a long time now that this really is the true Church of God, that the leaders of the Church received direct revelation from God, and if ever this knowledge was taken from me, my life would not be worth living. I love this Church and everything that it stands for, and it is my most sincere prayer that I may soon be baptised."

"... As we sang the song 'Shall the Youth of Zion Fahter,' my heart was very full. I know that we as the youth of the Church and the leaders of tonorrow will not falter because we have the precious gift of the true Gospel of Jesus Christ in our lives ..."

" ... Two years ago, I met a Mormon girl who shone with the light of the Gospel. I remember at the time, I said to her, 'Enid, I am a Roman Catholic and I will always remain a Roman Catholic ... 'She used to bring me to Sunday School and Sacrament Meeting and I am so grateful for the Holy Ghost which testified to me of the truthfulness of the Church. That young Mormon girl is now my wife and I have married her in the temple. I am thankful to the Lord for that privilege and although I am only a young man, I say to all the youth today to live worthy to partake of that same blessing. For I cannot express to you in words, the feeling that I have in my heart of joy and happiness ..."

"... As I sat in the Empire Theatre during the Sunday morning session of the MIA Convention, my mind reverted to a somewhat similar day more than thirty years before, (about 1925-1928) the day upon which was held the first MIA convention of the British Saints.

Dr. John A. Widstoe had just arrived to preside over the mission and he made the statement at that time to the effect that the Youth Convention would grow to a mission-wide

and maybe even continental-wide proportions."

"... Every place I turned, I saw a smiling Mormon with hands outstretched and a warm greeting. I had a wish in my heart that there could be a village where everyone was a Mormon and we could spend our time in the loving association of Saints. We could call it 'Mormon Village' for everyone would be a Mormon."

This MIA Convention is for YOU and YOU and YOU. For the youth of the Church, for the MIA officers and teachers, for families and individuals. "The great joy of this convention will lie not only in the fulfillment, but in the preparation." Can you picture one thousand young people participating in a spectacular dance festival exhibiting the dances throughout the ages . . . the teamwork of a branch or ward roadshow production-written, directed and produced by faithful, hard working Saints ... a fifteen-year-old boy in the speech finals telling us why "Life is for Joy."

Indeed, the purpose and function of this "All-British MIA Conference" is the same as the MIA has outlined to us—to develop testimonies of the Gospel, develop talents, provide social activities, make many new friends and develop faithful Latter-day Saints. Just imagine—a Mormon village—where everyone is a Mormon!

Brigham Young, a Prophet of the Lord, in organising this association gave these words as the foundation. "We want you to organise yourselves into associations for MUTUAL IM-PROVEMENT. Let the key note of your work be the establishment in the youth of an individual testimony of the truth and magnitude of the great latter-day work; the development of the gifts within them that have been bestowed upon them by the laying on of hands of the servants of God; cultivating a knowledge and an application of the eternal priciples of the great science of life.'

* Millenial Star, July 1959





ON the last Primary day in July a special musical activity is planned for all children. This activity will take no extra practising or special work with the children, and every child can participate whether he has been in regular attendance at Primary or not. This activity can be made simple enough for the smallest home Primary, or expanded enough for a large ward Primary. The purpose of the activity is to help the children enjoy singing together while they learn about "our glorious world."

The theme of the activity is centered around the song, "I Think the World is Glorious," which should have been previously learned for the Primary Family Hour. (It is found in the Primary Envelope of Songs, 1964.)

The programme should involve all of the officers, teachers, and children in Primary and will take the place of the opening exercises of Primary on the last Primary day in July. It would be an excellent opportunity for all of the children on a branch or ward to meet together if transportation could be arranged and all home Primaries or dependent groups participate with the larger Primary.

Begin to plan for this activity by the end of May. Evaluate your own situation. How many children do you have? Into which classes are they divided? Will you want each class to sing a song by themselves? Will you desire the entire Primary to sing several numbers? Would you like one song by the officers and teachers? How can you best plan to prepare this activity so that your Primary will profit by it?

"We Sing of Our Glorious World," is to be a thirty minute activity. Look through "The Children Sing" and select those songs which are about the earth, the seasons, the weather, nature, or the beauties of the world around us. Select other songs on this subject from "The Children's Friend," and the Primary Envelopes of Songs. Use the months of June and July to sing these songs in the regular Primary time.

In planning the music activity, decide which song each group will sing. Dependent or home Primaries could be asked to practise any one of these songs so that they would know it well enough to sing for the programme.

Notify the branch presidency or

bishopric of this special activity and solicit their support. Parents of the children may enjoy attending and watching the special visual aids and devices used to portray the songs and to bring the children into activity as they sing.

On the day of the activity, sit the children in a circle or a double circle if the Primary is large. Leave an opening in the circle large enough for the chorister to stand. If you have a piano it should be placed conveniently near by. As each group participates they may stand in their place to sing the song. Try to present each song in a different way to make the programme interesting and varied for the children and others who may be invited to participate.

The Primary General Board suggests the following procedure for the programme:

"After the prayer song and prayer, you may wish to begin something like this: Boys and girls, we learn of the world at home, at school, and here at Primary. One of the ways we learn about our glorious world is to sing of some of its beauties. This reminds us and helps us to appreciate our blessings and to love our won-

derful world. It gives us opportunities to thank our Heavenly Father for all He has given us. We are seated in a circle, which reminds us that the world is round. As we listen, watch, think, and sing, let us be happy that we can come to Primary and learn of our glorious world through our Primary songs. Let us now sing, "I Think the World is Glorious."

Then proceed with your programme as you have outlined it ... At the conclusion of the programme thank the boys and girls for their participation. Regular classwork should follow the programme. (Primary Music Outline and Calendars 1964-65, p. 20.)

Songs for this programme should be developed in as many different and interesting ways as possible. With some of the songs write the words on strips and let children hold these while the song is sung. If you divided the words of the song into four strips then four children would help. Ask the children to arrange themselves in a straight line so that the words of the song will read correctly. Then the entire song could be sung by the class selected. The entire Primary and visitors could be invited to sing the song through after the class had finished.

You may desire to have the children move their bodies in a swaying motion suggested by the music. A good song for this is "Summer Days," "The Children Sing," No. 167. Then further dramatize the song by doing the motions which the words suggest. The children could go to sleep, move their arms like birds flying, and wiggle their feet as though splashing in the water.

To vary the presentation a class would certainly enjoy singing "The Sunshine's Message," No. 164, "The Children Sing," if one of them had a heavy cardboard sun to twirl as they sang.

To make the "sun" cut a circle of heavy cardboard about two inches in diameter. Colour it bright yellow like the sun. Or cut two circles of heavy cardboard and fasten them together with staples with a yellow paper sun which is larger than the circles of cardboard and has irregular edges, fastened between the cardboard. Punch two small holes about one-half inch apart near the centre of the circle. Run a two-foot string through one hole. Double it back through the other hole and tie the ends together. Place the string over a child's hands and twirl the "sun" to twist the string tightly. While the song is being sung, have the child move his hands in and out to keep the "sun" spinning. (See illustration.)

If the song "God's Love" is used, the windmill suggested to be made in the November, 1964, "Millennial Star," p. 390, would be an effective visual aid.

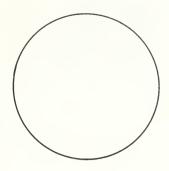
The children would have fun being the orchestra with one of the Primary songs. Several children, or one class, could each cut a piece of paper three inches long and one-half inches wide. Fold the strip in half through the centre. Cut a small diamond-shaped hole in the centre of the strip of paper. Taper the ends so the strip is wider in the middle than at the ends. Colour the strips as desired to make them attractive.

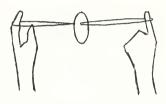
Choose several children to each press one of the strips of paper firmly against his lips and hum the melody of the song, blowing out through the hole in the paper as he hums. Children may wish to sing "too" instead of humming. (See Illustration.)

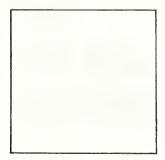
The rest of the class, or the entire Primary could sing the song. This would be effective with the song, "In the Leafy Tree Tops," No. 172, "The Children Sing."

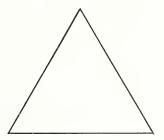
To provide an activity for all of the children sing, "Happiness," "The Children Sing," No. 96, and let them keep time by clapping to the music. This song has a well defined and lively tempo and is a complete change from some of the more quiet songs.

Close the activity with a quiet song. "For the Beauty of the Earth," the song of the month for May, is a good one to use. Invite the children to hum softly as they go to their classes.









THE FAMILY HOME EVENING

by MURIEL CUTHBERT, Leicester Stake

Getting out with the children

DOES your family squabble? Some people will tell you that it is unavoidable, but is it? They will undoubtably change their minds after reading Lesson 21. When we realise all contention comes from Satan, we begin to realise how great his powers over us are.

All the illustrations given in the Family Home Evening Manual are as typical in this country as in America. and the suggestions of a box or drawer that no-one else but the owner can touch we can recommend from experience, but watch the little toddler who does not really understand and cannot be blamed if the box is not out of reach, or the drawer unlocked. Another rule, especially in a large family, is that only the parents are allowed to correct and punish the vounger children. Older ones are inclined to be "bossy" and can make a younger child's life miserable.

I once read a very interesting article entitled "Love your Enemiesit will drive them Mad," indicating that they would be pretty low if they kept on returning bad for good. One illustration I particularly remember was that of the author's daughter who was being bullied by a big girl at school. The wise father arranged a birthday party for his own child, and invited this other girl. Apparently this was the first party she had ever been invited to, her bullying was because she resented being left out, and from there after she became the younger child's protector and friend. Kindness can indeed work wonders.

Now we come to a Family activity evening, and her unfortunately the Manual suggestions given are not practical for us, so let us see what else we can do.

Not all of us are fortunate enough to own a car, but we can walk. If we live in or near the country this will be no problem, and in the towns there are recreation grounds, parks and commons. Obviously we will not be able to get far in an evening, but we could manage a nature walk or a ball game for an hour or two.

Should the park be too far or if you have a baby in bed and do not want to leave home, you could play in the garden or spend the evening with everyone tidying up the garden,

digging, transplanting, etc. We like to give each child that is interested a small plot of their own, and they grow just what they like, but they must keep it tidy. If you have no garden, perhaps you could make window boxes or tubs outside.

Other evening activities could be bowling, swimming, miniature golf or pitch and putt, ice skating, cricket, tennis—in fact any of the things that the children are always asking to do and you never have the time.

Decide where you are going and fix a time for starting, then have everyone up and dressed and ready at least an hour before. Everyone that is old enough is to make their own bed. and as soon as breakfast is finished assign someone to wash up and clear away. Make a list of all you will need and have the children collect these things and put them ready in the hall. If you haven't packed the lunch on the previous evening, have everyone help now. An assembly line is the quickest way, one spreading bread, another putting in fillings, another packing into polythene bags or containers. Don't forget plenty of squash on a day out, children are often more thirsty than hungry. Should you be going by car then have Father supervise packing and last minute checking and seating arrangements, then off you go. Don't forget to return before the children are too tired-if you go by bus or train, it can be very difficult if you have three youngsters fall asleep at the same

Continuing on to Lesson 24, we have an appreciation of record keeping and it might help if you appointed one member of the family to keep the minutes of the family evening in a special exercise book. You could also assign one child the task of making sure that the family keeps the scripture reading assignment ... they won't forget even if you do.

Every family we know that are holding these family evenings are testifying how wonderful they are, and how much closer the family is becoming, but there are still some families who are holding back. If you are one then start now. Don't deny your family the blessings that the Lord has promised.

CONFERENCE TALKS CONTINUED

Lord has decreed will occur to all nations.

The Gospel of Jesus Christ is the remedy of our times because it now is and always has been the only plan by which men can live in righteousness and peace in the earth.

The Lord has revealed this repeatedly to men and it has been revealed again at this time and this Church is the custodian and legal guardian of that truth, Elder Romney declared.

If enough people in the world will will accept the pure gospel then the going forward-backward drift will be reversed, but if they do not, then the inhabitants of the earth will suffer the consequences, he warned.

The choice is clear. The message we declare is that of the glorious assurance that in the end peace and righteousness will come to the earth, but whether it comes after the destruction or after men repent remains to be seen, Elder Romney added.

Elder LeGrand Richards

One of the great distinguishing features of The Church of Jesus Christ of Latter-day Saints is that it has modern prophets and is guided by continuing revelation, conference listeners were told by Elder LeGrand Richards.

He told of the conversion of a prominent minister of another church who had been troubled by the divisions throughout the world on spiritual matters, caused by the varied interpretations of the Bible.

"One of the fundamentals of our Church is modern revelation and that is what convinced him that we have the truth," said Elder Richards.

He told of another minister who after serving for more than 30 years in his denomination, was converted to The Church of Jesus Christ of The Latter-day Saints.

The man said he always felt he had as much authority as any man until he met the Mormon missionaries.

"'Now I have come to the con-

clusion that I must accept baptism at their hands," he wrote.

Elder Richards said, "He sat in my office one day and made this statement: "When I think of how little I had to offer my people as a minister of the gospel as compared with what I now have in the fulness of the Gospel as it has been restored through the Prophet Joseph Smith, I want to go back and tell all my friends what I have found..."

Elder Gordon Hinckley

Confirmation by the scientific world of The Church of Jesus Christ of Latter-day Saints' long stand against smoking was outlined by Elder Gordon B. Hinckley.

His talk, he said, was prompted by an experience he had with fellow passengers on a jet airliner who related their difficulties in trying to break the cigarette-smoking habit since reading numerous articles published about the relationship of cancer to smoking.

Two of his flight companions said they had read the scientific warnings that smoking produces cancer but conceded defeat in trying to break the habit. The third man was trying to break the habit.

Responsible officials, Elder Hinckley warned, are concerned over grim statistics that show between 125,000 and 300,000 people a year die in the United States from diseases that may be associated with the smoking of cigarettes.

"Your chances of death from lung cancer are 70 per cent greater if you smoke cigarettes," he said. "It is an issue of serious magnitude when the American Cancer Society estimated 'one-pack-a-day smokers die five years earlier than non-smokers ... Heavy smokers, two packs a day or more, die seven years earlier. This means that each pack shortens life 5-7 hours."

Britain and Italy have recognised the seriousness of the cancer threat in smoking and have placed governmental bans on cigarette advertising, Elder Hinckley said.

The fight against smoking is not a religious issue but a health issue and though smoking - cancer - warnings brought down the consumption somewhat in 1964, the trend is again upward.

"In contemplating all of this," said Elder Hinckley, "one appreciates the incomparable wisdom of the Lord who in 1833 in a rural town on the frontier of America spoke these simple and encompassing words ... 'tobacco is not good for man.'

"Can there be any doubt that it is a Word of Wisdom when great forces, with millions of dollars at their command and some of the eleverest minds in the art of advertising, promote that which sober men of science also now say 'is not good for man."

Elder Hinckley said the Gospel is not a philosophy of repression but a plan of freedom that gives rewarding directions in behaviour and appetites.

Assistants to the Twelve

THE Gospel is the beacon light to guide humanity through the journey of life. It points the way, it inspires unselfish service, it fills the soul with love for others and it is the pure, primitive Christian faith preached by Peter and Paul.

And activity in the Church is one's best safeguard, it is essential to growth and development.

With these words Elder Alma Sonne, appealed to members of the Church to live in the light of the gospel of Jesus Christ.

"There is nothing more important than people; our neighbours and friends. They are precious in the sight of God. He loves them and amid the changes which come and go they are still His treasures. I have concluded that He is more interested in them than in their possessions," Elder Sonne declared.

We cannot fight change for we are living in a changing world. Few things are permanent. There are things, however, that do not change. Honour, like truth, is not a composite thing. It never changes. It is the light which brightens our pathway.

Jesus outlined for us the road to

happiness. There is no other safe and dependable road for us to follow, for "straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," Elder Sonne said.

Elder Wm. J. Critchlow, Jr.

Elder William J. Critchlow Jr. stressed the importance of reading and re-reading the Book of Mormon.

In his remarks on the Book of Mormon, he related an amusing experience on a plane from California in which the man seated beside him practically asphyxiated him with repeated cigarettes.

Elder Critchlow was about to "tell him off" when the man produced a Book of Mormon and they struck up a "fine" conversation about the book.

"If this conversation had a subject, it would be: 'Read the Book of Mormon,' said Elder Critchlow.

"If you've read it once, read it again; read it slowly; put yourself in the shoes of Lehi when he led his people into the wilderness; Imagine you are Nephi when he was ordered to get the plates. What would you do?"

He advised those listening to read the Book of Mormon for pleasure, and read it with a purpose to discover its great spiritual values.

"You'll enjoy it; you'll discover that the book is true and you will find the Gospel of Jesus Christ," he added.

Elder Franklin D. Richards

Joseph Smith's vision of the Father and His Son Jesus Christ in response to the 15-year-old boy's prayer, was declared to be one of the most outstanding in the history of God's relationship with man.

Elder Franklin D. Richards made this statement as he addressed the conference session.

Elder Richards gave three reasons for his declaration:

The vision clarified the conception of the Godhead, making it clear that God does have a body, parts and passions. Secondly, the oneness of the Godhead was made clear. God the Father and His Son, Jesus Christ, appeared as two separate personages, showing that the oneness of the Godhead is a type of unity of mind and purpose.

Elder Richards' third point was that the vision proved revelation from God to man had not ceased even though Christendom taught otherwise.

Other points of importance proved by the vision and the instructions given Joseph Smith by the Father and the Son included the declaration that there had been an apostasy from the true doctrines of the Church of Christ and that a new dispensation was to be opened, he said.

The position of the Church relative to future revelations was pointed out by Elder Richards as he read the ninth Article of Faith which states:

"We believe all that God has revealed, all that he does now reveal and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God."

The modern-day revelations of God to His prophets have answered many questions concerning the purpose of life, why we are here, where we came from, where we are going after death, relationship with God and how the children of God can obtain happiness, peace and eternal progress, Elder Richards said.

Elder Boyd K. Packer

A parallel every young person understands was used to explain why parents must exercise a firm rein on dating practices.

Elder Boyd K. Packer related a hypothetical situation in which a father carelessly loaned his son's \$7,000 convertible to a virtual stranger.

Noting that this would be extremely foolish, he observed that it would not be nearly as serious as a parent "loaning" a child for a date on a similar filmsy arrangement.

"If you are old enough to date, you are old enough to know that parents have not only a right but a sacred responsibility, and they are under counsel from the leaders of the Church to concern themselves

with your dating habits," said Elder Packer.

"If you are mature enough to date, you are mature enough to accept without childish argument their authority as parents to set rules of conduct for you."

Although maturity may vary, dating should not even begin until a boy or girl is well into his teens, Elder Packer advised.

"Then, the ideal dating is on a group basis—none of the steady darcing, steady dating routine. Steady dating is courtship, and surely the beginning of courtship ought to be delayed until you are almost out of your teens," he said.

He noted that young people sometimes get the mistaken notion that the religious attitude and spirituality interfere with youthful growth.

"Oh youth, if you could know! The requirements of the Church are the highways to love and happiness, with guardrails securely in place, with guide signs plainly marked and with help along the way," he continued.

He counselled: "Be patient with your parents. . . . Give them the right to misunderstand and make a mistake or two. Recognise their authority. Be grateful for their discipline. Such discipline may set you on the path of greatness."

Elder Theodore M. Burton

Use of the sealing power of the Church to link families down through the various generations is absolutely essential to salvation, conference listeners were told by Elder Theodore M. Burton, who traced the role of Elijah in implementing this power in the various dispensations.

He told how this key was brought to Joseph Smith, and made reference to the question often asked as to why the Prophet forgot to include a baptismal font in the Kirtland Temple so that the work of salvation for the dead could be done.

"He did not forget or overlook this matter. The doctrine had not yet been fully revealed and there was as yet no sealing power given," Elder Burton explained...

He stressed that the great key of the Priesthood which was given by



Four of the General Authorities participating in the singing of one of the congregational hymns.

Elijah to Joseph Smith was the authority to seal on earth and have that sealing become effective in the heavens.

"It was not the work for the dead which was restored, but the power to seal the living which made the work for the dead possible," he continued,

The speaker expressed a conviction that unless the families of the righteous are sealed together from father to son and from mother to daughter back to Adam and from Adam to Christ and from Jesus Christ to God the Eternal Father, the purpose of earth-life has been missed and life itself has been a waste.

Elder Burton said it had been assumed that the sealing power for the dead was to be done merely as a gesture of grace on the part of the living.

"This is a misconception which comes from not understanding the full meaning of the Gospel," he explained.

"The plan of salvation is the plan of saving the children of God in a family relationship. Indeed we may call this a universal salvation because it applies to all men and women who will qualify themselves through repentance and desire to become the children of God.

"We cannot be saved without our progenitors," he added.

First Council of Seventy

Elder Bruce R. McConkle

THE Book of Mormon has been given to the world to prove the divinity of the work of The Church of Jesus Christ of Latter-day Saints, said Elder Bruce R. McConkie of the First Council of the Seventy.

He began his remarks by noting that the world was filled with a great host of upright and good people who desire in their hearts to know the truth about religion.

They see a conflict in the various systems of religion, yet feel in their hearts that there ought to be a basic unity and complete truth where religion is concerned.

This same condition of disunity prevailed in the days of Joseph Smith when a religious revival swept America. Joseph Smith sought God for an answer to the confusion, said Elder McConkie.

Every person of good-will who seeks to know the truth faces the same problem that faced Joseph Smith, and can find the answer in the same way he found it, he added.

They can ask God, their father, who is willing and anxious to pay the investigator's price to give us the knowledge and truth about religion so that we may have the ultimate truth and knowledge.

Eider Paul H. Dunn

A stirring appeal was made to Latter-day Saint husbands Sunday afternoon to take time out of their busy lives to show love and appreciation to their wives and children.

The speaker was Elder Paul H. Dunn, who brought many chuckles as he related a hectic four hours he spent when he attempted to substitute for his wife in running his home.

"I sincerely believe that my work day is as long and arduous as any, but I wouldn't trade it for that of my good wife who manages our home 12 hours a day," he told the gathering.

He gave his endorsement to five basic requirements for a happy, successful home as set fourth by a husband-wife research team at Harvard University:

—Affection from the mother, and the necessity that she be constantly available to the children.

—Love on the part of the father. "Sometimes we fail to display this in a way that's meaningful to our children," said Elder Dunn.

—Supervision of the children, "This is basically the responsibility of the mother, but the father also must play his part."

Discipline of the children. "This task mainly falls upon the father, but does not exclude the mother."

—Family cohesiveness — the tying of everything together.

In this regard Elder Dunn pointed out that Latter-day Saints have the benefit of wisdom from on high. He referred to the recently instituted Home Evening Programme to bring to children "their divine purpose on earth."





NEWS FROM THE STAKES
AND MISSIONS

Sunderland Stake

THE opening of the newly constructed Sunderland Stake House was celebrated with a demonstration by the Sunderland Youth Activities' Association under the direction of Mr. Pat Gillespie. The demonstrations were on Aikido, Keep-Fit, Fencing and Basketball. The Sunderland missionaries played a local team at basketball and won the first match, but the scores evened up in the return game.

The climax of the opening celebrations was the Sunday Stake Dance at which more than 250 members and friends danced to the music of Ron Howard and his orchestra.

Many new friends were made as a result of these various activities.

Sister Grace Johnson, who holds the Gold Bar Medal for Highland Dancing, was piped into the Sunderland Ward Chapel by Piper Donald McClean for her wedding to Brother Trevor Kennington of the West Hull Branch.

President Frederick W. Oates, the Sunderland Stake President, officiated,

and Sister Gladys Oates was the organist. The bridesmaids were Sisters May Lynn, Gwyneth and Valerie Kennington, and tiny Deborah Lynn. The best man was Brother Alan Kennington. The reception was held at the new Sunderland Stake House.

South-West British

President and Sister Ray H. Barton, heads of the South-West British Mission, and three of their children, Ray, Bruce and Helen Gay, were present at a gathering of the South Coastal District saints in Poole Chapel.

The evening began with a special honours service, and the presentation of District MIA awards for 1964. Sister Barton made the presentations. Following the presentation of these awards, the spirit of the evening was continued with the South Coastal District Green and Gold Ball. Saints from Poole, Bournemouth and Salisbury branches were joined by members of the Southampton Branch, who came "across the border" from the newly-formed British South Mission for this ball.

During the evening President Babidge, the Bournemouth Branch President, presented gifts from the saints to Brother and Sister Summersell, who were celebrating their silver wedding anniversary.

Sister Jeanette Glenn and William Hawes were married at the Bourne-mouth Chapel, with President John Babidge officiating. The bride was attended by three bridesmaids, Sisters Maureen, Valerie and Yvonne Giles. Jeanette is a convert to the church, and has served as a youth missionary in the Bournemouth Branch.

North British

Brother George Arthur Holmes, the Preston District Clerk, and Sister Madeline Di Cioccio, both members of the Nelson Branch, were married in the Burnley Branch Chapel. President Ronald Hughes, second counsellor in the North British Mission Presidency, officiated. Sister Margaret Di Cioccio was bridesmaid, with Brother John Vernon as the best man and Brother Kenneth Knowles as groomsman.

President and Sister Roland L. Jaussi, heads of the North British Mission, were the guests at the Preston District Relief Society's anniversary party, which they held at the Rawtenstall Chapel.





Above left: The South London Ward Relief Society Presidency at their recent Anniversary party. Left to right, Sister Airl Schubach, secretary; Sister Rosina Hill, 1st Counsellor; Sister Irls Martin, President; Sister Dorothy Tanner, Second Counsellor.

Above: Scouts of the newly-formed 8th Crawley Latter-day Saint Group, which has now been registered with the Boy Scouts Association. This is the third group to be organised in and around the London area. Back row: Patrol Leader James Hart, Scout Master Roger Perry, G.S.M. Victor Palmer, A.S.M. David Kefford. Front row: John Baldock, Ian Marshall, Kleth Withington, Philip Kearns and Tony Pearce.

Above right: Crawley Scout Leaders after the presentation of Warrants by the District Commissioner. Left to right: David Kefford; Mr. Evans, Crawley District Scout Master; Roger Perry; Major D. Leggett, the Crawley D.C.; and Victor Palmer.

Right: Members at the Irlsh Mission's "Daddy-Daughter Dinner Party."

Below right: Irlsh Mission Lihoma girls presenting their Fashion Fantasy as part of the Mission Primary's St. Patrick's Day celebrations.







A CLOSING THOUGHT

from 125 years ago

FRIENDS AND FELLOW-TRAVELLERS TO ETERNITY

It is with heart-felt joy and satisfaction we have the pleasure of sending forth the first number of the MILLENNIAL STAR—that luminary, which, rightly conducted, may be a means in the hand of God, of breaking the slumber and silence of midnight darkness, which, like a gloomy cloud, has long hung over the moral horizon—of dispelling the mists of error and superstition which have darkened the understanding and benumbed and blunted every great and noble faculty of the soul—and of kindling a spark of light in the hearts of thousands, which will at length blaze forth, and light up the dawn of that bright day which was seen afar off by holy men of old—the Sabbath of Creation.

We trust this paper will prove a welcome visitor to the palaces of the noble, the mansions of the rich, the towers of the brave, and the cottage of the poor: that the sublimity of its truths, the splendour of its light, and the casy simplicity of its style and language, may, at once, interest and edify the learned, and instruct and enlighten those in the humbler walks of life.

We are aware of the greatness of the undertaking, and of the solemn and awful responsibility resting upon us in conducting such a publication, as well as of the boundless field—the shoreless ocean—the fathomless deep upon which we have entered. We are truly sensible of our own weakness and inability to fill so important a station—to do justice to subjects so glorious and sublime, to themes so delightful so divine: themes which have exhausted the eloquence of ancient prophets—the melody of inspired poets: themes, of which angels have tuned their sweetest notes—their sublimest effusions, in strains divinely new, the fulness yet untold.

Sensible of our inability, we shall carefully give heed to

This was the Editorial printed in the first copy of the "Millennial Star," published in May, 1840—125 years ago this month. The "Millennial Star" has been in continuous publication since that date, and is the oldest of all the Church magazines now being printed. Among the editors and assistant and associate editors of the "Star" have been numbered seven of the nine Presidents of the Church, many of the General Authorities, and others of the Church's most worthy and brilliant writers and thinkers. The "Millennial Star" is the official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain, and as such is the official organ for the Priesthood and all of the Auxiliaries in this country.



the sure word of prophecy as to a light which shines in a dark place, and seek for the inspiration of the Spirit which guides into all truth, and, which searches all things; yea, the deep things of God. In so doing, we hope to be able to hold forth the truth in a light so clear and evident, that it will commend itself to every man's conscience.

In our principles, we shall be obliged to come in contact with many of the opinions, doctrines, and traditions of men; and have to contend with many prejudices which now exist in the world, growing out of the present and past unhappy state of religious society. But we shall pursue a straightforward, bold, and fearless course, without turning a hair's breadth to the right or left from the principles of truth, to court a smile or shun a frown. We shall not be careful to inquire what will be popular or unpopular—what will please or displease, but, what is truth; and when we discern that a principle is true, and will benefit mankind, we shall publish it, even if it were to come in contact with the opinions of all Christendom.

If, at any time, we shall be under the necessity of answering objections, correcting misrepresentations, or of entering into the field of controversy with those who may differ from us, we shall "contend earnestly for the faith which was once delivered to the saints;" but at the same time, hold sacred the characters, regard the rights and respect the feelings of those who do not see with us, "The servants of the Lord must not strive, but be gentle—patient towards all men." "In meekness instructing those who oppose themselves."

In matters of doctrine, we shall contend for one Lord, one faith, one baptism, one Holy Spirit, one God and Father of all; and in short, for all the offices, ordinances, gifts and blessings which were set in order among the ancient saints.

As to party names, we shall acknowledge no name as to belonging to the people of God but that of Saints; a name which is older than the flood. In relation to the Church of God in this age of the world, we shall acknowledge no name but "the Church of Jesus Christ of Latter-day Saints."

In regard to prophecy, we shall contend for a literal application and fulfillment, according to the common usage of the language—according to the most plain, easy, and simple meaning of words and sentences.

As to "Calvanism," "Arminianism," "Trinitarianism," "Unitarianism," "Total-Depravity," and a thousand other such-like terms, which have confused, distracted, and divided the religious world, we know of no such terms in the Bible, and therefore have nothing to do with them.

As to "the powers that be," we shall teach men to fear God, honour and respect the laws, and all who are in authority, until he (Christ) reigns, whose right it is to reign.

As to Temperance, we shall earnestly plead for men to be temperate in all things; and especially to beware of drunkeness and all its attendant evils and abominations.

In our style, we shall endeavour to be plain and simple, as our principles are designed for the benefit of all classes of society. In short, we hope, by the aid and assistance of the Spirit of God, to comfort the mourner—to bind up the broken-hearted—to preach the gospel to the poor—to bring glad tidings to the meek; and "that those who have erred in spirit may come to understanding, and those who have murmured may learn doctrine."

Manchester, May, 1840

A STACK OF KNOWLEDGE AND INTEREST



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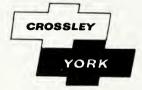
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WHERE ONLY THE BEST IS GOOD ENOUGH

Public attitude changing

IT is interesting to see a new attitude creeping into the public mind with respect to smoking cigarettes.

Many are now regarding the use of tobacco—particularly at certain times—as a sign of disprespect. This is most interesting because it may become a step towards even further public condemnation of the use of tobacco.

Already the British Government has gone far to educate its people as to the health hazards of tobacco. Probably no nation in the world has done such a fine public education job in this matter than Britain.

But looking at it as a sign of disrespect at times when only respect should be shown, is a new and encouraging

change.

Among these instances was when the nation observed Remembrancé Sunday. This was a most sacred time. The Queen herself took part, and beautifully so. But the "Daily Telegraph" called attention to the problem.

"The solemn purpose of the Remembrance service at the Cenotaph to the dead of two world wars was lost on some of the people among the thousands who lined

Whitehall.

"Several men and women near me puffed at cigarettes. They continued to do so after the Queen, dressed

in black, had arrived at the Cenotaph.

"I saw one man still smoking when the Bishop of London, Dr. Stopford, was pronouncing the blessing at the end of the service. He had lit his cigarette in the midst of the hymn, "O God Our Help In Ages Past."

This sort of public resentment against smokers who thoughtlessly pursue their own selfish interests is growing. More and more non-smokers resent having smoke

blown in their faces.

Resentment of this kind may eventually do more to curtail the habit than the cancer scare. Who can tell?

A THOUGHT FOR YOUR TALK

The holding of the priesthood stimulates a man to conform his life to the standards and attributes of the Master whose authorized representative he is.

-PRESIDENT STEPHEN L RICHARDS

Millennial STAR

JUNÉ, 1965

VOLUME 127 NUMBER 6

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Front Cover:

The London Temple—the objective of all Priesthood holders in the Church of Jesus Christ, for it is in the Temples of the Lord that the Priesthood reaches its climax.

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THE PRIESTHOOD

by President David O. McKay





PRIESTHOOD is inherent in the Godhead. It is authority and power which has its source only in the Eternal Father and His Son Jesus Christ.

In seeking the source of the Priesthood, we can conceive of no condition beyond God Himself.

In Him it centres. From Him it must emanate.

Priesthood, therefore, as held by man must ever be delegated authority. There never has been a human being in the world who had the right to arrogate to himself the power and authority of the Priesthood.

ambassador from government exercises only that authority which has been given him by his government, so a man who is authorised to represent Deity does so only by virtue of the powers and right delegated to him. However, when such authority is given, it carries within limitations all the privileges of a "power of attorney," by which one is empowered by another to act in another's stead. All official action performed in accordance with such power of attorney is as binding as if the person himself had performed it.

Priesthood is a "principle of power."

To form a mental picture of a principle in its abstract form is difficult if not impossible. We can interpret it only as it is expressed in human action. A principle is that something which is inherent in anything, determining its nature. The very essence of Priesthood is eternal. As it finds expression in life it mani-

fests its power. We can conceive of the power of Priesthood as being potentially existent as an impounded reservoir of water. Such power is dynamic and productive of good only when the liberated force becomes active in valleys, fields, gardens and happy homes; so the principle of power is manifested only as it becomes active in the lives of men, turning their hearts and desires toward God, and prompting service to their fellow men.

Strictly speaking, Priesthood as delegated power is an individual acquirement. However, by divine decree men who are appointed to serve in particular offices in the Priesthood unite in quorums. Thus this power finds expression through groups as well as in individuals.

The quorum is the opportunity for men of like aspirations to know, to love and to aid one another. "To live is not to live for one's self alone."

For a quorum to function, there must be a Church organisation. In the history of God's dealing with men individual prophets have held the Holy Priesthood at times when there was no regularly-organised Church on the earth, but never under such a condition has there been a quorum of Priesthood organised.

The Church, therefore, is the means through which the authority of the Priesthood can be properly exercised and administered. Whenever the full authority of the Priesthood is upon the earth, a Church organisation must be maintained. Contrawise, there can be no true Church without the divine authority of the Holy Priesthood.

Without the Priesthood there could be no true Church of Christ on earth

by ElRay Christiansen
Assistant to the Council of the Twelve



IN the Church of Jesus Christ, there always has been and always will be found the Priesthood of God. which is, according to John Taylor, third president of the Church " ... the power of God delegated to intelligences in the heavens and to man on earth ... by which power all things are governed on earth and in the heavens." By this power, all things were created. " ... Worlds without number ..." have been organised and by this power they will continue as God sees fit. Wilford Woodruff tells us that, "Our Heavenly Father pertorms all His works-the creation of worlds, and the redemption of worlds -by the power of the eternal priesthood ..." (J.D. 24:242.)

As it applies to us, the priesthood is the authority and power of God delegated to man that Zion may be organised and built up and that the servants of God may act authoritatively in administering the ordinances of salvation for the human family. Thus, the priesthood is responsible for teaching the living who will heed, the principles of truth and salvation and bring them into the fold of Christ. Following this, the Priesthood administers all ordinances necessary for salvation and exaltation for both the living and the dead.

Without the priesthood there could be no authorised Church of Christ, and without the Church, the priesthood could not function fully and effectively, because the Church is the official channel through which it operates. Under direction and authority of the priesthood, all the affairs of the Church are directed and governed and administered.

Baptism, for example, even if solemnised according to the form and pattern followed by the Saviour and his appointed servants, will be of no avail and will not bring remission of sins, unless the officiating minister has received authority from Diety to act in the name of the Father and of the Son and of the Holy Ghost.

Without divinely ordained and inspired men, holding the holy priesthood, the work of the ministry cannot be performed acceptably to God; neither can the Church be perfected. They are absolutely necessary until all shall come to the unity of the faith and a knowledge of the Son of God.

The absence of that divine authority and of the gift of the Holy Ghost, has caused the division and the dissention that now exists among the professing Christians, who are "tossed to and fro and carried about by every wind of doctrine."

No council, convocation, conference, synod, or presbytery, composed of any number of learned, devote, and venerable persons without divine communication can confer the smallest amount of divine authority. Their power is only human; their decisions, their commissions, and their creeds are equally valueless in the plan of salvation.

Through the instrumentality of Joseph Smith, who was foreordained and nominated by Jesus Christ in a personal visitation, the Priesthood was given by God to the Church of Jesus Christ of Latter-day Saints. One evidence of this fact is the awareness and operation of both the Aaronic Priesthood (which embraces the Levitical Priesthood) and the Melchizedek Priesthood. The latter being the same power and priesthood held by Adam and by the Prophets of God since Adam. Joseph Smith was ordained to the Aaronic Priesthood under the

hands of John the Baptist and to the Melchizedek Priesthood under the hands of the Apostles, Peter, James, and John. The restoration of these priesthoods is in part a fulfillment of the promise of the Lord that in the last days "... That in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven and which are on earth." (Eph. 1: 10.)

"He (Joseph Smith) lived until he received every key, ordinance and law ever given to any man on the earth from Father Adam down, touching this dispensation. He received the powers and keys from the hands of Moses for the gathering of the House of Israel in the last days; he received under the hands of Elijah the keys of the sealing of the hearts of the fathers to the children, and the hearts of the Children to the fathers: he received under the hands of Peter, James, and John the Apostleship, and everything belonging thereto; he received under the hands of Moroni all the keys, and powers required of the stick of Joseph in the hands of Ephraim; he received under the hands of John the Baptist the Aaronic Priesthood: with all the keys and powers and every other key and power belonging to this dispensation, and I am not ashamed to say that he was a Prophet of God, and he laid the foundation for the greatest work and dispensation that has ever been established on earth." (J.D. 16: 267) (Wilford Woodruff)

With the gospel restored in its fulness including all the keys of the priesthood placed in the hands of his living prophet, who has continually revealed to him the mind and will of God, this becomes a time when a veritable flood of truth and under-

standing is shed forth for the benefit of all who will receive. Let us not be found "... so near the forest that we cannot see the trees," or the blessings of the gospel. Likewise, let those of us who have the priesthood remember the inspired statement regarding the requirements for the proper use of this divine power:

". . . The rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins or to gratify our pride, our vain ambitions, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved: and when it is withdrawn, Amen to the priesthood of the authority of that man." (D. & C. 121:36-37.)

And again,

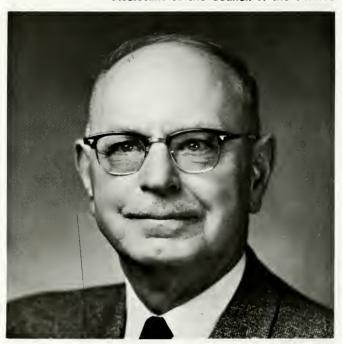
"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness and neckness, and by love unfeigned; By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile . . .

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; That he may know that thy faithfulness is stronger than the cords of death."

(D. & C. 121:41-44.)

The Priesthood is more than power it is God's authority

by William J. Critchlow Jr. Assistant to the Council of the Twelve



OVER a score or so of years, I promoted and sold something I had never seen; I didn't even know what it was—I still don't. I had not only never seen it; I had never heard it; I had never smelled it; I had never tasted it; and I had always tried assiduously to avoid touching it. Once, stringing lights on a Christmas tree, I accidently got my finger in an empty socket—I then felt it!

Who really knows what electricity is? We know what it can do. It lights our homes; it lights our streets; it runs our factories and our mills; it affords us lovely music, radio, television, and a score of wonderful appliances in our homes, but who really knows what this great power, called electricity, actually is?

Over the same score or so of years, I promoted another something which I have never seen; I don't really know what it is. I have not only never seen it; I have never heard it; I have never smelled it; I have never tasted it; I have never touched it, but on occasions it has touched me. More than once, as I officiated in priesthood ordinance work, I have felt it.

Who really knows what this great power of the priesthood is? We know what it can do. By that power this and other worlds were created and will be redeemed; by that power the city of Enoch was taken up to heaven; by that power the waters of the Red Sea were parted to liberate Israel; by that power Elijah sealed the heavens so that no rain or dew fell upon the earth; by that power Brigham Young rebuked the frost and the sterility of the soil and this valley became fruitful.

Two thousand years ago, one possessing that power gave new eyes to the blind, new legs to the halt, turned water into wine, walked on the water, cleansed lepers, cast out evil spirits, fed thousands by blessing a few loaves and fishes, restored life to the dead. Two thousand years later—even today—bearers of that same priesthood power again cast out devils, restore health to the sick and in other ways employ that power. Employing it, a young man, Nephi by name, once shocked his assailants into submission by pointing his hand at them. The assailants were his brothers.³

Again, let me ask who, among all mortal men, really knows what this marvellous priesthood power actually is? Obviously it is power; its source, obviously too, is God. Why not call it then for what it truly is—THE POWER OF GOD.⁴ President Joseph F. Smith so called it, saying, "It is nothing more nor less than the power of God."⁴

To Jesus was given the assignment of organising or creating the world. He was also given the responsibility of carrying out his Father's programme here on earth. To assist him in his administrative duties he has chosen administrative assistants and made them officers in his kingdom. These are they who hold the priesthood. He has also provided - all through the ages-direct lines of communication to his prophets - the higher officers in his kingdom-for conveying instructions in matters concerning the kingdom. He has also set up transmission lines and service leads through which the Power of God (Priesthood) may flow to all of his officers (the Priesthood).

The power of Priesthood is not in his officers but through them, just as the power of electricity is not in the wire but through it. Carelessness around electric power lines can be suddenly lethal. Carelessness around priesthood power lines can be slowly lethal, producing a lingering, withering, spiritual death.

The genius of man, employing the great power called electricity, has made possible the transmission and reception of sound and sight all over and around the world—perhaps beyond. The sets employed are the telegraph, the telephone, radio and TV. But the genius of man is dwarfed by the omnipotence of God, who, employing that great Power of God — Priesthood — has created sets that are truly "out of this world." We call these marvellous sets souls—mortal bodies — my body — your hodies.

These souls can "dial" God in any time, any place, in any circumstances by merely saying, "Our Father Who Art in Heaven." And there will never be a busy line, never any interference, never a line out of order. God always hears and answers the prayers of the faithful.

His messages to his children usually come by inspiration or revelation. Oral messages are not always exclusively for his prophets.

When these human receiving sets are energised with priesthood, by the laying on of authoritative hands, the communication lines are activated; and the transmission lines are opened to permit the flow of Priesthood power. And by that power the sick are blessed, the sorrowful are comforted, the abilities of officers to serve are strengthened. Men are thus empowered and magnified in their callings.

PRIESTHOOD IS MORE THAN POWER - IT IS AUTHORITY. Quoting President Joseph F. Smith again: "It is ... the power of God delegated to man by which man can act in the earth ... in the name of the Father and the Son and the Holy Ghost, and act legitimately."5 He also said, "The Priesthood in general is the authority given to man to act for God ... But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labours constitutes the keys of the Priesthood. In their fulness these keys are held by only one person at a time, the Prophet and President of the Church ... "6

President David O. McKay holds all of the keys of the priesthood. He or his predecessors in office have directly (personally) or indirectly (by delegating authority to others) conferred keys upon temple presidents, stake presidents, mission presidents. quorum presidents, bishops and others, "No man taketh this honour unto himself but he that is called of God as was Aaron."7 "We believe that a man must be called of God, by prophecy and by the laying on of hands, by those who are in authority ... to administer in the ordinances thereof."8 Aaron was so called and ordained.9

"Some suppose this authority may be derived from the Bible," said President Joseph F. Smith, "but nothing could be more absurd ... If by reading and believing the Bible this authority could be obtained, all who read the Bible and believe it would have it—one equally with another ... God Almighty is the only source from whence this knowledge, power and authority can be obtained ... The scriptures may serve as a guide to lead us to God ... but they can do no more." ¹¹⁰

PRIESTHOOD IS ETERNAL AND EVERLASTING. The Prophet Joseph Smith said, "The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years ... 11 Adam obtained the priesthood "in the Creation, beforc the world was formed."11 He (Adam) stands at the head as the presiding high priest (under Christ) over all the earth for all ages, 11 This priesthood of the holy order, known later as the Melchizedek Priesthood, continued in patriarchal order without a break with Adam's worthy decendants until the day of Moses,12

Through Moses the Lord attempted to set up the house of Israel, soon after their liberation from Egyptian bondage, as a kingdom of priests of this holy patriarchal order. He sent Moses down from the Mount with tablets of stone upon which were inscribed principles of salvation, but seeing the people engaged in idol worship, Moses dashed the tablets to the ground, breaking them into fine bits. Again, the Lord called Moses up on the Mount and there He rewrote with His finger, on tablets which Moses had prepared, the ten commandments; but He deleted this time the salvation principles which necessitated priesthood of the holy "patriarchal" order, denving thereby His children the Melchizedek Priesthood. Later he removed Moses, who held the Melchizedek priesthood, thus leaving Israel with only a lesser priesthood, called the Aaronic priesthood, after Aaron, upon whom it was conferred.13 From that time on until the Saviour's ministry on earth, this was the prevailing authority of God on the earth.

Jesus restored at His coming the higher priesthood, He being the "Great High Priest, forever after the order of Melchizedek," ¹⁴ but after the passing of His Apostles there was no one left, holding the keys, to authorise the ordination of any mortal man to any office in either priesthood. The apostate world accordingly, was left without pricsthood for about sixteen long, dark centuries. Then in May, 1829, the Lord sent John the Baptist, a first born literal descendant of Aaron, who held the keys of the Aaronic or Lesser Priesthood, to restore that priesthood. He also sent, soon after, the Apostles Peter, James and John who held the keys of the higher or Melchizedek Priesthood to restore that priesthood.

From Adam to Moses the existent priesthood was "Patriarchal" or Melchizedek, or the Holy Priesthoodall one and the same. Those who held it were High Priests and Patriarchs -it had no appendages. From Moses to Jesus the prevailing priesthood was Aaronic-sometimes called Levitical. The first born sons of Aaron's posterity were the "High Priests" (higher priests in the Aaronic priesthood); the sons of Levi were their assistants. Appendages to both priesthoods were added by our Lord who gave His Church in Palestine, apostles, bishops, evangelists, high priests, seventies, elders, priests, teachers and deacons. He similarly perfected His Church upon this American continent when He appeared here after His crucifixion and resurrection in Jerusalem.

"THE HOLY PRIESTHOOD IS SYSTEM OF LAWS AND GOVERNMENT - That is: pure and Holy."15 "A perfect law of theocracy."16 Presently, it is the government of the Church of Jesus Christ of Latter-day Saints - God's kingdom here upon earth. Eventually, when the Kingdom embraces the earth, when "every knee should bow ... and every tongue should confess that Jesus Christ is the Lord,"17 I sincerely expect Priesthood will be the governing world power. Can man devise a better system of laws and government?

PRIESTHOOD IS RESPONSIBIL-ITY. Jesus was given the responsibility of administering the Gospel plan on this earth. Absenting himself, He left His kingdom here on earth in the hands of His officers—those who hold the priesthood. The kingdom is no stronger nor better than its officers. President Wilford Woodruff said, "The highest calling the Lord ever called any human being to in any age of the world, has been to receive the Holy Priesthood, with its keys and powers." 18 When men take a priesthood calling, they covenant to magnify it; they take upon them the obligation to labour with zeal and energy in their particular calling. 19

President Joseph F. Smith asked:
"Will you who hold the Pricsthood

profane the name of Diety?

"Would you be riotous and eat and drink with the drunken?

"Would you ... forget your prayers and fail to remember the Giver of all good?

"Would you ... violate the confidence and the love of God?

"Would you dishonour your wife and children?

"Will you honour the Sabbath day and keep it holy?

"Will you observe the law of tithing and all the requirements of the Gospel?

"Will you carry with you at all times the spirit of prayer and the desire to be good?

"Will you teach your children the principles of life and salvation?"20

Sometimes men relax and treat their priesthood responsibilities lightly in the home, failing to teach their families the Gospel, failing to have family prayers, failing to use the priesthood when sickness uninvitingly stalks the home. Husbands and sons are sometimes lax in their duties because they lack the co-operation and encouragement of their wives and mothers.

The sisters would do well, if, following the counsel of the Prophet, they provoked their husbands and sons to do good works²¹—priesthood works. Husbands, rightfully and scripturally too, are the family heads²² — its priests and its spokesmen. The wives, thanks be to God, are the family hearts.

The power of the Melchizedek Priesthood is to have the power of "endless lives," 16 said the Prophet Joseph Smith. "And all those," he said, "who are ordained unto this

priesthood are made like unto the son of God, abiding a priest continually."24 He further said, "Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessing."16 Our Lord appraised this wonderful gift in these words:

" ... all they who receive this priesthood receive me ...

"And he that receiveth me, receiveth my father:

"And he that receiveth my Father receiveth my Father's Kingdom: therefore all that my Father hath shall be given unto him."25

To you who bear the priesthood, may I say: In an inventory of your possessions-physical, mental, spiritual and financial, priesthood, if honoured, may be your greatest asset; it could be the best investment you ever made. It costs you nothing; its dividends can be fabulous. Appraise it honestly and list it high up among your assets on your life's balance sheet. And you who are not honouring your priesthood, debit it high upon the liability side of your life's balance sheet. It could well be your greatest liability. You could sooner or later, find yourself bankrupt in the Kingdom of God. As of this day, is your priesthood an asset or a liabilty?

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Learn of me, and listen to my wordsand you shall have peace in me

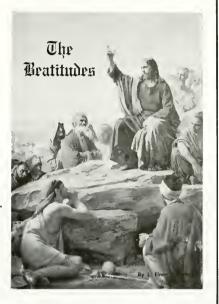
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Surrev

Church the medium through which the Priesthood works

by John H. Vandenberg of the Presiding Bishopric



"Joseph, I have observed that baptism for the remission of sins has been mentioned quite frequently throughout this record you are translating. I don't fully understand what it means. Can you explain it to me?"

"No, I cannot, Oliver, I don't fully understand it myself. I think we need the Lord's help in this matter."

THIS conversation could have taken place between Joseph Smith and Oliver Cowdery as they worked on the translation of the Golden Plates. We do not know what they said to each other or the details of the discussion which prompted them to go into the woods near the Susquehanna River to inquire of the Lord regarding baptism for the remission of sins.

Their prayer was answered in a manner which, no doubt, was beyond their expectations. "... a messenger from heaven descended in a cloud of light ..." This messenger "... said that his name was John, the same that is called John the Baptist in the New Testament ..." This same John laid his hands upon the heads of Joseph and Oliver and conferred upon them the Aaronic Priesthood with these words:

"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness."

Oliver Cowdery wrote a descriptive account of this marvellous event:

"The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called Him in a fervent manner, aside from the obodes of men, condescended to manifest to us His will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us. While the veil was parted and the angel of God came down clothed with glory, and

delivered the anxiously looked for message, and the keys of the Gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distractedwhile millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard, as in the 'blaze of day': ves, more-above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature: Then his voice, though mild, pierced to the centre, and his words, 'I am thy fellow-servant,' dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of an angel, from glory, 'twas a message from the Most High! And as we heard we rejoiced, while His love enkindled upon our souls, and we were wrapped in the vision of the Almighty! Where was room for doubt? Nowhere: uncertainty had fled, doubt had sunk no more to rise, while fiction and decention had fled forever!

"But, dear brother, think, further think for a moment, what joy filled our hearts, and with what surprise we must have bowed (for who would not have bowed the knee for such a blessing?) when we received under his hand the Holy Priesthood ..."

John the Baptist explained to Joseph and Oliver that the Aaronic Priesthood held the power to baptise, and he then instructed them to baptise each other. "Accordingly," said the Prophet Joseph, "we went and were baptised. I baptised him first, and afterwards he baptised me—after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood — for so we were commanded."

The Aaronic Priesthood, as John the Baptist explained, was the authority to baptise but not the authority for the laying on of hands for the gift of the Holy Ghost. He told Joseph and Oliver that "... he acted under the direction of Peter, James and

John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred on us..."

Peter, James, and John themselves appeared to Joseph and Oliver approximately one month after they had received the Aaronic Priesthood. At this time Joseph and Oliver were ordained to the Melchizedek Priesthood, which gave them the power of the laying on of hands for the gift of the Holy Ghost. They were now authorised to perform all saving ordinances and to act in the name of God.

After the crucifixion of Christ in the meridian of time, the external influences of persecution and paganism and the internal influences of heresy and differences of opinion among the church leaders began to affect the doctrines of the primitive church. The teachings gradually changed and moved further and further from the truth. As the righteous men died, many of them through persecution and martyrdom, the priesthood disappeared; and several centuries after the death of Christ, there was no person on the earth with the authority to pass the priesthood on to others. Because of wickedness and apostacy, the Lord had taken the priesthood away from mankind and left them without the power to act in his name.

"... it was easy to be seen," wrote Oliver Cowdery, "that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the Gospel. For the question might be asked, have men authority to administer in the name of Christ, who deny revelations, when His testimony is no less than the spirit of prophesy, and His religion based, built, and sustained by immediate revelations, in all ages of the world when He has had a people on earth?"

It was necessary to restore the priesthood to the earth so that the work of the Lord could be carried forth. The restoration came at a time of religious awakening, a time when people were seeking something new in the way of religious worship and were ready to accept new theories and doctrines.

When Joseph Smith went into the grove to ask our Father in heaven which church was right, he received the answer that the true church of Jesus Christ was not on the earth, but he was not told to go immediately and organise it. At that time, Joseph had no authority to act in the name of God. It was necessary for him to become more acquainted with the ways of God and gain more understanding of the true gospel doctrines and procedures. It was nine years after the First Vision that he received the priesthood; and one year after being ordained, he was told to organise an official church. During these ten years, Joseph was growing, maturing, and learning to walk in the ways of God. In other words, this period of time was a period of preparation for the leadership he was to assume as president of the Church and prophet of God.

The Church is the medium through which the priesthood works. Through the church organisation and its various auxiliaries, the priesthood can be put to the best use to further the work of the Lord. The restoration of the priesthood to the people of the earth was the greatest event in these latter days. Because John the Baptist and Peter, James, and John appeared to Joseph Smith and Oliver Cowdery and ordained them to the Aaronic and Melchizedek priesthoods, we today are the beneficiaries of the activities of a great church and the recipients of the blessings that come through the priesthood and the gos-

There is no doubt in my mind that God is guiding and directing the affairs of his church today through his priesthood. I pray that the young men will continue to keep themselves clean and worthy to act in the name of God by receiving priesthood authority.

Let's talk it over

"N OW can we give our children greater faith, when they even refuse to come in to Family Home Evening?" This is a cry from the heart, and we have heard it more than once.

Everyone should now be holding a Family Home Evening. It is inspired by the Lord, and as you read through the lessons you can see little things that, because of modern day living, we have come to accept, even if we have been a little uneasy.

The Lord must often despair that the majority of his children are so far away from him; but the words of the hymn come to my mind here:

Know this that every soul is free, To choose his life and what he'll be, For this eternal truth is given,

That God will force no man to

He'll call persuade direct a right, And bless with wisdom, love and light,

In nameless ways be good and kind.
But never force the human mind.
We cannot force our teenagers into a family hour. If we do the results will be distastrous. They will show their boredom and resentment and disrupt the whole programme, creating a bad spirit for the rest of the family.

Heavy Fathers are out; and don't nag your children about Family

Hour all the time, either. Being a teenager at this time must be worse than any other. There are far more temptations, attractions, lack of morals, lack of discipline. Let's face it, conditions, ideas and behaviour are not the same as they were when we were children, and we as parents should realise just how much evil and temptation is around our young people. THEY NEED US EVEN IF THEY DON'T KNOW IT.

Our children do need rules and standard, especially when they are away from home. While they are very young we can insist on their attendance at Church meetings and home evenings, etc. At the same time we should do our best to support all plans by our Branch President or Ward Bishop to make Primary and Sunday School so enjoyable that the children just can't wait to go there. Children always need a firm hand, but it should be administered by a kind and loving parent. Children should not be afraid of their parents, but neither should they be allowed to do exactly as they please regardless of others. So, where do we draw the line?

LET'S TALK

We have always believed in serious talks and even before a child starts school you can begin to reason with him. Explain that you love him and that you want him to grow up to be good and kind. The rules and restrictions are for his benefit as well as yours. Just as we didn't leave it to the child to decide whether he wanted to go to school, we don't leave them to decide whether or not they want to go to Church or join in Family Hour. We know it is good and we want the best for them.

Young teenagers can also be guided along these lines, after all if they don't want to go to Church and the parents don't bother about it they are likely to drift even further away.

While they are still in your care and you pay the bills, then surely you have the right to guide them in their activities, clothing, hairstyles, makeup, etc.

When you have your little talk with them, first LISTEN to their point of view and then DISCUSS the matter calmly, telling them your fears, your hopes and your problems. They will appreciate you far more as they realise that you are genuinely concerned about their welfare because you love them.

You can influence their tastes in fashion from a very early age, by pointing out extremes, showing that they can look out of place, and even make the wearer look ridiculous, when in fact they could look very attractive if they wore a little less



make-up, not so tight clothes, or if they used more soap and water. Then again always bring attention to the girl or boy who is really wellgroomed and say that they do look attractive.

The same applies with such bad habits as smoking and drinking, show how they degrade a person, but pity the person, because he doesn't know what he is doing.

Did I hear you say you can't talk to your children? Well, first of all PRAY. Pray that you will be able to keep your temper, that you will be able to say what is in your heart, and pray that your children's hearts will be turned towards you.

Do not choose a time for this task when they are just going out, or when they have a lot of homework, or they are just going to wash their hair. Let them know in advance that you would like to have a little talk with them if they are always so busy, and ask them to arrange a time. Try not to be too serious, be friendly and they will respond.

When children ask questions about life answer them as naturally as possible, regardless of how old they are. You don't have to go into lengthy technical explanations, keep it simple and truthful. Try not to be embarrassed—or prudish—do not explain too much at a time, consider their

age, remember that to a child nothing is rude or impertinent until others make it so. They will learn from their friends in school the wrong way if they don't learn from you.

You may be wondering what all this has to do with having faith in Jesus Christ, but before we can hope to influence our children in any way, they must have faith in us and respect our judgment. By the time they are teenagers we should have a close and happy association with them, whereby they will confide in us, ask our advice, share their hopes and fears. In this country, this seems to be the exception rather than the rule, but we as Church members should all strive to achieve it.

Many parents criticise their children all the time, they can never do anything right and the children long to get away from it and receive praise from anyone for anything. It is very easy always to find fault, but the more we criticise them the worse they are. Swallow harsh words and try a little praise now and again. Encourage their efforts and be interested in their friends and activities, show them that you are not so bad after all and that you need their help and co-operation in your hopes and plans for the family.

Let them share in planning the Family Hour, explain that the younger ones look up to them and follow their example, whether it is good or bad. If they still do not want to join in the lessons, plan some really good family activities, include their friends too; do everything possible to help them enjoy family associations and be patient and prayerful. The Lord will help you.

THE term "reactivation" of members presents a most interesting challenge. It connotes that whereas there was once activity, it has now ceased in the life of an individual, or at least partially so, and that some change or revival is needed. The causes of inactivity, the remedy and reasons why Church members need to be active, will assist us in better understanding this common problem.

Let us begin by removing, or at least mitigating in a measure, whatever stigma may be attached to the term. Perhaps most of us are less active in many important areas than the full Gospel requires. For example, many of us may consider ourselves to be active in the Church, in spite of an almost complete disregard of certain important phases of gospel teachings. Many so-called "actives" could well ask themselves how much they are doing currently to fulfill the genealogical requirements pertaining to their own family lines. Again, how fully do we individually comply with the continuing admonition of our great leader, President David O. McKay, that we become "every member a missionary;" that each family in the Church endeavour to bring into membership and activity another family this year?

So let us be charitable. As one beholdeth the inactivity "mote in the eye" of a brother or sister, let each quickly cast out the "beam that is in thine own eye," to the end that he may see more clearly, and thus be more effective in his efforts to bring others into full felicity. This is necessary, lest we be accused of being hypocritical. (Matt. 7:1-5.)

In approaching the subject of reactivation, some critical diagnosis is necessary. Why does one cease to be active? Rarely is it due to the fact that the individual does not possess the requisite knowledge. Strangely, people do not always act wisely and in accordance with the knowledge they possess.

It must be something else. For example, people who would reduce their weight must realise that to do so requires that they first curtail the intake of food. But they seldom do.



REACTIVATION

THE BRANCH PRESIDENT'S PAGE by Wilford H. Payne and F.W.Oates Doctors of medicine must surely know the deleterious effects of tobacco on the human body. Yet many of them continue to smoke.

Many individuals continue drinking intoxicating beverages to excess, knowing full well the disastrous effects upon them physically and socially. Tragic divorce cases are common, despite the fact that those directly involved must realise the suffering and privation their conduct causes their innocent children and families. There must be something stronger and more impelling than facts to prompt corrective action.

The Church is deeply concerned with the behaviour of its members. If action and participation in Church affairs is desirable, we must find out what controls it. The cause of our behaviour is usually "motive," that impelling power which induces a person to act. Behaviour is tied up closely with feelings, emotions, attitudes, incentive and desire.

If "activity" is important, and provided we interpret it to mean attendance at various Church meetings and participating in its gatherings, classes and socials, then these must be made socially attractive and pleasing. They must be of the quality to create within the individual who participates a warmth of spirit, an inward satisfaction and a desire to repeat the experience. So we ask ourselves how we may effectively establish and preserve that friendly atmosphere; that brotherly spirit of genuine fellowship which breaks down all barriers and creates mutual trust and depth of understanding. We must determine, also, how we may provide interesting, instructive and spiritual gatherings which edify and strengthen all who attend and so influence them for good that they desire more.

In order to bring about a genuine reactivation of a family one must follow substantially the methods initially undertaken in an attempt to convert new members or to effectively "Home Teach" the families in the Church. Success may be expected in direct proportion to the kind of relationships which are established by the "teachers" with the family. This

involves building a proper relationship with the total family and with each individual niember of the family. Coercion or force will ordinarily not produce the desired results. One may only encourage, persuade, suggest and set a proper example. Long suffering, love and patience must be cultivated to the extreme, remembering always the Lord's patience and continued love for each of us, despite our intermittent departure from the straight and narrow path.

In order to encourage others to become active we must show a friendly and brotherly interest towards them, talk with them at every opportunity whenever we meet them, inquire about their families, their jobs and ascertain their special interests. This interest must develop to the point where it becomes a genuine "common touch." Individuals and families must be successfully integrated socially into the Ward or Branch "family" so they feel accepted and comfortable. Much can be done to create a local atmosphere which is inviting and stimulating. Planning, leadership and proper example will do much to resolve this problem.

While it is important that Church members be given work and responsibilities commensurate with their abilities and willingness to help them to grow in the Church, it is, nevertheless, true that at times they are overloaded to the point where they feel burdened and develop a tendency to shrink away from it all. This is a delicate matter to be weighed carefully in every case in order to keep a comfortable balance, geared to the growth and development of the particular individual, having in mind what he needs most to insure continued activity and steady progress consistent with his desires and capabilities.

Finally, we ask ourselves why activity is important. What are some of the reasons we meet regularly in groups and work, teach and serve one another? Several important scriptural admonitions lay a heavy burden of responsibility upon the Saints in these matters. "It is expedient that the church meet together

often to partake of bread and wine in the remembrance of the Lord Jesus." (D. & C. 20:75.) "Thou shalt go to the house of prayer and ofter up thy sacraments upon My holy day. On this the Lord's day thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. (D. & C. 59:9, 12; 62:4.)

Inactivity or withdrawing and refraining from work can produce a deterioration of both muscle and mind," Work out your own salvation with fear and trembling," is another admonition to the human family. (Phil 2:12.) To Latter-day Saints this is not just an empty phrase; it is a profound truth. Working out one's own salvation is the concern of every individual, contemplating and requiring more than lip service. Each of us will, at some future day, stand before the judgment bar of God to answer for our own acts in this life.

In a glorious vision John, the Beloved Apostle, saw things yet to come which he described in these words: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.)

The "works" to which the scripture refers means all kinds of labour, teaching, service to one another, obedience to the laws and commandments of God, according to the plan of the Gospel as established by Jesus Christ himself. This includes instructions such as the following: that we love one another, even as God loved us; that we teach one another and build up the Kingdom as we have been admonished to do.

Let us unitedly pray that we may be able to reach out and re-warm our fellow members of the Church who need this help to the point that they may again drink of the cup of right-eousness and be filled and again enjoy activity in the Church with their brothers and sisters in the Gospel.

Family prayer should be a part of every home

I N connection with the home evening programme for families throughout the Church, the Presiding Brethren now ask that every family should have family prayer as a customary part of their home life.

There are great rewards to having family prayer. Greater peace prevails in homes where prayer is held regularly. Non-members in a family are often softened by it. Christians of all faiths believe in prayer, and even where there are some members of the family who do not belong to the Church, they at least may all pray to the same God.

Here are a few suggestions:

FOR HOMES WHERE ALL ARE MEMBERS:

 Decide on a regular time for family prayers. Usually most members of the family are together at meal time. It is a lovely custom for the morning prayer to be held around the breakfast table. The prayer may be said

- immediately before breakfast. A similar custom is effective for the evening. Just before the evening meal, all members of the family may kneel together in prayer.
- 2. All members of the family should have a turn in being voice in the prayer. Father might do it one morning, followed by mother at the evening time. Sonny may do it next morning, and sister that night. Thus the family may rotate so that each one may have a turn. Allow even very small children to take a turn. Father or mother may teach them by speaking the words of a prayer—a few at a time—for the child to recite afterward. In time, the child will learn to pray for himself.
- . When shift work interferes with the whole family being present, continue with the custom anyway. If father must be away to his work at the appointed time, mother should kneel with the

family to preserve the custom. Then mother may also pray with her husband when he comes home. This will give her two prayers where previously there was only one, but that is all to the good, for the custom of husband and wife praying together will be preserved, and the custom of parents and children praying together will be preserved.

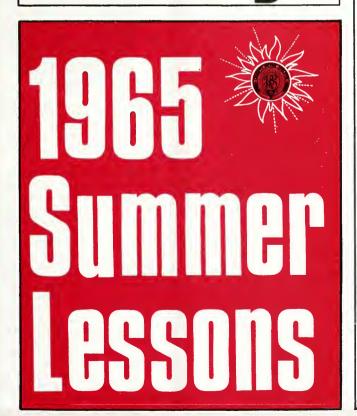
FOR HOMES WHERE ALL ARE NOT MEMBERS OF THE CHURCH:

- 1. We suggest that the persons in the family who are members of our Church frankly ask the rest of the family if they would be willing to have family prayer. If the other membe belong to other churches, they lould know that they will have their turn, as the LDS portion of the family will. They can pray in the manner to which they are accustomed, and LDS members pray in their way. But to pray is the big thing. If each takes a turn, family harmony will result in a beautiful way.
- If some members will not take part at first, invite those who are willing, to join with you in the prayer. The others may follow later.
- 3. Make certain that when it is your turn to pray you pray for all members of the family without distinguishing between LDS and non-LDS. Pray as though all were united. Pray for father, mother, and each child in the family. Suggest timing of prayers as suggested in the first part of this article.
- 4. Make your prayers fairly brief. Long prayers will discourage others, especially non-members of the Church. But make them pointed, sincere and meaningful. They will have a good effect on all concerned.

A blessing should also be said for each meal in the home. Have this before the meal is begun.

And each one should have his own individual private prayers in addition to the family prayer. Especially stress this with children.

Relief Society



August

VISITING TEACHER MESSAGE

Message 3 The Good Samaritan, Luke 10:25-37

A ND behold, a certain lawyer stood up, and tempted him. saying, Master, what shall I do to inherit eternal life?

"He said unto him, What is written in the law? How readest thou?

"And he answering said, Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

"And he said unto him, Thou hast answered right; this do, and thou shalt live.

"But he, willing to justify himself, said unto Jesus, And who is my neighbour?

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him.

"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

"And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsover thou spendest more

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The Seed of Faith

Lesson 3 --- "Charity Envieth Not"

Objective: To show that the cultivation of the spirit of charity will rid our lives of envy.

ENVY works on the mind much as cancer does on the body. Instead of enriching the mind from without, it destroys it from within. Envy is a product of covetousness; it looks upon and desires that which is not its own, but upon that which belongs to another. Its ways are wholly evil: envy keeps one in misery by focusing his attention on that which he lacks; at the same time, it diverts one's energy from acquiring the objects of one's desire in possible and legitimate ways; and envy causes one to dislike, and even to hate, the person who possesses that which he desires for himself.

Envy cannot be conquered by a frontal attack, by concentrating on the evil itself. To rid our lives of envy, we must look first for its cause, and second, to some power even greater than envy itself with which to erase it.

Envy has its roots in our own lack. It is an admission that we have not learned to live a rich. soul-satisfying life. Living the gospel will enable us to overcome the feeling of lack in our lives and rob envy of its nourishment. Alma tells us that, if we will plant the seed of faith (in the word of God) in our hearts, and nourish it with patience until it takes root in us, that by and by we "shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure, and ye shall feast upon this fruit even until ye are filled, that ye hunger

not, neither shall ye thirst (Alma 32:42, also note verses 27-43).

"Charity seeketh not her own." She rejoices in the success of others. She is aware, not of her own needs, but of the needs of others. Hers is the spirit of giving, of helping, of loving. A heart full of charity has no place in it for envy.

ALMA 32:27-34

27. But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

in a manner that ye can give place for a portion of my words. Now, we will compare the weak of the place of the place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not east it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginner my soul; yea, it beginning, yea, it beginner to be delicious to me.

20. Now behold, would not this

182. Year, treginners to be de-table to the control of the contro

say unto you, Yea; for every seed mess.

32. Therefore, if a seed grow-like seed it is good, but if it growth not, behold it is not good, thereth it is good, but if it growth not, behold, now, behold, because ye have tried the experiment, and planted the seed, and it swelleth and sprouteth, and beginneth to the seed is good, ever how that the word hath swelled his because ye know, for 'ye know that the word hath swelled your souls, and ye also know that derstanding doth begin to be enlightened, and your mind doth begin to expand.

A defender in poe

British Latter-day Saint Song Writers-

H ENRY W. NAISBITT was born on November 7, 1826, at Romanby, near North Allerton, Yorkshire. He received stern religious training from his parents. His father died when he was young. To help his mother he neglected his schooling and went to work as an apprentice to a copper kettle maker. Later he was employed as a silk hat maker. He had very meagre educational opportunities but became through his own laborious efforts, a well-educated man. He was a great reader of historical and philosophical literature.

In 1850 he became a convert to Mormonism and emigrated to Utah in 1854 with his wife. Later he returned to England to serve as a Mormon missionary. While on his mission he laboured as the assistant editor of the "Millennial Star" from 1876-1878. He was a contributor to its pages. From that period to the end of his life he was known far and wide for his choice literary contributions. Probably no son of Britain was better known throughout the land, or more deeply loved than was Brother Naisbitt.

He began early in life the defence of the Mormon people, both by word of mouth and by the use of his pen in poetry and in prose. Who knows whether Brother Naisbitt helped to "make" the "Star" during that period of its history - or did the "Star" "make" Brother Naisbitt, or at least give voice to his literary gifts?

He has added many lovely hymns to our precious literature. Those for which he is best loved and remembered are sung usually as funeral hymns. Probably the best loved funeral hymn in all our literature is his: "Rest, Rest for the Weary Soul" (p. 278). The sentiments there are uplifting.

Another well-known gem has taken the form of a dedicatory hymn: "This House We Dedicate To Thee" (p. 176). This is well worth study, and may well be sung at every dedicatory exercise. Some of his other hymns in our present "Hymns of the

WORK MEETING

try and prose

Henry W. Naisbitt (1826-1908)



HENRY W. NAISBITT

Church of Jesus Christ of Latter-day Saints" are "What Voice Salutes the Startled Ear" (p. 275) and "For Our Devotions, Father" (p. 107).

Henry Naisbitt died on February 26, 1908, at 81 years old. He is remembered most for his expressions in verse and prose of the beauties and eternal qualities of the Gospel of Jesus Christ.

Ouestions:

- 1. Re-tell some of the events of his life.
- What is the theme of most of his hymns?

NEXT MONTH: CHARLES W. PENROSE

Diet fights decay

Your Teeth and Your Bones

TEETH which last a lifetime and bones which are strong and straight depend on good building materials while they are being formed and throughout the entire life span. The same blood stream feeds all the body cells. If this blood stream carries the essential food nutrients for good nutrition, the teeth and bones will have what they need for building and maintenance.

Ninety-five per cent of America's school children have seriously defective teeth. Far too many young adults have lost all of their teeth.

Estimates show about 80 per cent of our adult population with bone deformities due to having had rickets in infancy.

The teeth begin their formation by the third month of pregnancy. All the teeth are under construction before birth. At birth all of the 20 temporary teeth are inside the jaw and their crowns are almost completely calcified.

Calcium and phosphorus are the most essential building materials for the teeth. Vitamins A, C, and D provide conditions for the utilisation of the calcium and phosphorus. The entire tooth structure, including the inside pulp section, the dentine, the enamel, the cementum which holds the teeth in the jaw, and the gums may be damaged if these vitamins are left out of the diet.

A diet which is fully adequate for good general nutrition will insure the teeth the necessary minerals and vitamins. Milk and other dairy products, vegetables of the leafy green and yellow classes, tomatoes and citrus fruits will produce calcium and phosphorus and the A and C vitamins. Cod liver and other fish liver oils are our only rich sources of the D vitamin. These foods are part of a fully adequate food supply.

Causes of Tooth Decay

The two general theories as to causes of tooth decay may be classed as external and internal.

The external theory is the oldest and probably is accepted by the largest number of dentists. According to this theory, bacteria act, upon carbohydrates causing fermentation. This produces an acid which dissolves the enamel so that decay into the tooth structure takes place.

The internal theory holds that tooth decay comes by way of the blood stream. The tooth, from the outside enamel to the inside pulp, is a living organ and needs a constant supply of material to maintain and repair it. Exponents of both theories agree that a good diet goes a long way in preventing tooth decay.

The 1939 American Dental Association convention reported that a diet which is high in starch and sugar is one of the chief causes of tooth decay.

A diet high in starch and sugar is usually low in the protective foods.

Care of Teeth

Complete removal of all food particles from the teeth and between them with dental floss and tooth brush at least twice daily is important in good tooth care. Examination and cleaning of the

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VISITING TEACHER

CONTINUED FROM PAGE 209

when I come again, I will repay thee.

"Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

"And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

This parable exposes those who make great pretentions but whose lives are not consistent with them.

The Good Samaritan permitted no consideration of family, friendship, personal inconvenience or nationality to influence him in his work of charity. It was enough for him that the unhappy man lying there on the road needed his help.

Before the Samaritan resumed his journey he finished his work of charity; he did all that was necessary to be done.

To this beautiful example which he had related Jesus added this question (Luke 10:36): "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

However the lawyer might feel about what a Samaritan would do, he must admit that the good Samaritan had proved himself a neighbour to the poor unfortunate man. Christ added, "Go and do thou likewise." That is, to give service to anyone who needs your help, for he is your neighbour.

No doubt you could tell instances where the spirit of the good neighbour has been shown and where true neighbourliness has not consisted alone in giving material relief.

Discussion

According to this parable could there be an individual unworthy of assistance if he were in need?

How can we be "a good neighbour" in our present day?

Table of Calories

CONTINUED FROM LAST MONTH

Dates			l cup		505
Grapefruit			∮ med.		50
Grapes			1 cup		100
Lemonade			1 cup		75
Oranges			1 large		70
Orange juice			1 cup		70
Peaches			1 mediun	n	65
Pears			I medium		100
Plums			1 mediun	n	30
Rhubarb (cooked with sugar)		1 cup		385	
Strawberries			1 cup		55
			_		
Vegetables					
Asparagus			1 cup		35
Beans					
Lima			1 cup		150
Green			1 cup		25
Beetroot	• • •		1 cup	• • •	80
Brussels sprouts			1 cup		60
Cabbage			1 cup		40
Carrots			1 cup	• • •	45
Cauliflower			1 cup		30
Mushrooms			1 cup		30
Peas			1 cup		110
Potatoes			-		
Baked			1 med.		90
Mashed			1 cup		230
Chips			5 med.		155

WORK MEETING
CONTINUED FROM PAGE 211

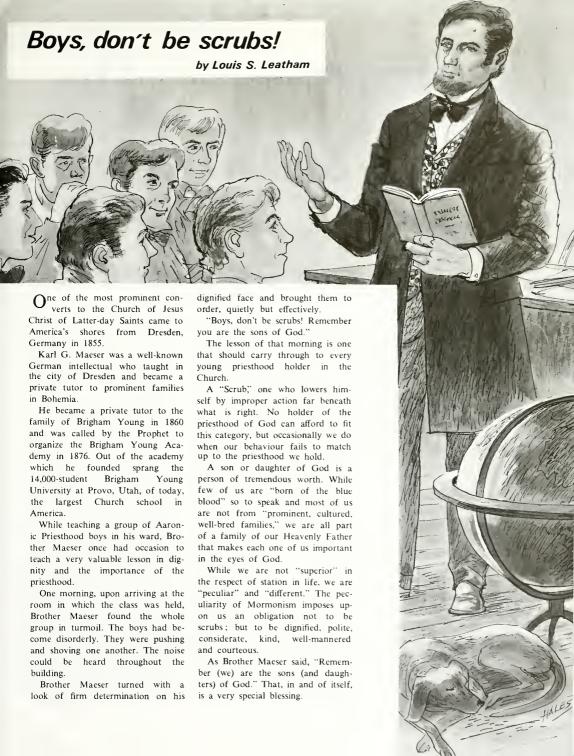
teeth by the dentist every six months, together with any needed repair, is essential to tooth protection.

The Bones

Rickets is the most common cause of bone deformities. This disease comes from poor utilisation of calcium and phosphorus in the bone tissue. Vitamin D is essential, along with calcium and prosphorus, in the prevention of rickets.

Rickets is most prevalent during the first two years of life. It may develop during any period of rapid

bone growth and is quite common during adolescene. Rickets affects the whole body, but its greatest damage comes from the failure of the bones to calcify properly, and results in bone deformaties. These deformities may be knockknees, bowed legs, enlarged ankles and wrists, bulging forehead, chest deformities, narrow space in pelvis and jaw regions. Rickets does damage to the teeth. Teeth are slow to erupt; they frequently are poorly formed, poorly spaced, and poorly calcified. They decay easily.



Seek out new members

"RELIEF SOCIETY is so important that it ought to be taken to every woman in the Church ... we cannot wait for the women to come to Relief Society. We must go out and seek them," This is the charge given to us by President Mark E. Petersen, President of the West European Mission.

Far too many of our lovely Latterday Saint women who should be enjoying the blessings associated with active membership in Relief Society are not enrolled in our organisation. Far too many of those who are qualified for membership have not caught the vision of the importance of affiliation with this divinely inspired auxiliary. It is our responsibility and privilege as members of Relief Society to share the blessings, values and opportunities which we enjoy with these, our absent sisters.

HOW DOES RELIEF SOCIETY BLESS ITS MEMBERS?

We as leaders and members need to appreciate fully the values and opportunities to be found in Relief Society. Then with pride, we should enthusiastically impart this knowledge to inactive and non-members. We should strive to give them a true understanding of the personal benefits derived from active membership in the Society. We should try to bring to them a realisation that there also rests upon them an obligation to accept the gracious gift of Relief Society as established by our Father in Heaven for his daughters.

Help in Choosing Values Wisely Because of limited time and energy, women must weigh values and choose activities wisely. President McKay has said, "Man's success or failure, happiness or misery depends upon what he seeks and what he chooses." Active membership in Relief Society helps women to choose values of genuine, lasting worth. It helps them to distinguish between the real and the artificial values of life. "In the work of the Relief Society are intellectual, cultural and spiritual values found in no other organisation and sufficient for all general needs of its members." (First Presidency of the Church-Centenary of Relief Society, p. 7.) Builds Friendship

Women are attracted to programmes which meet their needs. Every woman has a desire to belong, to achieve, to feel needed, to be appreciated and to build friendships. Relief Society should help to satisfy these needs. Common interest, devotion to the same cause, common effort to make the world a better place in which to live, all enhance the feeling of belonging and provide opportunity for satisfying achievement. Besides supplying these mutual interests, Relief Society offers opportunities to make each sister feel she is needed, that there is a place for her, a special work for her to do. Friendships formed through a common interest in Relief Society are cherished lasting friendships.

Builds Spirituality

All of us have need to improve spiritually, both in our own personal attitude and in our homes. A spiritual atmosphere builds love, understanding and peace. It helps us meet our problems with confidence and equanimity. It is a divine source of strength to which we can turn at all times of need. The Relief Society builds spirituality.

Opportunities offered by Relief Society

We need to reach all Latter-day Saint sisters in our wards and branches and acquaint them with the opportunities Relief Society membership has to offer. We need to point out to them that active membership in Relief Society offers the following to women:

To obtain a living, growing testimony of the Gospel of Jesus Christ. This comes from an understanding of Gospel principles learned through study and prayer.

To grow intellectually and receive educational advancement.

To enjoy spiritual and social contacts with women of similar ideals.

To increase appreciation for truth and beauty.

To give purpose to life.

To receive help in becoming better homemakers, wives and mothers.

To satisfy the innate desires to be of service to mankind.

To develop talents and creativity.

To enhance the feeling of personal worth.

HOW CAN WE INCREASE MEMBERSHIP IN OUR SOCIETY?

Every ward or branch president should be acquainted with each eligible member of Relief Society within her ward or branch. She should



feel a personal responsibility to each sister to see that the sister is not only invited to Relief Society, but that she also understands the blessings of Relief Society membership. She should show a sincere and personal interest in every new member of the Church or inactive member and seek to gain the sisters' confidence and friendship.

Members

Members of Relief Society should be encouraged to visit with neighbours and friends and communicate to these friends the worth-while blessings which they have enjoyed as a result of their membership in Relief Societies. They should talk about the interesting lessons, the social aspects of Relief Society and the friendly attitude of the sisters. They should show by example that their lives have been enriched, made finer and happier through membership in Relief Society.

Visiting Teachers

Visiting Teachers should be encouraged to be aware of inactive or non-members of Relief Society in their district. They should seek to know and understand the interests of each of these individual sisters. For example, if a sister has an interest in flowers and a talent in arranging

them, she should be told about the opportunities at work meeting, to share her talent with others and to learn more of cultural pursuits.

Guest Days

Every ward and branch could hold a special "guest day." This could be held as a work meeting on a fifth week or on a regular lesson day. Whenever a "guest day" is held, it should be a *special* day. The programme should be carefully planned so as to portray the values and opportunities offered to active members in Relief Society.

Membership Committees

The ward or branch president might appoint one sister as a special friend to a non-member or inactive sister. Her responsibility would be to issue special invitations to the sister to attend Relief Society, to write follow-up notes as a reminder. If possible, she should personally bring the non-member or inactive sister to Relief Society. She should make sure the sister receives a cordial and warm welcome when she does attend. These special committee members should have the responsibility over a long enough period of time to orient the sister properly into the Relief Society programme or until she has formed the habit of regular attendance at

Relief Society.

Reactivating Sisters

Sisters who have once been members, but who for some reason no longer attend Relief Society need special love and attention to renew their interest. A special visit from the President and special efforts on the part of Relief Society Visiting Teachers may help to reactivate these sisters. Never let a sister be absent without looking into the cause. She may be ill or need help in some way. Her feelings may have been hurt and the damage done, if not corrected immediately, may build into large proportions. If a sister has been absent. tell her she was missed. Let us seek to bring these sisters back into activity. Let us seek to help them understand that we need them and that they need Relief Society, every sister is vital to the organisation.

The Value of Prayer

If we have a sincere desire to increase our membership and attendance in Relief Society, the Lord will help us, but we must seek him in humble prayer. If we rely on him, he will bless us and make our efforts fruitful.

Continuous Effort Required

One visit, one invitation, one special assignment is not enough to increase membership successfully. We must plan a continuing programme. We must carry out this programme with enthusiasm. Let us guard against discouragement. Let us exercise patience, perserverence, steadfastness and sisterly love. Certainly, no effort is too great in endeavouring to find, enroll and use the talents of our nonmember and inactive sisters in the work of the Lord.

SUMMARY

Relief Society was organised under divine guidance by the Prophet Joseph Smith for every Latter-day Saint woman from 16 years of age to 116 years. Relief Society was organised to bless and enrich the life of each Latter-day Saint woman for as long as she lives. Let us make sure that each non-member and inactive sister knows the blessings, values and opportunities for growth which active membership in Relief Society offers her.

SUNDAY SCHOOL by Dr. O. Preston Robinson

Teaching
God's plan is
a grave
responsibility

THE Sunday School is the teaching organization of the Church. Although teaching the Gospel is the ultimate responsibility of all organizations in the Church, the Sunday School is the only auxiliary established specifically for this purpose.

As Sunday School workers, it is our objective to teach the Gospel of Jesus Christ to every member of the Church. As stated in the Sunday School handbook, "This Sunday School teaching should result in the development of a vital faith in God, the Father: in His Son, Jesus Christ: and in the Holy Ghost; and in the development of a testimony that our Father's power has been restored by Him to man through the Prophet Joseph Smith. Such testimony is evidenced by each member consecrating his time, abilities, and possesions to bring about our Father's purposes upon earth, and results in eternal joy and exaltation."

To accomplish this teaching objective, the Sunday School must have capable and effective teachers. In view of the fact that ours is a lay-member Church with all of the teaching being performed by members, few of whom have had any formal teacher training, a heavy responsibility and challenge rests with those who teach and with those who supervise this teaching.

Characteristics of the Sucessful

Teacher

The Gospel is God's plan for a successful life. It is His blue-print of what is required of us, His children, if we are to prepare ourselves in this life to return exalted into His presence. Teaching this plan of Salvation to others, then, is a grave responsibility. What we, as teachers, are attempting to do is to impart both know-

ledge and action to those we teach. We not only have the responsibility of teaching them the gospel, but also we should motivate them to change their lives for the better.

Recognizing this important responsibility, we should strive continuously, to obtain and develop those qualities and use those methods which characterize a good teacher. Here are some essentials:

The successful teacher Sets a Good Example: Someone has wisely said that the teacher is the most important visual aid in the classroom. Ralph Waldo Emerson wrote, "What you do thunders so loudly in my ears that I cannot hear what you say." The Poet John Dryden recorded the same thought in this verse:

"His preaching much,

But more his practice wrought A living sermon of the truths he taught."

No teacher of gospel truths can be really successful unless he lives what he teaches. The student learns in many ways but, probably, the most important influence in the teacher-student relationship is the example set by the teacher. The successful teacher must portray in his daily life the specific principles of the Gospel he teaches and should be a living example of the qualities of righteous living. Only when a gospel student observes that his teacher lives as he teaches will he accept and have confidence in the principles being taught.

The successful teacher has a Wholesome Attitude: The successful teacher must sense the importance of his responsibility. He must love his teaching and those he teaches. The foundation of this wholesome attitude

is a testimony of the Gospel. The great prophet Alma declared this truth when he said, "trust no one to be your teacher nor your minister, except he be a man of God, walking in His ways and keeping His commandments. (Mosiah 23:14.)

If a teacher has any doubt about the principles being taught, his attitude will not be persuasive and his words will not ring true. This attitude of uncertainty quickly communicates to the students who at once know that the foundation of his teaching is weak. A teacher may have worldly knowledge and be a talented speaker, but without the attitude that comes from testimony he cannot teach successfully. There is no substitute for sincerity in teaching the gospel.

The successful teacher KNOWS THE SUBJECT: The successful teacher must know the subject he is teaching and continue to grow in this knowledge. It is not expected that the teacher will have all of the answers. He must, however, keep well ahead of his students and be sufficiently familiar with the subject so that he can speak with authority. When he does not have an answer to an appropriate question, the wise teacher will admit it but make sure that the answer is given at a subsequent lesson.

An empty well produces no water. An under-nourished and poorly cared for tree produces, at least, only a small crop of imperfect fruit. No Sunday School Teacher can be become an inspired teacher unless he has a good knowledge of the Gospel and an understanding of the subject he is teaching. With all of the source materials available in the Church, there is no legitimate excuse for

inadequately prepared teaching. With its excellent auxiliary organisations, with its lesson manuals and teachers supplements, with the Standard Works and the library facilities, no other church in the world is so wonderfully organised to prepare its members in gospel scholarship. The wise teacher will take advantage of these sources and make sure he is prepared in his subject.

The successful teacher employs EFFECTIVE TEACHING TECH-NIQUES: The inspired teacher uses teaching techniques that encourage students to put into practice in their lives the Gospel principles being taught. Teaching techniques that help teachers involve their students in the lessons, encourage them to participate, motivate discussion and encourage them to apply the lessons to their lives, will be discussed in future articles. These techniques can be learned and every Sunday School teacher who takes his assignment seriously can develop these techniques as well as his own talents and abilities through the application of sound teaching methods.

Some Specific Responsibilities

Some specific responsibilities which if met properly will help every teacher to set the right example and to get the right foundation for effective teaching include the following:

Irregularity in Attendance: Irregular attendance as a teacher probably does more to ruin a class than any other single factor. When Sunday School students do not know who their next teacher will be, they lose interest no matter how important and interesting the subject. Before accepting an appointment, every teacher should commit himself to

regular attendance. On those rare occasions when it is impossible to be in attendance, a proper substitute should be appointed well in advance so that the substitute, too, can prepare for the class.

Prayerful Lesson Preparation: All successful efforts grow out of planning and preparation. A well-taught class does not just happen, it must be planned and prayed for. A subsequent article will discuss this necessity in detail.

Regular Attendance at Prayer Meetings: Attendance at prayer meetings is a must for successful teaching. The inspiration that comes from a short meeting with other teachers at which the supplication for our Father in Heaven's help is given is absolutely essential. No wise teacher will miss attendance at prayer meeting.

Regular Attendance at Sacrament Meetings: Not only for the example which is sets, but also for the inspiration it provides. Every Sunday School teacher should be a regular attender at Sacrament meetings. This meeting, too, is an essential part of the teacher's preparation to teach.

Continued Growth in the Gospel:

The successful teacher continues to grow and study in his Gospel knowledge. The Gospel is a great reservoir of truth which will take more than a life-time to drain. All of us need to study and expand our knowledge.

Every teacher who will strive conscientiously to develop these characteristics and form these habits, will find success, satisfaction and great personal development in this most important Church assignment.

Girl's Individual Award

"IT'S not fair. Why should Heather earn her Individual Award, and me not get mine? I worked just as hard as she did—attended my meetings, paid my tithing. Word of Wisdom, service projects — just everything. I did my part, but because someone else failed in theirs, I don't get my Individual Award. It just doesn't seem fair!"

No, it doesn't seem fair. But in the majority of our stakes and missions in the West European area, many qualified girls are not receiving their awards, through no fault of their own.

In the May, 1965, MIA Bulletin from the General Board, it was reported that only 50 per cent of the missions had reported or partially reported on their Girls' Programme. The question was asked, "What about the girls in the missions and districts not reporting? Surely each mission has fine young girls worthy of being "counted" among the girls of the Church, and of receiving an Individual Award for their faithfulness. May we remind you that unless the Girls' Programme report is received in the YWM1A office each month, your girls cannot receive their Individual Awards at the end of the MIA year. Report regularly now to avoid disappointment for your girls later."

Nature of the Problem. We want this programme to operate at "full steam ahead" in our stakes and missions. To achieve this, we must overcome some very practical problems. In a real sense, the Girls' Programme is geared to a reporting system which

is based on overall strength and maturity of branch/ward leadership. Because of the lack of manpower and trained leadership in the mission field and newly-formed stakes, we find ourselves in a predicament. Unless we continuously train and develop informed and conscientious MIA workers who understand their responsibilities to the Girls' Programme, our young women will not receive the awards they so rightfully merit.

What's the Purpose? Many who do not understand or are not yet converted to the Girls' Achievement Programme may ask, "What's the worth of all this anyway?"

It is literally the means to save our girls.

We all have similar problems. Our branches and wards are filled with teenage girls, but we have practically no young men for them to know and date. The few faithful and active boys we do have are usually serving on building or proselyting missions. Our girls either do not date, or they develop ties with non-LDS boys. They often become inactive, fall away, and in too many cases marry outside the Church.

This programme is comparable to the Aaronic Priesthood Programme for boys. It helps us develop within each girl high ideals and standards, a firm testimony, and personal knowledge of the Gospel.

Through participation in drama, camp activities, dance, music, speech, and sports, their talents and personalities are developed. To earn their Individual Awards they must attend

all their Church meetings and participate in the full programme of the Church, and so the Church becomes a constant source of motivation and righteous loyalty to them.

By the time they are of Gleaner age and ready for marriage, they will be deeply rooted in the Gospel and will settle for nothing less than a temple marriage, and because of their faithfulness the Lord will provide this opportunity for them. They will become beautiful wives and mothers in Zion and raise their children up unto the Lord.

Areas of Action. We must train and instruct our MIA people in their responsibilities. A district MIA representative checking the branch MIA Minute Book was puzzled when she noticed the word "plag" written across the activity period agenda for each age group. Wondering what the word "plag" meant, she went back through the Minute Book, and to her astonishment found that the word had been recorded in the activity period for the past several months. Inquisitively she asked the secretary what the word meant.

"I don't know," she replied, "I only copied it from the last secretary. And she copied it from the secretary before her."

"You mean you just copied down this word without even knowing what it meant or why you were doing it? Didn't anyone train you?"

"Well, the only training I got was from the YWM1A president. And she told me it was easy. All I had to do was copy the same outline as the



secretary before me."

As it turned out, they eventually traced the word down to a secretary many times removed. The original word had been recorded as a "play" which was being practiced by the different age groups in preparation for a youth conference. Through the handwriting of many secretaries, it had eventually evolved as "plag."

Did the fault lie entirely with the secretary? Had she received the proper instruction and training that she needed in her important calling? If the YWMIA president had been reading the minutes in the prayer meeting and signing her signature of approval, a mistake such as this would not have slipped by.

If the district had periodic checking and training sessions with the branch secretaries, it may have been picked up earlier. In this instance it was a case of not knowing or not being trained, of not taking initiative.

We must continually TRAIN, EDUCATE and INSTRUCT. MIA workers must understand and appreciate the vision and scope of this programme. They must feel a sense of personal responsibility and cultivate a desire to serve.

HOW SHALL WE TRAIN?

- Through well-planned, publicised, and involving district / stake leadership meetings.
- Secretarial training seminars held on a district/stake or mission basis. Secretaries should learn the theory and have opportunities to practive skills in solving practical, realistic problems which they encounter in their work.
- 3. Observations made by district/

- stake officers in visiting the branches / wards each month should be studied, and helps and suggestions pertaining to branch/ ward problems should be given in the next leadership meeting.
- Annual MIA seminars to give overall vision, instruction, and inspiration to MIA workers.
- Needs and problems of the programme should be discussed in, monthly branch/ward preparation meeting.
- In executive planning meetings the YM superintendents and YW presidents and their counsellors should be aware of the specific problems in their particular MIAs and work closely with their people in overcoming them.

WHOM SHALL WE TRAIN?

- 1. Secretaries. Some secretaries are excellent qualified, responsive, and well trained. Many, however, are young teenage girls, new converts, reactivated inactives, or those wishing they would never have been asked. What are some of the basic problems of the Girl, Programme secretaries which might keep them from accurate and punctual reporting?
- Many are inexperienced, untrained, and often overwhelmed.
- B. Some feel their secretarial calling is unappreciated and unimportant.
- C. Some do not attend MIA regularly, and s a result fail to get the needed information from the monthly information sheet and roll card, so the monthly report form is not compiled and sent to the stake/district Girls' Pro-

- gramme secretary.
- D. Some do not understand when the record-keeping process is explained to them, and as a result are delinquent in keeping up to date the individual record cards, class roll cards, ward/branch Accumulative Record Book, and monthly information sheet.
- E. Some are afraid to say they do not understand.
- F. Others may not care.
- G. Some cannot work out percentages and are unaware that helpful percentage charts are available from the General Board.
- H. Others have a dreadful fear of statistics and record keeping. All of these secretaries can be

TAUGHT, TRAINED, AND HELPED.

- 2. Teachers. Carry great personal responsibility for the success or failure of this programme. Teachers may help by:
- A. Personally encouraging and stimulating the girls in working toward their goals.
- B. Making sure all the information is recorded on the class roll card each week.
- C. Keeping their Teacher's Personal Record Book up to date.
- D. Trying to qualify for a Leader's Award themselves.
- E. Making and displaying a progress chart in the classroom containing the attendance and requirement record of each girl.
- F. Periodically send a note or reminder to any girl who is slipping behind in attendance or other projects.
- 3. YWMIA Presidents. Provide the overall vision and guidance to this important programme.
- A. Make sure the Girls' Programme Survey is completed within her ward/branch.
- B. Check that all needed supplies, records, manuals, and materials are ordered and in use.
- C. Help train and educate her officers and teachers to their responsibilities.
- D. Hold regular, informative and monthly evaluation prepared meetings.

- E. Make sure her secretary sends complete, accurate monthly report forms to the stake/district Girls' Programme secretary each month. If the secretary fails to make out the reports, then the president must assume this responsibility.
- F. In co-operation with the bishop/ branch president, send a letter to each girl and her mother during the half-way mark of the MIA year giving them a clear understanding of her status in the Girls' Programme as far as meeting attendance and other requirements are concerned.
- G. Check the branch application form for girls' Individual Awards

Glossarv

A GIRL earns her Individual Award the same in a mission as in a stake. A girl cannot get her award unless the leaders send in the reports. To help you to wer this Girl's Programme, you should have these tools:

1. Bechive Enturance tetter — a letter and informing their parents of the programme.

- programme.

 2 Girl's Individual Survey branch and district summary of survey used in taking the survey of all girls from 12-26 years, giving a summary of all girls in the branch, which is sent to districts so they may make a district
- districts so they may make a district survey.

 Individual Record Card card on every girl, whether she attends or not, kept by the secretary, recording her attendance and individual as well states awards for seven years.

 A contract of the secretary of the a record kept by teachers and secre-taries of individual girls in each class.
- class. Teacher's Personal Record Book —
- reacher's Personal Record Book a record kept by the teacher.
 Ward Accumulative Record Book record kept of yearly and monthly record by branch secretaries.
 Individual Requirement Card a girl keeps her own record of attendance and activities on wallet-size card, Teacher-Class-Subject Sheet
- lesson title, attached to roll card.

 Attendance Information used by class teacher and secretary to check
- class teacher and secretary to check on absentee girls.
 Minutes of Monthly Evaluation Meeting (which takes the place of the former Bishop's meeting) YWMIA ward/branch board members attend. Activities and attendance of all girls 12-26 are received and discussed.
- discussed.

 11. Monthly Information Sheet sent monthly by secretary to branch president and district secretary with a record of girls' attendance and activities.

 12. Ward and Stake Report Forms for keeping record of monthly information, which is compiled in branch agustreric and sent to mission head-augustreric and sent to mission head-augustreric and sent to mission head-augustreric and sent to mission head-
- and observed and sent to mission nead-quarters.

 13. Stake Accumulative Eccord Book district compilation --ken from the process of the sent of the sent of the Bishob Letter a terminder to the equirements for Individual Awards.

 15. Application for Individual Awards.

 16. Application for Individual Awards.

 17. Application for Individual Awards.

 18. Application for Individual Awards.
- to be kept and filled out by branch secretary.

 Individual Award award earned by the girls through their own record. Seal indicates the number of years award has been earned to be put on
- award has been earned to be put on certificate.

 18. Annual Report yearly record kept by secretary.

 19. Absentee Card for girls out of town to keep a record of their attendance away from home.

 20. Girls Programme Booklet complete details and information of programs—a mutd.
- gramme—a must.

- and give to the bishop/branch president for his signature.
- H. Work with the bishop/branch president to plan a special evening to present Individual Awards to the girls and leaders.
- 4. Bishop/Branch President.
- A. Be interested in and familiar with the Girls' Award Programme.
- B. Check carefully the copy of the report of the ward/branch MIA monthly evaluation meeting.
- C. At the ward/branch council meeting, discuss ways of solving problems of inactivity.
- D. Make sure each girl has opportunity to speak in the ward/ branch meetings and fulfil all other necessary assignments.
- E. Participate in the bishop's/ branch president's-YW president's individual letter to the girl and her mother.
- 5. The Individual Girl.
- A. Keep an individual requirement card reporting monthly progress towards awards.
- B. Keep an absentee card in the event she must be away from home
- C. Work closely with the teacher and keep up to date on fulfiling assignments.
- D. Conscientiously attend all meetings.
- E. Be aware of requirements for class and Individual Awards.

THE SOLUTION

To be successful, you must:

- 1. Read and study the Girls' Programme Booklet issued by the YWMIA General Board.
- 2. Understand your specific responsibilities and how they are related to this programme.
- 3. Continuously train, educate, and instruct on a ward/branch, stake/ district and mission level.
- 4. Closely follow through on a monthly basis.

Every bishop/branch president, executive, leader, or MIA worker must study and pray to receive a personal conviction of this programme and ask the Lord to help them sense and successfully discharge their divine responsibility to the girls they lead.



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Holiday lessons

IN an address at Primary general conference in April, 1963, Elder Howard W. Hunter said, "Who plants the seeds of childhood faith is serving best of all. What a great privilege it is to plant seeds of childhood faith in the minds of the little ones. Jesus demonstrated His love for children as He took them up in His arms and blessed them. I am sure He blesses those who give of themselves and their time and effort for the welfare of boys and girls such as you who give leadership to the Primary Association."

In the West European missions we would heartily recommend that you give a full measure of service by continuing to meet with the Primary children during the month of August. True, this is holiday time, and many children will not be able to attend, but every soul is precious in the sight of our Heavenly Father, and we would beseech you to meet if only a few children can be in attendance.

Many of your lesson books will not have lessons scheduled for the month of August. Perhaps you would like to hold any of the following activities at the regular Primary time and have all classes combined in attendance.

Lihoma Holiday

You may hold the Lihoma Holiday on a regular Primary day in August. This is the day when girls who are turning nine, or who have completed the Pilot courses of study are advanced into the Lihoma programme. Also, girls who are ready to graduate from Primary are honoured at this time and complete their Primary experience by receiving the graduation scroll for their bandlos.

The programme should begin as a regular meeting. Following the prayer, a talk could be given by any girls who are graduating from Primary. Then the scrolls would be awarded to them for their bandlos.

Following this, all Pilot girls who are coming into the Lihomas would stand. They should be told the name of the lessons they will be studying the coming year and the name of their teacher. The teacher then tells the girls about the Lihoma code, "I will bring the light of the gospel into my home." She gives a short talk about the code and tells the girls what their code line will be.

The code line is found in one of the first lessons of the book being used for the coming year. Bandlos should be placed around the necks of the new Lihoma girls. Then the girls who are already Lihomas stand facing the new girls who are coming into the Lihoma class, they sing them a welcome song (found in the Lihoma lesson book), and welcome them into the class. Refreshments may be served if desired. Parents and other children who attend Primary may be invited

to watch the programme if they desire to do so.

Story Festival

One week in August plan on conducting a story festival. If your Primary is a small home Primary, choose from the lesson book stories which the children have enjoyed and re-tell them. Ask one or two members of the ward or branch to come to Primary and tell a story to the children. Select stories that the children will enjoy. These could be stories from the "Children's Friend," or they could be stories from the old time favourites.

If you have a larger Primary in a ward or larger branch, have the entire Primary seated in a semi-circle in the cultural hall. Select four people to tell stories. Assign one an animal story, one a fairy story, one a true story (biographical incident, or faith promoting experience), and one a Bible or Book of Mormon story. Let each story-teller, who may be costumed if desired, stand in the centre of the circle, and walk around to various positions in the circle as she tells the story. Som, of the older children would be delighted to prepare and tell their favourite stories to the rest of the Primary. They would enjoy preparing their own visual aids to use as the story is told.

A Special Lesson

The purpose of Primary is to teach the children to pray and to walk uprightly before the Lord. One lesson day could be well spent by finding out what the children know about prayer. Discuss prayer with them. Ask them why they pray. When do they pray? How do they know that prayers are answered? Tell the story of Biblical or Book of Mormon characters whose prayers were answered. Have someone tell Joseph Smith's story and about his first vision. Why do we say "Amen" at the closing of a prayer in a meeting? Tell the children of a personal experience you have had when your prayers were answered. Use visual aids from any of the teaching aids sets which illustrate prayer.

Review Day

Each class in Primary has learned specific gospel truths during the year. Skylets could review any of the truths they have learned about our Heavenly Father. They could tell what they have learned about prayer. They would enjoy dramatising a story from their lesson book; or they could have a delightful day with rest exercises and fun songs. Lihomas could review Scripture verses or Articles of Faith. Trail Builders could review Articles of Faith and other graduation requirements. Pilots could review the qualities essential for baptism. Look through your lesson books and choose games and activities from several of the review lessons.

Show and Tell Reverently

Take one Primary day to develop reverence. This would be a good way to develop a "Show and Tell" day. Let each child bring to Primary his favourite book, toy, object, or hobby. Have the children take turns showing what they have brought to the other children and telling why it is important to them. Before you begin, talk with the children about the Standard. Tell them they are in our Heavenly Father's house. Here everyone is polite. We take turns. We wait to speak until we are asked. Have different children show how to walk reverently, to talk reverently, to listen reverently, to sit reverently, and to "Show and Tell" reverently. Sing a reverence song at the beginning and closing of the programme.



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NEWS

from the stakes and missions



Sister Lorna Birchail in her "International" costume. (see second news item)



Cooking over a campfire at the Campcrafter camp.

CHANGES have been made to the boundaries and administration in four of the nine missions in the British Isles. With a view of increasing efficiency, missions have been combined in two areas. These combinations have resulted in the transfer of two mission presidents and the release of one.

The North Scottish Mission has been combined with the Scottish Mission under the direction of President David B. Haight of the Scottish Mission. The new mission's headquarters will remain at Renfrew.

President Phil D. Jensen of the North Scottish Mission is being transferred to Los Angeles to preside over the California Mission.

The North-East British Mission has been combined with the North British Mission, and this new area will be presided over by Wilford H. Payne, who is now president of the North-East British Mission.

President Rolland L. Jaussi of the North British Mission is being transferred to the Irish Mission, where he succeeds President Stephen R. Covey, who is being released upon completion of his three-year assignment.

"International Friendship" was the theme of the YWMIA Camperafter weekend camp organised by Sister Lorna Birchall, of the Epsom Ward, London Stake. The camp was held at Crawley in Sussex, and YWMIA leaders from stakes and missions throughout the country were in attendance.

The camp began on the Friday evening with a campfire programme of skits and other entertainment. This was followed by a moonlight walk down the country lanes around the Crawley Chapel. This hike was led by Sister Judith Perry and Sister Kathy Ward. When the girls returned to their camp they rounded the evening off with a campfire sing-song, led by Sister Pauline Doggett and Sister

Doreen Wilson. Family and individual prayers were said as the girls went to bed, and then, after each one had been visited and kissed "goodinght" by Sister Birchall, they were lullabied to sleep with songs by Sisters Sandra Covey, Francis Simpson and Anne Moffett, from the Irish Mission.

Saturday morning began early with a nature walk led by Sister Perry. This time the girls went through Goffs Park. When they returned to camp, breakfast was ready. After breakfast three classes were held—in first aid, handicraft and compass work.

The camp ended on the Saturday afternoon with talks by Sister Jones—a great-grandmother, who proved that camping can be fun for all ages—Sister Covey, who is the wife of the Irish Mission President, and Sister Lorna Birchall, who emphasised the theme of the camp by wearing an article of clothing from each country.



Roy Darley seated at the Tabernacle organ. (See story on opposite page)



The newly-completed Sunderland Stake House.

FIRST major changes in Tabernacle organists position in 18 years was effected at General Conference.

Alexander Schreiner, who has served as Tabernacle organist since April 7, 1924, was named "Chief Tabernacle organist."

Frank W. Asper, completing nearly 41 years as Tabernacle organist since his official appointment on April 24, 1924, two week's after the appointment of Dr. Schreiner, was retired and given the title, "Tabernacle organist emeritus."

Robert W. Cundick, associate professor of music at Brigham Young University, was sustained as Tabernacle organist.

Roy M. Darley, assistant Tabernacle organist since April 12, 1947, was also sustained as Tabernacle organist.

Dr. Cundick brings to his new as-

signment as Tabernacle organist a rich background of musical training and Church service.

Dr. Cundick served as organist at Hyde Park chapel in London, for nearly two years, giving daily public organ recitals. He also gave concerts in Europe while serving at Hyde Park chapel.

Dr. Cundick has been an organist in the Church since he was 12, serving in many ward and stake positions. For several years he taught classes in organ and choral conducting for the Church General Music Committee.

When the Tabernacle Choir toured Europe in 1955, Dr. Cundick was guest organist at the Tabernacle organ recitals, giving 36 recitals.

Prior to his call as assistant Tabernacle organist in 1947, following his release from the armed services, Elder Darley had been organist and





Above: The new Scunthorpe Chapel, built on the corner of a new housing estate which overlooks some of the beautiful Lincoinshire countryside.

Left: The Building Supervisor and one of his missionaries working on the spire of the Middlesborough Ward house in the Sunderland Stake.

Below: The Stevenage Chapel, one of four new chapels either completed or nearing completion in the London Stake.



chapel director of the LDS Washington Ward in the nation's capital. He also headed the information bureau.

Elder Darley was graduated from Utah State University in Logan with an A.B. He will be granted his M.A. degree in composition this June by the University of Utah.

From June 1961 to June 1962, he served as organist at the Hyde Park chapel in London. While in London, he was awarded his "ARCM" (Associate of the Royal College of Music).

NORTH-EAST BRITISH MISSION

The Beverley Branch members were privileged to have Sister Reeder of the Primary Association's General Presidency come to talk to them and other Primary workers from the North-East British Mission.

Sister Reeder told them that the Primary workers were "helping hands and hearts that know and feel."

Saints from the Scarborough Branch in the North-East British Mission participated in an evening of entertainment put on by the Scarborough Council of Youth Sisters Susan Bagnall and Sheila Coates mimed to records, Brother Peter Sweeting did some impersonations, and was later joined by Brother Gerald Greaves in a guitar and song spot.

The Beverley Branch in the North-East British Mission has become affiliated with the East Riding Association of Youth Clubs. This means that the Church in Beverley will now be working alongside other Youth Clubs in the town to make activities more interesting and enjoyable. There will be competitions throughout the year and trophies for the winning teams. It is hoped that this will give the people of Beverley a better understanding of the Church and its purpose.

SCOTTISH MISSION

Over the past years the Church has distinguished itself in many ways, and the Brigham Young University has played a big role in this. The "Y" is fast becoming a big name in the Ath-



Part of the large crowd of saints and friends who attended the Kirkcaidy Branch (N. Scottish Mission) Gold and Green Bail. Seated in the front row are President and Sister Phil D. Jensen (fourth and fifth from the left). letic world

In 1956, 59, 62 the BYU Track team made European track tours. We are pleased to welcome the BYU Track team again in their 1965 "Tour



meets in England, Ireland and Scotland.

Close to Scotland's main water way, the Clyde River, is a beautiful rolling countryside called Erskine Park. There on May Day the Scottish Mission held their Highland Games. Missionaries are well known as "Big eaters," and there was plenty to eat. When "Dinner's on!" was shouted. one hundred and sixty missionaries came running to gobble-up two hundred pounds of grade "A" beef. Arizona's Elder John Cunningham, who is an old hand at outdoor cookery, supervised the beef barbecue Arizona style. A six foot pit was made and covered with two feet of hot coals. The tinfoil-wrapped meat was lowered onto the coals, covered with wet burlap bags and sealed off with several feet of turf. The meat was delicious.

Some of the Elder wore their kilts to give the outing a real Scottish flavour. Others tried their hand at the old Scottish sport of throwing the caber. The caber is an awkward fourteen foot log weighing between ninety and two hundred pounds. The

A missionary of the Scottish Mission trying his hand out at an ancient Highland game, "Tossing the Caber." He was participating in the Mission's Highland Games.



thrower stands the log on its small end and grips it with both hands; picking it up vertically he runs a few steps and with a mighty thrust heaves it into the air to make it land on its top or heavy end. The best throw is determined by having the caber fall perpendicular to the ground and then in a straight line away from the thrower. Some participated in stick pulling, the favourite sport of Joseph Smith. Wrestling, ping-pong, crosscountry running, football, and softball, as well as special activities for the Lady Missionaries, filled the Saturday afternoon at Erskine on the Clyde.

In bonnie Scotland, June 11 is the opening night of the popular Latterday Saint production, "Promised Valley." For two nights the pioneer years of the Church will be placed before the public eye. Thirty-two hundred Scots will learn of the joys and sorrows of those tough-fibred saints who endured the refiners fire during the early years of the Church. They'll laugh with the humourous antics of Fennelly and his eight sons, and be moved by the saints' courage on their westward trek. Members of the Scottish Mission and the Glasgow Stake have been rehearsing three to four times a week to prepare for the June production at the Concert Hall in Glasgow, Scotland.

Dennis Clancey, a much loved and widely travelled Scottish vocalist from Dundee, will play the male lead, Jed. It is easy for Brother Clancey to play this character, for he, like Jed is full of life and firey enthusiasm. In 1963 he brought glowing smiles to our prophet's face at General Conference as he sang the Scottish folksong, "O My Jock McKay;" the song's words must have reminded President McKay of his wonderful missionary labours in Scotland many years ago. Brother Clancey recently recorded this song on a new album called "Two Braw Lads." Between professional engagements and recordings he has found time to lend the Church his welltrained voice and abilities.

Playing opposite Brother Clancey as Celia is Isobel Green. Mellow-voiced Sister Green has been the motivating force and director of the Scottish Mission's Singing Mothers for the past four years. Brother Clancey and Sister Green will team up to make "Promised Valley" a tremendous success.

Directing choreography is professional dancer Sister Doreen Birrell of the Glasgow Stake. Sister Birrell's know-how in dance and also drama gives the show an added flavour and polish.

At each rehearsal the chorus gives their all with, "We're going west, we're going west," and Sister Melba Coon, their director, becomes more inspired to make the show a success. Sister Coon and her husband come from West Jordon, Utah. They are supervising a building at Dumbarton.



Singing Mothers of the South-Coastal District (South-West British Mission) rendering "All in an April Evening" at the District Conference. Above: President Ray H. Barton, head of the South-West British Mission, speaking at the conference.

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39 MARLOES ROAD, KENSINGTON, W.8 Telephone: WEStern 7166/5743 A LL ye inhabitants of the earth, hearken and hear! God has, in our day, spoken from the heavens; He has bestowed His holy Priesthood on the children of men; He has called upon all people to repent.

Let us submit to Him, that we may share in this invisible, almighty, Godlike power, which is the everlasting Priesthood.

The Priesthood of the Son of God, which we have in our midst is a perfect order and system of government, and this alone can deliver the human family from all the evils which now afflict its members, and insure them happiness and felicity hereafter.

The Priesthood of the Son of God in its operations comprises the kingdom of God.

Men who are the vessels of the holy Priesthood, who are charged with words of eternal life to the world, should strive continually in their words and actions, and daily deportment to do honour to the great dignity of their calling and office as ministers and representatives of the Most High.

The Gospel has brought to us the holy Priesthood, which is again restored to the children of men. The keys of that Priesthood are here; we have them in our possession; we can unlock, and we can shut up. We can obtain salvation, and we can administer it.

But the Lord has so ordained that no man shall receive the benefits of the everlasting Priesthood without humbling himself before Him, and giving Him the glory for teaching him, that he may be able to witness to every man of the truth, and not depend upon the words of any individual on the earth, but know for himself, live "by every word that proceedeth out of the mouth of God," love the Lord Jesus Christ and the institutions of His kingdom, and finally enter into His glory.

Until a selfish, individual interest is banished from our minds, and we become interested in the general welfare, we shall never be able to magnify our holy Priesthood as we should.

The Lord Almighty will not suffer His Priesthood to be again driven from the earth.

The Priesthood does not wait for ignorance; it instructs those who have not wisdom, and are desirous of learning correct principles.

Much has been said about the power of the Latter-day Saints. Is it the people called Latter-day Saints that have this power, or is it the Priesthood? It is the Priesthood; and if they live according to that Priesthood, they can commence their work here and gain many victories, and be prepared to receive glory, immortality, and eternal life, that when they go into the spirit world, their work

will far surpass that of any other man or being that has not been blessed with the keys of the Priesthood here.

When the faithful Elders, holding this Priesthood, go into the spirit world they carry with them the same power and Priesthood that they had while in the mortal tabernacle.

When the holy Priesthood is upon the earth, and the fulness of the kingdom of God has come to the people, it requires a strict obedience to every point of law and doctrine and to every ordinance which the Lord reveals.

An individual who holds a share in the Priesthood, and continues faithful to his calling, who delights himself continually in doing the things God requires at his hands, and continues through life in the performance of every duty, will secure to himself not only the privilege of receiving, but the knowledge of how to receive the things of God, that he may know the mind of God continually; and he will be enabled to discern between right and wrong, between the things of God and the things that are not of God. And the Priesthood - the Spirit that is within him, will continue to increase until it becomes like a fountain of living water; until it is like the tree of life; until it is one continued source of intelligence and instruction to that individual.

The Holy Priesthood

by President Brigham Young



















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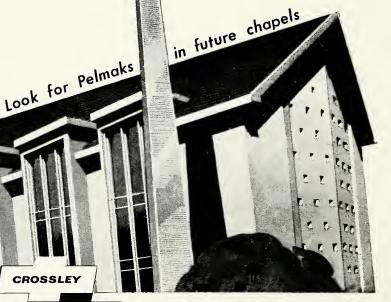


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SHALL read a scripture daily, and think of it during the day.

I shall fill my mind with thoughts of charity, confi-

dence, contentment, and courage.

I shall keep my mind as well as my body clean and pure, having in mind that no unclean thing can enter the Kingdom of God.

I shall avoid overeating, untidiness, indolence and

every other unlovely and unclean practice.

I shall strive always to cultivate and use my talents. for my own self respect as well as for the good of others.

I shall try to improve my disposition, and overcome any habits I have acquired of complaining, criticizing, fault-finding, nagging, self-pity.

I shall entertain no resentment, jealousy, or envy, and shall try always to do to others as I would be done by.

I shall always have a project of some kind, wherein I shall work to serve others or improve myself, intellectually, spiritually or socially.

I shall be courteous, pleasant and respectful in my dealings with others, regardless of their station in life.

Sister Emma Marr Petersen

A THOUGHT FOR YOUR TALK

It is generally understood that every member of the Church should be a missionary. Neighbors are watching him. Neighbors are watching his children. He is a light, and it is his duty not to have that light hidden under a bushel, but it should be set up on a hill that all men may be guided thereby.

-President David O. McKay

Millennial

JULY 1965

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Dennis Clancey and Isobel Green as Jed and Celia, the two leads in the Scottish Mission's production of "The Promised Valley."

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FROM THE PROPHET

Three
Essentials
for doing
the work
of the Lord

by President David O. McKay

President David O. McKay phatographed when he was about 17 years of age and just ready to leave an a missian ta the British Isles. President McKay served for twa years in Scotland, the home of his fathers. THREE leading principles can be set forth, the adopting of which is essential to the proper advancement of the work of the Lord by the elders in the mission field.

These are Responsibility, Unity and Activity.

All three of these virtues are applicable alike to the missionaries and to the local Church membership.

Upon no other group of men in the world rests greater responsibility than upon the elders of the Church. In the full meaning of the term, they are priests of the Most High. It is their privilege to receive spiritual enlightenment and blessings; it is their duty to give these to their fellow man. Most apparent, therefore, is their responsibility as divinely authorised representatives.

With this is associated the responsibility of keeping themselves "pure and unspotted from the sins of the world." Emphasised also is the duty to disseminate Gospel literature. In a word, the elders' responsibility can be stated as threefold, viz., duty to God, duty to themselves and their loved ones, and duty to the Church.

Unity is especially applicable to the local branches and to individual members. The necessity of co-operative effort cannot be emphasised enough, and the urgent need under existing circumstances for every member to become a missionary.

The steadying influence of responsibility, the strength of unity, and the inevitable growth of well-directed activity are leavening elements.

In activity lies the only road to success in Church as well as in secular affairs. Not only that, but a testimony of the Gospel is dependent upon activity manifest and willingness shown to do God's will.

"He that will do the will of the Father shall know of this doctrine."



Church with a world-wide mission field

by Spencer W. Kimball



Elder Spencer W. Kimball has been member af the Cauncil af the Twelve Apastles since 1943. At present he is the General Authority in charge of the foreign language groups and regional missions af the Church. THE Prophet Joseph Smith in April, 1843, writing his Journal, says:

"Take Jacob Zundall and Frederick H. Moeser, and tell them never to drink a drop of ale, wine, or any spirit, only that which flows right out from the presence of God; and send them to Germany; and when you meet with an Arab, send him to Arabia; when you find an Italian, send him to Italy: and a Frenchman. to France; or an Indian, that is suitable, send him among the Indians. Send them to the different places where they belong. Send somebody to Central America and to all Spanish America; and don't let a single corner of the earth go without a mission."

Centuries ago, the Lord promised that if the Gentiles would repent and hearken unto His words, He would establish His Church among them.

He continues:

"And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land in unto the new Jerusalem." (3 Nephi 21:22-24.)

Evidently, those who came from Gentile nations to colonise America were sufficiently repentant that the Lord did organise his Church among them in 1830.

Among the first directives which were given after the organisation of the Church was to preach the gospel to all men, including the "people from afar and ye that are upon the islands of the sea."

The universality of the proselyting intent is revealed in the following scriptures:

"For verily the voice of the Lord is unto all men and there is none to escape." (D. & C. 1:2.)

"And the voice of warning shall be unto all people by the mouths of my disciples." (D. & C. 1:4.)



And then the Lord said:

"And they shall go forth and none shall stay them, for I, the Lord, hath commanded them." (D. & C. 1:4.)

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear." (D. & C. 1:11.)

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D. & C. 1:23.)

"Verily, I say unto you, that woe shall come unto the inhabitants of the earth if they will not hearken unto my words." (D. & C. 5:5.)

The Church is getting large and circles the globe and yet it is relatively small as compared to the people of the whole world who must receive the gospel.

When the Lord commanded the first Twelve Apostles, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15), authorities say there were then only one quarter of a billion creatures in the world. Had the Twelve and the Seventies and their associates converted the world at that time and their posterity had remained faithful to the Church, our responsibilities today would be more one of holding and training and teaching the newly born members.

Eighteen hundred years later when the Lord again had a Council of the Twelve and sent them out to every creature, there were four times as many people or about a billion to proselyte. And now, in 1965, when the Prophet sends the Twelve, the Seventies, the numerous Elders and sisters out to teach the gospel to all the world, there are three and a quarter billion people, or about thirteen times as many as when the first commission was given eighteen centuries ago.

It is estimated that there were only twenty-five million on the whole earth when Moses led the children of Israel from Egyptian bondage; and a quarter billion when Christ was born; and a half billion when the Crusades were marched, and when Columbus crossed the Atlantic, and when the Pilgrims came, the population remaining almost static in the world for six centuries while war, pestilence and famine kept it from expanding.

It is estimated that there were one billion when the Church was born in 1830; and another billion a hundred years later when we celebrated the Centennial; and another billion thirty-one years later; and the next billion would come in fourteen years, and there could be seven billion while most of us are still living; and in a century, forty-two billion people may be upon the earth. We have a monumental task to proselyte them.

We are not discouraged, because our ratio, at least, is improving all the time. On April 6, 1830, there was one Latter-day Saint for 166,000,000 people in the world. Ten years later, there was one Latter-day Saint for about 35,000. Eighty years later in 1920, there was one Latter-day Saint for 3,400. In 1955, one to about 1,800; and today, approximately one to 1,500. So, we are gradually catching up on the population of the world.

Now, we know, of course, that the Lord can use TV, the press, radio, improved communication and transportation and the work can be hastened.

In the last three years, approximately one third of a million people have come into the Church by baptism, and about a half a million by birth and baptism. Nearly two thirds of a million have come into the Church in the past thirteen years.

This, of course, becomes the responsibility of the converts all over the world to send their sons and some daughters into full-time missions to help convert the world. And most young men could fill missions if from their birth they began to save their money and put it aside in a mission fund to be used when they are called on their missions.

The Latin-American countries are among the fastest growing; consequently, we will need great numbers of proselyting missionaries and they will need to know Spanish or Portuguese.

Referring again to the directive of Joseph Smith through the years, we have found many Germans to send to Germany; Italians are now beginning to proselyte in Italy: many Frenchmen have baptised in France; and we have brought numerous thousands of Italians and Germans and French in the kingdom the past few years. And then, as the Prophet indicated, we have sent many missionaries to Central America and a large Latter-day Saint population is found among those Central American countries and the work goes forward with possibly 16,000 of these good people now in the Church.

The Prophet continued saying, "And send somebody to all of Spanish America. And, this has been done with two Spanish American missions in Southern United States, four Spanish-speaking missions in Mexico, two in Central America, and five in South America with two Portuguese-speaking missions there.

The Prophet seemed very specific about Indians and today, we have two full regular missions and wards, stakes, branches and stake missions giving attention to and being directed by the Indian.

When the Prophet concluded his

statement with the words, "And don't let a single corner of the earth go without a mission," he undoubtedly saw a circling of the globe with missions. He said, "For the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isaiah 11:9.)

As noted above in the scriptures and the Doctrine and Covenants, much emphasis is placed upon the words "all" and "every." All people, every nation, kindred, tongue and people—the whole world. For one hundred and thirty-five years, missionaries have been learning languages to better teach the gospel.

"For my soul delighteth in plainness for after this manner doth the Lord God work among the children of men, for the Lord God giveth light unto the understanding for he speaketh unto men according to their language, unto their understanding." (2 Nephi 31:3.)

Today, a programme of teaching languages has been operated where, in three months, young recruits have learned enough Spanish, Portuguese, German and Navajo, that they may immediately feel at ease as they proselyte. Today, there are approximately five thousand young men and women proselyting in German. Spanish. Portuguese, Japanese, Dutch, Mandarin, Chinese, Navajo, French, Scandinavian and many others. We are learning their languages. We have more than two thousand who have learned the language in our Language Training School.

In the future, it will be necessary to move forward and train our young people in many other languages including the numerous little-known Indian languages.

A statement from Wilford Woodruff is most interesting: "This Church will fill North and South America, it will fill the world."

Orson Pratt asked the challenging question: "Will the brethren reach forth the helping hand ... I believe they will, for the purposes of God must be fulfilled and we are the people who must do the work."

There are condemnations to those who will not exert themselves in so great a cause and there are manifold blessings to those who do contribute. And Orson Pratt's statement coincides with the more modern statement of President David O. McKay wherein he emphasises, "Every member a missionary."

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end, they shall be lifted up the last day, and shall be saved in the everlasting kingdom of the Lamb; and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be ..." (1 Nephi 13:37.)

Consequently, it is the duty of all members of the Church, new members as well as the established ones, to send their sons into the mission field and for themselves to teach the gospel to their neighbours.

"For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments." (D. & C. 82:

"Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbour." (D. & C. 88: 81.)

The Lord has promised through Brigham Young that the work will go forward.

"No unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly and independently, till it has penetrated every continent, visited every clime, swept every country and sounded in every ear; till the purposes of God shall be accomplished, and the great Jehovah shall say the work is done." (Millennial Star 15:106-107, October 29, 1852.)

TO LEAD PEOPLE TO CHRIST AND HIS CHURCH, I MUST BE FOLLOWING CHRIST

CAME into the mission field expecting a world of fantasy and mystery, only to find a world of cold and hard realities. I found myself seeking for something to grasp, finding the only thing solid and unchanging I could look to was the Author of the work I had been called upon to perform. I have since felt the eternal rewards of God's work, the feeling of a peaceful and contented soul. To me the experience of being turned away from 99 homes, while tracting, then to meet with one family able to feel the power of our message as I have come to feel it, is worth any sacrifice I have ever made or would ever have to make.

In order for me to lead people to Christ and to His Church, I must be following Christ. The greatest experience of my entire life has been in teaching a family the gospel and to see the light come into their home. To see the souls of men respond, grasp and feel, " ... the peaceable things of the Kingdom ...;" to see the Lord's Gospel lift and mould the lives of a family, as they begin to feel His love and achieve a determination to serve Him; to watch a family who has never prayed together, kneel and thank the Lord for each other: to see tears come to their eyes as they begin to understand the beauties of the Gospel-and what a thrill it is to watch that same family become involved in the Church ... the joy that comes from an experience like this is Divine.

With everything I possess, I am convinced of the reality of this Gospel. I know that Joseph Smith saw the Christ, that He lives and that He guides and directs the Church, and I express that feeling in His name.

Elder Warren G. Tate



Teaching as they sing

I N January of 1964, Elder Russell Marriott wrote to President Covey of the Irish Mission, telling him that he thought that there might be opportunities for a quartet to perform in various places in Ireland, and thereby help the proselyting endeavour by allaying fear and prejudice. President Covey agreed and the call went out to the 160 Elders of the Irish Mission for singers.

Four singers were found and the "Mormonaires," as they were now called, started practising every diversion day.

From March until June of that year the "Mormonaires" tracted and travelled throughout Ireland to teach what they had learned and develop their talents.

The group first tasted success by winning the male quartet class in the Newry music festival. During the spring and summer, the quartet and the individual members of the quartet won over 15 first place trophies in various music festivals.

In July, the "Mormonaires" began concentrating totally on singing and during the latter part of July held concerts in cities throughout Northern Ireland.

Elder Marriott was Public Relations Director of the Irish Mission, as well as being a member of the "Mormonaires," and therefore the group did a great deal of work in the Public Relations field, especially the presentations of Church books. Through this means the "Mormonaires" have become personally acquainted with many of the civic and government leaders of Ireland.

In the past year the group has performed to well over 20,000 people in live performances, as well as appearing on B.B.C. Television. In November the quartet sang at the Queen's University (Belfast) Festival of 1964.

The quartet is now composed of Elder Richard Plothow, Elder Roy Nilsen, Elder Michael Gagon, Elder Joseph Thompson and the "Mormonaires" pianist, Daniel Harrison. Each is an accomplished performer in his own right.

The "Mormonaires" have performed for audiences ranging from 5 to 1500 and sung in living rooms to huge concert halls. No group is too large or too small for the four Mormon Elders to spend some time with.

The "Mormonaires" have had many faith promoting experiences as they have performed before many audiences. Elder Plothow commented that the most common reaction is the initial fear many people have in the audiences when they learn that we are Mormons. Following the performance, there seems to be a much more free and friendly atmosphere. The people learn, as the group sings, that Mormons are not weird at all, but very friendly people who enjoy life to its fullest.

One man has a daughter whom he will not allow to be baptised. After seeing one of our performances, he said, "If all those Mormons are like those four boys, they must not be too bad."

Go ye into all the world and preach the gospel

by Dr. O. Preston Robinson



Dr. ond Mrs. O. Preston Robinson preside over the British Mission. They took over these duties in April 1964. Both President ond Sister Robinson are writers and outhors. Before coming to this country President Robinson was editor of the "Deseret News and Salt Lake Tribune."

JESUS commanded his disciples to go forth and "teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded ... " (Matt 28:19-20). When he gave this charge, he reaffirmed a fundamental fact about his Gospel—that from the beginning its teaching and acceptance has always been based upon missionary effort.

Our Father in Heaven's divine plan of free agency is founded solidly on the principle of persuasion. All of us have always had and will forever be given our freedom of choice.

Before the world was organised, the scriptures tell us, the Lord looked over the souls that were there, "and among all these there were many of the noble and the great ones: and God saw these souls that they were good, and he stood in the midst of them, and he said these I will make my rulers; for he stood among those that were spirits, and he saw that they were good." (Abr. 3: 22-23.)

If some of these souls were greater than others and if some were chosen above others, we can only conclude that they achieved this distinction because they had proved themselves through the exercise of their free agency in accepting and applying to their lives the teachings of God. Consequently, God's teachings, or his Gospel must have been preached or taught unto them.

This same scripture also declares that the Father and the Son looked over the immensity of space, found that there were materials there from which a world could be organised and upon which these souls could



dwell so that they could, "prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them ... " (y, 25.)

When our first parents were placed upon the earth, they were given specific instructions, taught the Gospel, and commanded to teach it to their children. This they did conscientiously and diligently making "all things known unto their sons and their daughters" (Moses 5:12) and "thus the Gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost." (v. 58.)

All of the great prophets and patriarchs from Adam to Enoch, Abraham, Moses, Samuel, Isaiah, Ezekial and Malachi were missionaries and teachers of the Gospel. They learned God's word through contact with the teachings and writings of the prophets who preceded them and through direct revelations from our Father in Heaven. God declared unto them, "surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3:7). Imbued with first-hand knowledge and burntestimonies. these ancient teachers, "were preachers of righteousness, and spake and prophesied, and called upon all men, everywhere, to repent ... "

With his own disciples and apostles, as repeatedly emphasised in his instructions to them, the Saviour constantly stressed the importance of missionary work. When he called them, he asked them to follow him, to learn his Gospel and teachings and to go out and teach it to their friends and neighbours. Although all of Christ's original apostles were great missionaries, possibly the most diligent and dedicated was Paul. According to the record, Paul's dramatic conversion was designed to prepare him for missionary work. In the 26th Chapter of Acts we read that the Lord said to Saul:

"But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee."

In his letter to the Galations, Paul records, "It pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen." (Gal. 1:15-16.)

After a period of preparation, Paul went forth on his extensive missionary journeys. During his three great excursions and during his several visits to Jerusalem, Caesarea, Damascus, Antioch and Rome, this great missionary preached the Gospel to countless thousands who came within the sound of his voice, and who received and read his letters. He established churches throughout the countries that surrounded the Mediterranean and was a special witness for Christ both to the Jews and to the Gentiles.

He was not ashamed of the Gospel of Christ for he found in it the power of God unto salvation to everyone that believed. It was his special assignment from the Saviour himself to carry the word throughout all the land and to lay the foundation for the growth and development of the Church. He was an indefatigable preacher who found no distance nor

hardship sufficient to dampen his burning testimony, enthusiasm and love for the Gospel of Jesus Christ.

Two interesting incidents which dramatised the universality of the Gospel, its missionary nature, and the need for it to be taught to all peoples are described in the scriptures. Interestingly, both of these incidents occurred at the ancient city of Joppa. The first of these is connected with the story of Jonah. It will be recalled that the prophet Jonah was instructed by the Lord to preach repentance to the wicked city of Nineveh, Assyria, whose capital was Nineveh, was then just coming into power and was a serious threat to the security of the Israelites. Nineveh was a considerable distance away and Jonah had no desire to make this long journey into the camp of his enemies. Consequently, he sought escape by boarding a ship at Joppa which was sailing to Tarshish. As soon as the ship sailed, a great storm arose which threatened to destroy it. The sailors jettisoned the cargo, but when this measure failed they concluded that someone was aboard whose presence offended the Gods. The sailors cast lots to determine who was guilty and the lot fell on Jonah, who was asleep below the deck. Jonah, aroused, immediately confessed that he was the source of the difficulty and instructed them to throw him overboard so that the storm would be quieted. This, at first, they refused to do, but the storm raged on and reluctantly, they threw Jonah into the sea. Immediately the storm abated and the seas became calm.

Jonah was swallowed by a great fish and remained in its stomach for three days and three nights before he was cast out, still alive, on the



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shore. He now had learned his lesson, and he went to Nineveh where, as a missionary he preached the Gospel and warned the people that in forty days the city would be destroyed. So forceful was his message that the city repented. Even the King was converted, and the Lord saved the city.

The other incident at Joppa, which also emphasised the universality of the Gospel and the necessity to preach it to both Jew and Gentile, was experienced by the apostle Peter. It will be recalled, according to the New Testament account, that the apostle was residing at Joppa having just raised Taditha from the dead, when Cornelius, a devout centurian at Caesarea, summoned Peter to come from Joppa and preach the Gospel to him and to his family and friends. Peter resisted because he thought that the Gospel was to be preached only to the Jews.

It was then, at Joppa, that Peter had the remarkable vision in which a great sheet descended from heaven on which were all manner of fourfooted beasts and other creeping, undesirable things. Peter was commanded to kill and eat these unfit things. From this manifestation, Peter also learned that the Gospel was universal—to be preached to the Jews and the Gentiles alike. Acts chaps. 9, 10.)

Peter preached the gospel to Cornelius and his people and baptised them. The Holy Ghost then fell upon the whole group. Thus was the Gentile Pentecost initiated.

Christ's Church is a missionary Church. From the beginning it has been our Father in Heaven's plan that his principles and doctrines would be taught to his children for them to accept or reject according to their own free agency. This has been true from since before the world was organised, it has been a fundamental characteristic throughout the history of the world and will continue to be so in the hereafter. That the Gospel will continue to be preached in the next life is clearly apparent from

the fact that even Jesus himself went and preached to the spirits in prison. It is recorded by Peter, that Christ "being put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing ..."

As quoted in the Book of Mormon we know, "that the same spirit which doth possess (our) bodies at the time that we go out of this life, that same spirit will have power to possess (our bodies) in that eternal world." Surely, if this is the case, we will be subject there as here to the persuasive power of the influences for good as well as for evil.

Through the great missionary spirit which is so fundamentally a part of God's plan, all of us will be taught the Gospel, encouraged to live by its precepts and persuaded to put its principles into active operation throughout our eternal lives.

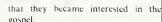
`Tape' conversion

TWO missionaries from the North East British Mission, Elders Steven H. Jackson and David D. Shaver, called at the home of a family in York. As the woman of the house opened the door they introduced themselves and asked for permission to teach the Gospel. She stated that her husband was not at home, but gave permission for the missionaries to call at a later time when he was expected to be present. At the appointed time they did call back. The family was at home and they found a very warm and friendly reception. Thus, the Alex Hetherington family became active investigators of Gospel truths and principles.

The family later explained to the missionaries that less than a year previously two other missionaries had called at their door but were

rejected. They told them that about the same time a man by the name of Nate Wagstaff, later identified as an active LDS of Salt Lake City, made contact with the Hetheringtons through a tape recording club to which he belonged and which he used as a hobby. The club exchanged information of general interest on an International basis.

At first the information communicated to the family in England was limited to geographic and historical matters of interest. As the exchange continued and the Hetheringtons showed interest, some pictures of Salt Lake City and various other items of interest pertaining to the West were sent. Later, Brother Wagstaff became very bold and sent some pamphlets and a "Book of Mormon." The Hetheringtons did enough reading



The fact remains that Brother Wagstaff had done an effective job in teaching the family the basic things they needed to know. He succeeded in establishing such a friendly relationship that when the missionaries came to the home the second time, the Hetheringtons were perfectly willing to receive them.

The teaching process was easy and pleasant, due partially to the very pleasant personalities of the four family members involved, and the fact that they had already acquired a substantial knowledge and understanding of Gospel principles. The family was quickly converted and Alex Hetherington, his wife Helen, and two young daughters Marguerite and Helen, were baptised into the Church



What I look for in a new missionary

by Ray H. Barton



President Ray H. Bartan—here seen with his wife and daughter greeting new missionaries orriving at Bristal Airport—heads the South-West British Mission. He has had mission field experence, but before being colled was practicing as a physician and surgean in Salt Lake City.

THE Biblical definition of a vessel is: "A person thought of as being the receiver or repository of some spirit, influence, etc." Just as there are all kinds of vessels in navigation, some light and flimsy, some heavy and durable, some that survive storms, some that go down with the least change of weather, so missionaries vary according to certain qualifications and prerequisites that they have at the outset of their mission or that they develop during their mission.

Certainly a vessel of the Lord or a repository of His doctrine and scripture ought to be an individual who endures to the end and is able to survive all the storms and vicissitudes that he encounters during his missionary life.

This little article is to point out what a Mission President looks for in a missionary. First, to liken it again to a sailing vessel, I would like my missionaries to have the balance of humility, the armour plating of obedience, the fair winds of cheerfulness, the solid planking of dependability, the firm masts and rigging of loyalty, and the constant fair winds and breezes of desire to serve. The key of these two are humility and obedience. Let me quote a paragraph from a letter that was sent to me by a missionary upon returning home: "Dear President.

There is not much that I can say at the conclusion of my mission except thank the Lord for the opportunity that he has given me to serve him. I recall some two years ago when I had my farewell, I stood before my ward and told them that I knew the Church was true, not because I had a burning testimony, but because I had no reason to doubt it. In a short two year span, this testimony has



changed from one of convenience to one of knowledge and conviction. All my life I owe to this Church, and there is no sacrifice my mission has done for me. I too great to give to it. This is what know that the Church is true. Study, prayer, work, and the whisperings of the Holy Spirit have told me it is so."

This particular missionary has been very obedient and he has been humble. The Lord has promised to the humble person that "If any man will do my will he shall know of the doctrine." (John 7:17.) If a missionary is humble, and teachable, and desires to do the work of our Father in Heaven, he shall know the doctrine. In other words, he shall gain a testimony and this testimony is a self propelling, self motivating engine within a missionary which keeps him going and loving the work. This is tied in with obedience because if a missionary is obedient, he is a recipient of the Spirit of the Holy Ghost which can direct him into the ways and activities that will be most productive of fruitfulness in this gospel.

Let me give you an experience of two missionaries regarding the fruits of obedience.

"Elder ——— and I were leaving for Plymouth late Sunday afternoon the week before Christmas. The roads were muddy and quite slippery and so we slowly made our way into Bridgwater. At this point, we were following a large lorry which was throwing up a lot of mud on our windshield and it was getting us pretty worried. We both decided that we had better ask for the Lord's help if were going to make it safely to Plymouth.

"We turned off on the first lay by and bowed our heads in a prayer for protection. At the time that we turned off, an elderly man took our place behind the lorry in the stream of traffic. After our short word of prayer, we started off on the journey again and it wasn't long before we came on the scene of an accident a few moments after it had happened. We were asked to stop and help in any way that we could.

"We had to help pry open the door of one car and carry the driver out. As we helped with him while waiting for the ambulance, we both realised who he was. He was the man that had taken our place behind the lorry. We found that the lorry had pulled out and had forced this man into a head-on collision with another car. We both thanked the Lord for prompting us to ask for protection and for His giving it to us. It was an example to both of us how prayers are answered."

Insofar as dependability is concerned, I have often made the statement in my business that if a man would be dependable to his word in performing his various duties that the world would beat a trail to his door. Even if he did not happen to be as brilliant as the next man who might not be so dependable, yet, he would be the busy one because the world will forgive a few mistakes if a man is dependable, keeps his appointments, and does what he says he will do and tries in all earnestness to do his best. But one who makes appointments and performances with tongue and cheek will not long be forgiven by the world. I would much rather have a missionary who is a plodder and who carries on the very best that he can even if he might not be the most gifted and endowed and talented individual in the world. He.

in the long run, will accomplish the most for his Father in Heaven.

Now, as for cheerfulness, there is nothing like a happy person. People are drawn to those who are happy. They want to be around them. A smile is an attraction; a frown is a repulsion. The gospel of life and happiness which is the fulfillment of all good things should certainly be taught with a smile.

Now regarding desire to serve, let me quote again from a letter from one of our missionaries who has returned home.

"My mission has taught me many things and I would like to tell you some of them. I have learned that I am happy when I am working hard. It is sometimes easier to stop tracting a few minutes early, but it's when you go the extra few minutes that it really makes a person feel great inside. I have learned that when I am obedient to the leaders is when success is found. I have learned that happiness comes by sharing happiness."

Loyalty is a by-product that comes with testimony and with the comradeship of being in the greatest enterprise in this world or out of it. As this testimony grows, a number of things happen. First of all, the missionary learns to love his parents more, and to realise just how much they have done for him. He realises that he must learn to lean on the Lord more and ask for His help. Through bearing his testimony the people can feel the Spirit of the Lord work through the missionary and know that the things that he tells are

The unusual and peculiar thing about this is that all of these items are tied together. As one grows, so does the other. All seem to climb

toward an apex, and then the missionary becomes so happy, so engrossed, and so motivated that he is a wonderful individual, and truly a vessel of the Lord.

And then, there is enduring to the end. It's not enough to see the ship launched by the cheering crowd and to have it slide down into the quay only to have it break up in midocean and sink to the bottom. Life is one eternal quest from birth to death and is only a step in the entire plan of progression. Likewise, from the entrance into the Mission Field until the missionary is given his honourable discharge, each day is another step along the way to painting the whole picture.

Also, a good missionary should get along with his companion. If the brethren lose themselves in the work, they become happy.

In conclusion, let me quote the revelation given to Joseph Smith, the Prophet, at Harmony, Pennsylvania, in 1829, in which the qualifications for the labour of the ministry are set forth. This is Section Four of the Doctrine and Covenants, verses 1-7:

"Now behold, a marvellous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ve serve him with all your heart, might, mind, and strength, that ve may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work:

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity, and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge. temperance. patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask, and ye shall receive; knock, and it shall be opened unto you. Amen."

Key to a successful mission

by Marion D. Hanks

ATTITUDE -

Be cheerful, be affirmative, be considerate, be grateful.

OBEDIENCE -

To the schedule, to the rules, to mission leaders, to conscience.

STUDY

Two hours together daily, deliberately following the five steps to learning. Meditatively, seeking the Spirit, eagerly. Know the discussions perfectly. Memorise scripture every day.

ORGANISE -

Programme the work. Use a planning sheet every morning. Put it down on paper. Follow it. Do this together. Set goals.

WORK

Imaginatively, steadily, energetically, happily. Eyes open, feet going. Do everything asked, "and then some."

TEACH

Instead of talk. Observantly, intently, throughtfully, personally, effectively. Be there on time. Be all there.

BE A MISSIONARY

Not a fine little boy. Full time, all the way. In thought, conversation, letter-writing, diversions, every way. Consistent conduct, always. Childish things put away for the duration.

BE A COMPANION

Considerate, kind, interested, exemplary. More unselfishness, more genuine concern, more interest, humility, love.

FELLOWSHIP -

Every missionary a real member of the branch or ward. Attention on the visitor away from girls. Accept it as a personal responsibility to see that every person is welcomed, spoken to, genuinely fussed over a bit.

PRAY

For faith, for courage, for manhood, for spiritual direction. For your contacts and those in the district. For new members. Out loud, alone, at least once a day; with companion often.

BAPTISE -

Good families: choice, well-taught youth, Building missionaries. Branch presidents, Relief Society presidents, congregations. One per missionary per month.

BUILD

People, branches, companion, leaders, self.

SPIRIT -

We learn from the scriptures that if we do not have the Spirit we shall not teach. Indeed, Paul tells that unless we have the Spirit we cannot teach, for the things of God can only be known by the Spirit of God. Read carefully the first two chapters of First Corinthians. Teach with the Spirit.

LOVE -

And, of course, all of this must be done in love, or there is nothing accomplished. Without love our words and our work are as "sounding brass and tinkling cymbal." Just noise, meaningless. Read at least weekly the great revelation of the Spirit of the Priesthood. D. & C. 121:34-46.

THERE IS NO CHANCE, NO DESTINY, NO FATE, CAN CIR-CUMVENT OR HINDER OR CONTROL THE FIRM RESOLVE

OF A DETERMINED SOUL.

(Fix this to a piece of cardboard. Put it on your dresser or wall. Cover one of the points every day, reading it, discussing it, praying for strength and help in achieving it.)



OUR CHALLENGE

I HAVE had outstanding experience with one particular family that I have been priveleged to teach. They are a wonderful, family of integrity and were very active in their own church. They are good and honest people and were open enough that we might teach them the gospel. It was a real thrill for me to see the change in their lives ... to watch them grow in a knowledge of the truth, and to see them begin to "hunger and thirst for righteousness."

It was also interesting to see the storms hit their lives, persecution from the Rector of their church, their family, relatives and friends ... To see them falter and hesitate as they faced a future of uncertainty. At times such as this is our belief in Christ tested; this is our challenge, to be shepherds and to exercise a strong influence in the lives of the sheep. At these times we must value and love them as individuals, to understand them, to see the world as they see it, and above all to let them feel our love and support and concern. I really saw this work miracles with this family.

I have come to realise that it takes two things to motivate people ... truth and love! Just plain truth will not do it. People do not always act on what they know, they act on how they feel. I believe our challenge is to love people more than the principles. A human soul is the most valuable of all God's creations. The gospel of Jesus Christ is merely a means by which we bless and lift individuals.

I can now see the clear truth and beauty of the scripture that states: "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness and meekness and by love unfeigned." I am grateful for that understanding.

With all that is within me I know that the work we are engaged in is true. Day by day as I slowly come to a greater awareness of the eternal realities and significance of this great gospel plan, a testimony is born to my soul that Jesus is truly the

Christ, the Son of God. And He lives. I know that he appeared to the Prophet Joseph Smith in vision, and conversed with him, ushering in this great and last dispensation. I know that only real and lasting joy and peace in this world can only come through obedience to the principles and ordinances of the Restored Gospel of Jesus Christ.

Elder Philip R. Swensen

NO THANK YOU

ONE day, while tracting in Carlisle, my companion and I knocked on the door of a council house only to have it opened a little way and a young housewife enquire: "Are you Mormons?"

"Why, yes!"

"No thank you!"

Just as the door was closing we heard a voice from inside yell, "Come in!"

Meekly we pushed the door open and saw a young husband, two or three children and a smile or two, so we entered. He immediately bore testimony to the Jehovah Witnesses' Church, but asked us to call by again at a more convenient time; for he wanted to hear "Our side of the story," as he put it. He was momentarily off work because of a broken leg so he had some time.

The following Friday we called by. As his wife led us into the living room, he followed with an arm-load of books—they didn't appear to be Mormon writings. He sat across from us, near the stack of books, kind of smiled and said, "OK, shoot."

We showed them a film ("What is a Mormon?") and presented a first discussion. They were impressed, but not convinced. He offered a closing word of prayer.

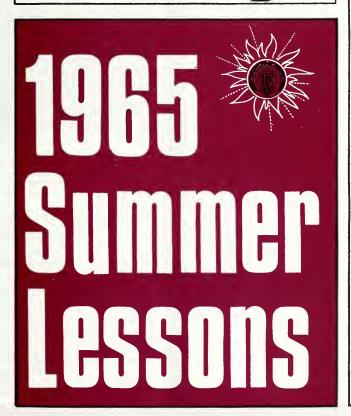
A Book of Mormon discussion the following week played a miracle with the man. He became curious as to its contents — promising to read it, as did his wife.

On the third trip we found what is called by missionaries "a chuck note." But a return visit caused many doubts to disappear as we not only

CONTINUED ON PAGE 249



Relief Society



September

VISITING TEACHER MESSAGE

Message 4 — The Porable of the Prodical Son (Luke 15:11-24.)

THE parable of the Prodical Son was given in answer to the murmur of the scribes and Pharisees who said, "This man receiveth sinners, and eateth with them."

This story portrays the love God has for his children and the forgiveness he is willing to extend to them. It emphasises the intense love God has for the sinner and his eager desire to reclaim him. The folly of waywardness and the humiliation that results from sin are pictured. If an earthly father can be so forgiving, how much more forgiving is our Heavenly Father to those who seek forgiveness.

May we emphasise in our study of this parable of the Prodical Son the true value of genuine repentance and the love and compassion extended to the one who had sinned. If the father could accept his repentance and confession may we not view with a more forgiving attitude the mistakes of others?

We desire to apply the teaching of the Parables to our own circumstances, to make applications of their teaching to our lives. Forgiveness, humility, repentance, performance of duty, charity for others, mistakes, power of prayer, stability and courage are daily problems with most of us. These lessons can be learned through prayer and search. "Search the Scriptures for in them ye think ye have eternal life."

LITERATURE

Charity should be effective

Lessan 4 -- "Charity Vaunteth Nat Itself, Is Nat Puffed Up"

Objective: To show that true charity is self-forgetting

TESUS spoke this parable: "Unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulters, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 18:9-14.)

Jesus did not condemn the Pharisee because of his righteousness, because he was not an unjust person, an extortioner or an adulterer, nor because he paid tithes and fasted twice a week. These good deeds were all to his credit. His sin consisted in the self-righteous pleasure he took in his own goodness.

It is only when we forget ourselves that we can be our best selves, that we can act in our full power and strength. Consciousess of self inhibites the free expression of oneself in any walk of life. A self-conscious speaker is ineffective. A beautiful girl loses much of her attractiveness if she acts conscious of it.

Charity cannot both display and express itself at the same time. Charity means to love and to give. This, one cannot do with self-glorification or benefit in mind. That would be a contradiction.

Jesus asked that we always act with singleness of purpose. He said not to give to be seen of men, but "when thou doest alms, let not thy left hand know what thy right hand doeth." He wanted us to give for the sake of giving. He asks us to love our fellow men freely, spontaneously, without fear of punishment or hope of reward.

A friend relates this experience in giving: "One Sunday afternoon I decided to visit a bed-ridden friend, thinking it would be a Christian way to spend the Sabbath and that I might render him a service. I found him in much pain, yet he talked cheerfully and not of himself. His suffering had tempered his spirit, developing in him humility and a deep compassion for others. I left his home profoundly moved and spiritually quickened, and I felt ashamed that I had thought of myself as the giver and of him as the receiver of my benevolence."

"Charity vaunteth not itself, is not puffed up ... seeketh not her own." The only check on our charity should be its effectiveness in the lives of others.

Brilliant and keen

British Latter-day Saint Sang Writers- Charles W

HE was born on February 4, 1832, in London. He was ordained an apostle in the Church of Jesus Christ on July 7, 1904, by Joseph F. Smith. After this he was sustained on March 10, 1921 as first counsellor in the First Presidency at the age of 89, and died on May 16, 1925 at Salt Lake City, Utah.

Charles Penrose was one of the outstanding men of modern Israel, a man who throughout three-quarters of a century defended the cause of righteousness with rousing voice and a mighty pen. Less than a year after becoming a member of the Church of Jesus Christ, when less than nineteen years of age, he undertook his first mission in his native land, labouring literally without purse or script.

His love of writing became manifest in his "defence of the faith." "His pen, ever brilliant and keen, at this time was almost as busy as his ready tongue." He wrote many theological articles for the "Millennial Star." Indeed, Brother Penrose became the author of some of the best loved hymns in Zion.

His great love for the land of his adoption is expressed in the hymn: "O Ye Mountains High," (p. 145). Another hymn of the same nature is called: "Beautiful Zion for Me" (p. 6), and those who were fortunate enough to know Brother Penrose, knew that he meant just that.

His intense martial spirit is expressed in his song: "Up, Awake, Ye Defenders of Zion" (p. 37), which was occasioned by the heartless attacks of the enemies of the truth in early days. One may not read the words without becoming enthusiastic in the cause and defence of home and dear ones.

Not the most poetic of his songs, but certainly the most practical in its everyday application, is his classic: "School Thy Feelings" (p. 340). Brother Penrose was at one time, while on a mission here in England, greatly misjudged and slandered. The cent, Christ-like soul. It would be well for anyone who claims to be a Latter-day Saint, to sing aloud this hymn, with full intent, at least once a week and some should sing it oftener.

A great man, a noble defender of Zion,

V. Penrose (1832-1925)



was the man whose hymns sing themselves into the hearts of thousands who love God and serve their fellow-men.

Questions

- 1. Sing all together "School Thy Feelings"
- Tell what you can of Brother Penrose's early life.
- 3. In what way is his life exemplary to every member of the Church?
- 4. What, to your mind, is one of the most interesting events of his life?
- 5. What is your favourite of all Brother Penrose's hymns? Why?
- 6. Sing together: "O Ye Mountains High."

Skin, hair, nails and eyes

Health far Your Eyes

GOOD general nutrition is reflected in the eyes. Eye health is now known to be affected specificially by Vitamins A, B, and C.

Vitamin A and Eye Health

Nutritional night blindness, which is the inability to see in dim light, is the result of a diet low in Vitamin A. Night blindness comes on so gradually that vision may be impaired without the person realising it.

Lack of Vitamin A affects the rods of the retina, thus narrowing the range of vision. Car drivers so afflicted fail to see cross traffic when approaching intersections. They may not see pedestrians at the side of the road. Their side vision is not sufficient to prevent them from cutting in to cars running by their side.

Vitamin A regenerates the visual purple in the retina of the eye and sharpens one's sense of colour discrimination.

Fish liver oils, liver, fish roe, egg yolk, butter and cheese are our best animal sources of Vitamin A.

The best vegetable sources are the green vegetables, leafy and the yellow-coloured ones, such as spinach, kale, escarole, chard, beet greens, carrots. Tomatoes, apricots, prunes, and yellow peaches are also very good sources.

Vitamin C for Eye Health

Vitamin C strengthens the fragile walls of the blood vessels and keeps a bleeding tendency under control.

Rich sources of Vitamin C are tomatoes, citrus fruits, sweet

peppers, cabbage and other raw leafy vegetables.

Vitamin B for Eye Health

In clinical tests, the use of the Vitamin B complex along with Vitamin C has showed marked improvement in eye conditions. Brewers yeast and liver were used as the sources of the B complex. Part II—Skin, Hair, and Nails

Relationship of diet on Skin, Hair and Nails:

- A. Healthy skin, hair and nails the result of proper diet—
 - 1. Sign posts of health:
 - a. Skin—soft and pliable
 b. Hair glossy and lustrous
 - c. Nails—smooth, delicate pink in colour
 - 2. Cosmetics cannot hide ill health.
 - 3. Blood nourishes the skin cells
 - a. Must be supplied with proper food materials.
- B. Necessary Foods—
 - General health—diet first requisite.
 - a. Daily food supply.
 - Vitamin A necessary to healthy skin.
 - a. Prevents pimples and acne.
 - b. Found in carrots, green vegetables, butter and fish oils.
 - 3. Calcium, phosphorus, Vitamin D.
 - a. Prevents nails from becoming too brittle.
 - b. Sources:
 - Milk best calcium food.
 - 2. Eggs and whole grains good

phosphorus foods.

3. Cod liver oil and other fish liver oil concentrates are the only good sources of vitamin D.

Good Grooming — A Supplement to Proper Diet:

- A. Skin-
 - 1. Needs exercise.
 - a. Running, lively games, massage, s h o w e r baths, brisk rubdowns.
 - 2. Needs sunlight.
 - a. Rays of sun provide body with Vitamin D.
 - 3. Cleanliness.
 - a. No substitute for mild, alkali-free soap and water.
 - b. Determine soaps to
 - c. Cold cream good for lubricating dry skin, but cleansing proper-

ties of doubtful value.

- 4. Cosmetics.
 - a. Should be used sparingly and wisely.
 - Today, one is conspicuous if none is used.
 - Learn of simple aids to skin care through intelligent study.
- B. Hair-
 - 1. Brushing.
 - a. Removes dust and dirt.
 - b. Stimulates circulation.
 - 2. Shampooing.
 - a. Removes oil and airs scalp.
 - b. Soaps.
 - Milk, alkali-free soap best—make at home by cutting up mild toilet soap and dissolving in water.
 - c. Drying—best method with towel by hand in

sunlight.

- C. Nails, Hands-
 - 1. Cleanliness.
 - a. Use plenty of soap and nail brush.
 - 2. Care of cuticle.
 - Keep soft. Nightly aplication of lanolin or castor oil.
 - b. Keep pushed back away from nail — do not cut.
 - 3. Manicuring.
 - a. Keep sensibly trimmed.
 - b. Emery board better than metal file.
 - c. Consider age, occasion and individuality when using nail polish.
 - 4. Hand lotions.
 - a. Consider extravagant advertisements.
 - For economical preparations make own lotion or have druggist compound them.

WHY SHOULD A NON-DRINKER PAY THE SAME INSURANCE RATES AS A DRINKER?



They needn't. Ansvar rewards responsibility. Terms like this are only possible because non-drinkers have proved to be better drivers—and Ansvar is the world-wide Insurance Company for the exclusive benefit of Total Abstainers. Other forms of Ansvar insurance at equally favourable terms. You've the right to expect this privilege.

	Å	
MEANS	ISV RESPON able ins	SIBILITY

To: ANSVAR INSURANCE CO. LTD. 24-28 London Rd., Wembley	, Mdx. Tel: Wembley 6281
As a Total Abstainer I would like full details of: Private Car D M	otor Cycle Commercial
Vehicle ☐ Private House ☐ Personal Accident ☐ Travel ☐	Tick where appropriate
Name (BLOCK CAPITALS)	

went over Bible prophecies concerning the Book of Mormon but told them of the Word of Wisdom. The wife jumped up at the conclusion of the discussion and ran out of the room. This kind of worried me—what did I say wrong? Then she came back, her arms full of tea packages. The fire flourished as we introduced "Caro" to them. We also carried off some cigarettes.

The rest of the gospel flowed into them freely; the thoughts of a Temple Marriage brought them closer to the truth; Church attendance became part of Sunday even with their small children. Latter-day Saints understand. Tithing was accepted and just four days before their baptism, he found work, a good job. in Carlisle. All of our prayers were answered.

God does live, this newly baptised family will testify to this. And He does stand at the head of the Church of Jesus Christ.

Elder Jack S. Bailey

REAL POWER

JUST as a scientist sees a hypothesis proven true in an experiment and knows it as fact, so have I seen the power of the Gospel proven as fact in the lives of many people.

I've seen the love and spirit of a small Relief Society touch the heart of a woman and consequently her husband and children. I've watched the light come into a fine young couple's eyes as they told me how their prayers had been answered about Joseph Smith and the Book of Mormon and how they felt the spirit in the local branch. I've heard a middle aged woman testify that by observing President and Sister Mark E. Petersen she could sense a special spirit about them as they presided over a meeting.

I've noticed the physical and spiritual change occur in two older persons as they lived the Word of Wisdom and received blessings under the hands of a faithful Bishop. I've witnessed the conver-

sion of a young, intelligent, antagonistic husband, who had rejected the gospel for himself and his small daughter. His conversion occurred after a series of strange events.

Paul said that the Gospel was the power of God, and I testify that this power is real and that God and Christ are just as real. God controls this power, but works through us as members of the Church to instill the light of truth in our neighbour's life.

Elder Tany Morgan

WE FASTED FOR 60 HOURS

"S ISTER WEIR, you have heard the Gospel three times, I think it's about time you find out if the church is true. Elder Loftus and I are going to fast and pray for you until you know if this Gospel is true or false."

We fasted for 60 hours. Rarely have I felt so close to the Lord. On the 61st hour with wet eyes and a humble voice, Sister Weir said, "I know the church is true, I want to be baptised!"

A chain-reaction took place in Cumbernauld as this new member talked to her friends about her new faith in the Church of Jesus Christ of Latter-day Saints. In the Lord's due time, her husband and children were baptised.

We had been following in the footsteps of missionaries who first worked in Cumbernauld eight months ago. In the year following the baptism of Sister Agnes Weir, "wee" Cumbernauld branch mushroomed into the 59-member strong branch it is today.

"And if it so be that you should labour all your days in crying repentence unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of your Father!"

Elder Ronald C. Gossling

THEY WONDER

M ANY people in the Shetland Islands wonder why God no longer reveals himself to a prophet, why churches have changed the teachings of the Bible, why the Mormons are building chapels when other congregations are falling away, and, most important, they wonder why God has become an indefinable God of mystery.

The mystery of God and His teachings is removed as we consider the Joseph Smith story. As we relate this account each day I can feel the Spirit bearing witness of its truthfulness and significance. Naturally, reactions vary from amazement and joy to scepticism and doubt. But there is no doubt that a testimony will be given to anyone who will sincerely enquire of the Lord concerning Joseph Smith.

I know God lives. Membership in His Church has brought security and purpose into my life. My desire is for others to experience the joy and blessings which we have in the Church. It is my fervent testimony that this is the Lord's work.

Elder Wayne B. Hilbig

PRAYER

M Y companion and I met a very fine man and his wife through a group meeting held in one of the member's homes. As we taught them the Gospel we could see a testimony start to burn in their hearts. In fact, about two weeks after we first met them, they offered a personal desire to be baptised on the following Saturday.

The next day (Sunday) was the Mission Conference and President Mark E. Petersen was the visiting General Authority. That day he talked on the seven basic scriptures in the Bible which told of the Restoration of the Gospel. At the close of his talk, President Petersen challenged all those present to read and study these seven scriptures and then ask the Lord through prayer if the scriptures had been fulfilled. That night, my companion and I went

over to visit Brother and Sister Boyle. We had left them only two hours previously after riding home on the bus together. When we knocked on the door, Brother Boyle excitedly asked us in. He said that he had something important to tell us.

He then related to us this story with tears of joy in his eyes.

He said that he had come home from Conference, studied those seven scriptures and then decided to ask the Lord about them. He retired to his bedroom and knelt in prayer. He had just began to pray when his whole body was filled with such a wonderful feeling, that it took his breath away from him. He regained his breath and continued to pray to the Lord. He then bore a humble and solemn testimony that the Lord had borne witness to him that the Church was true.

Elder Mayo McClain Bybee

PFRSFVFRF

AM a proselyting Elder serving a two year mission here in England. Being able to give of my time in the service of the Lord has brought many blessings, and many rich experiences into my life. Yes, missionary work is wonderful, but it was not always like that, at least not for me.

Looking back on my first month in the Southwest British Mission, it seems hardly possible that my outlook could have changed so much. The first town that I was assigned to was Stroud in Gloucestershire, with Elder Ronald T. Willis as my senior companion. Elder Willis was understanding, and helped me into the work with love and patience. Nevertheless, I was depressed. The routine was arduous, and I felt that there was something missing. One day as we were tracting in the town, we came across a man who told my companion and I that if we ever called again, he would kill us. Incidents like this left me feeling indescribably low, and for some reason, I did not have the strength to fight back. What was it? What

THE STRENGTH OF A TESTIMONY

IT has been said many times that this Church can be no stronger than the testimonies of its members. How true this is for a Latter-day Saint missionary, for the testimony of a missionary is the underlying factor which dictates his every action.

What is this thing, this testimony? Can we touch it? No. Only two of our five senses can be used to identify a testimony. In this respect, a testimony is like the wind; the trees move, the bushes rustle, and we see and hear the wind. A person acts and speaks, and we know that he has a testimony.

The great Book of Mormon prophet, King Benjamin, said:

"Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend. And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them." (Mosiah 4:9-10.)

We can sometimes read a passage of scripture over and over again, and it will remain meaningless to us. But at other times, if the conditions are right, that which is read is absorbed by the mind and digested until it can no longer be contained as a mere thought, but emerges fully developed and becomes a motivating force in the life of the reader. So it was when I read that passage a year and a half ago. It made its presence felt to the very centre of my soul; it carried with it a challenge

to put my belief into practice.

A missionary's duty is not only to bring new converts into the Church, but also to watch over the welfare of those already baptised. So it was that my companion and I happened to visit an elderly member. He hadn't been to Church for a while, and when we stood confronted by him at his door the reason was obvious. His body was bent under the weight of long years of sickness; when he spoke it was with the faltering voice of one suffering from acute bronchial trouble, but as we sat and I looked into his eyes and listened to his testimony I realised that here was no sour old man, but a sweet, understanding soul whose life had been illuminated by the Gospel light. Now, in the twilight of his mortal existence, he took the opportunity to pass on to us one of the principles after which he had patterned his own life: "Do those things which bring joy to others, that is the secret of a happy life."

One as young as I rarely thinks of worries about growing old. As I sat there that afternoon, for a brief instant I was transfixed by the thought that in a few short years, I would be approaching the twilight of my life. My mind was shaken by the piercing reality that our time here is so short, so little compared to the vastness of eternity. And yet upon this infinitesimal interval is hinged our entire future. It is here, now, in our hands—if we would but learn to hold dear those sacred truths found in the Gospel of Jesus Christ, to gain a testimony

of Christ.

Elder Kenneth Sasine

was missing? I had a deep desire to baptise and to give to others the joys of the truth which Christ had instilled within me. Gradually, a realisation formed within my mind that the fruits of the mission field could not come forth through me without perseverance, and most important, through close contact with our Father in Heaven.

One night, feeling more depressed than ever before, I turned to Him for the help I so desperately needed. Kneeling in prayer, I poured out my heart and asked for His guidance and strength. Never before had I been so sincere in asking for help from my Heavenly Father. Upon praying, I felt the spirit of God with me in great force. It seemed to fill me

with a knowledge that we would gain success if we persevered in our calling. I knew then, more than ever before, that God lives and answers prayers, that Jesus Christ is His Son, and that this is His Church.

Within the next four months, we baptised twenty-two people in and around the little town of Stroud. People whom we found kneeling in searching prayer for the truth when we knocked on their doors; people who came running to the door saying. "Come in, we have been waiting for you for years." What a wonderful joy it was to see those good people passing through the waters of baptism and entering into the path which leads to eternal life.

Elder David L. Palfreyman

NO DOUBT

WHILE working here in the Shetlands my testimony has grown tremendously. It is wonderful to see people accept the gospel, and witness the joy and happiness they receive from obeying its principles and commandments. The people here in the Shetlands are no different from people anywhere in the world. They, too, are finding our message to be true and are glad to know that God still speaks to man today.

I know that Joseph Smith was, in very deed, a prophet testifying to the divinity of Jesus Christ. Many great truths were restored to the earth through the Prophet Joseph Smith. Among the greatest of them is that God lives and is speaking to us through prophets today just as he did anciently. Through these prophets God has given us commandments by which we can once again regain his presence.

There is no doubt in my mind that anyone who gives our message serious thought and prayerful consideration will come to a knowledge in their own heart that the true gospel of Jesus Christ has been restored to the earth in these latter days. It is my sincere prayer that many here in Shetland will do so.

Elder L. Vaughn Hyde

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Fellowshipping

THE term "fellowshipping" has come to have a fairly significant meaning in the Stakes and Missions of the Church. However, a dictionary definition should help to establish a better understanding of what it embraces. The term "fellowship" is defined as participation, sharing, community of interest, companionship, a company of equals or friends.

A true concept of this subject is possible only in connection with the process of teaching, converting and baptising new members into the Church. Fellowshipping actually begins when the missionary first makes contact with an investigator. His work consists of creating confidence, extending friendliness, showing love and interest. He introduces the investigator to the doctrines, and later to the organisation and procedures of the Church. As he takes the prospective member to the various Church activities and Sacrament meetings, he introduces him to the members of the Church and especially to the Bishop or Branch President and the counsellors. Even at this early stage the missionaries need the help of the local officers of the Ward or Branch, the fellowshipping committees of those organisations and also the individual members, as prescribed by the Church programme.

The process of fellowshipping and integrating newly baptised members into the various organisations of the Church is considered to be of equal importance to that of seeking out and converting them in the first instance. In recent years it has been frequently pointed out that proper fellowshipping of new converts is

one of the greatest challenges of a revitalised programme of proselyting. If we do not adequately fellowship our new converts into the activities of the Church, much of the effectiveness of our missionary work is lost. (See Priesthood Correlation in the Missionary Programme, p. 56.)

True, the new converts have a responsibility, upon baptism, to accept the programme of the Church and embrace fully its activities. However, they need our help. Consider for a moment the bewilderment of the new converts. They generally come from a sectarian background; they have a big adjustment to make in order to adopt the new way of life prescribed by Mormonism.

New converts are frequently bewildered by names, phrases, programmes and meetings, which are commonplace to Latter-day Saints. Upon joining the Church these people leave behind them, not only their old way of life, but their friends and associates. Often they are even ostracised from their former social circles; not infrequently they are scorned and looked down upon by their former friends because of their serious attempts to change their ways. These gaps must be compensated for in some way: in a way which the members of the Church may best provide. (See Priesthood Correlation in the Missionary Programme, p. 57.)

Elder Mark E. Petersen, President of the West European Mission, has carefully considered this problem and has dealt with it effectively in the following admonition:

"Conversion is a dual proposition,

as I see it. There is the usual conversion to our doctrines, provided by our missionary lessons; but there is also the other side of conversion, which is conversion to us as a people, and to our way of life and our form of worship. In the first place, as we talk about fellowshipping new converts, we must remember as we proselyte them that they have to fellowship us. They must decide if they want to cast their lot with us. They must see and become acquainted with us as a people, not just the missionaries alone, but after having looked us over carefully, having attended our meetings, then they can decide whether they want to cast their lot with us ... They need to get acquainted with our way of doing things. Our form of worship is so different from the form of worship of other churches. We preach differently, we pray differently, we conduct Sacramental services differently."

In recent years, under the intense missionary system prescribed by the leaders of the Church, fellowshipping has become very much a part of the Church programme. It is a responsibility which rests upon each member of the Church, and particularly upon officers and members of the various auxiliary organisations. More specifically, it now becomes a vital part of the new Home Teaching programme. In the Stakes of Zion, where Seventies are organised and in operation, there is a definite correlation between the Priesthood Home Teaching and the Priesthood Missionary Programmes. In the Missions, where the Seventies are not available to do this work, the responsibility may be assigned to the Elders and High

The major responsibility of the Home Teachers to newly-converted families it to see that they are properly fellowshipped. Visits should be made as often as is necessary to guide the family into full association and activity in the Church. This includes a continuing friendly interest in the spiritual and temporal welfare of the family. The teachers should be prepared to answer questions, explain various phases of the Church prograime and also its doctrines, to any member of the family. Furthermore, the teachers should see to it that the members of the family are introduced to the several organisations of the Ward or Branch which are available for their participation. That is, the younger children to the Primary, the youth to the MIA, the women to the Relief Society and all members to the Sunday School. The genealogical and missionary programmes should be explained to the new converts. The men of the family and the boys over twelve years of age must be taught how to qualify and prepare themselves to hold and magnify callings in the Priesthood.

The youth of the Church should be trained and prepared to participate in this great programme. Inasmuch as young men of the Aaronic Priesthood and girls of comparable ages now have a definite part in the missionary activities of the Church, they must also be given opportunity to participate in fellowshipping, both in the Wards of the Stakes and the Branches of the Missions, youth converts of their own ages.

Much has been written on this subject in recent years. There are handbooks, brochures and publications which bring these things to our attention constantly. Yet, the fact remains we are NOT solving the problems fully. Much more needs to be done than has been accomplished. In some of our Missions there are as many as 700 converts baptised into the Church in a single year. The job of integrating them into the various organisations of the Wards and Branches is one of great magnitude. It requires a considerable amount of practical planning, work and a prayerful approach to accomplish the ultimate result of making each convert feel that he has a place and is a useful and necessary part of the Ward and Branch organisations. We must quickly pass beyond the point of theory and preparation; we must get down to the practical job of DO-ING things which genuine fellowshipping requires.

Recently a survey was made in the West European Mission at the request of President Petersen to determine how many of the 1964 converts are being held close to the Church and how many are becoming inactive for various reasons. That survey has not been published. However, in some areas it was revealed that we are losing up to 25 per cent or 30 per cent of our new converts through inactivity. Realising the time, means and effort which is being expended to search out and convert these people in the first instance, this condition calls for an immediate change of front. We call particularly upon the local people in the Wards and Branches who can do more in the space of time than anyone else, to cure this condition. Unfortunately, missionaries are transferred; their terms of service are completed and they may return home. Thus, someone on the local front must pick up the challenge and do what is necessary to hold the new members close.

President Petersen has further stated, "I have often thought that instruction in the Gospel without fellowship in the Church is as incomplete as baptism without confirmation."

The inspired and continuing admonition of our great leader and prophet. David O. McKay, that we become "every member a missionary" requires, among other things, that we also solve this fellowshipping problem by putting our personal efforts and talents into the work. The Church, as it is organised, helps us to make the fellowshipping process complete. The auxiliaries, the Priesthood groups, the youth and the adult fellowship - missionary committees, have all been organised under the inspiration and direction of the Lord for "the perfecting of the Saints, for the work of the ministry, and for the edifying of the body (Church) of Christ." (Eph. 2:19.)

As we apply these suggestions and let them become an active part of our lives, the auxiliaries and other organisations in the Church will see great growth. Also, those who have the faith and courage to embrace the principles of the Gospel and be baptised into the Church, will soon become an active and permanent part of the body of the Church.

Caring for the poor and needy families

"But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good ... to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and afflicted." (Jacob 2:18-19.)

N seeking the kingdom of God, one of the essential fundamental principles sometimes overlooked is that of caring for the poor and needy. When Adam was cast out of the garden of Eden, he was told that "In the sweat of thy face thou shalt eat bread, till thou return unto the ground," (Gen. 3:19.) This same obligation is placed upon man today, to provide for himself, and his family, through work; and to feed the poor, clothe the naked, use of his substance for the blessing of those less fortunate, and to lay up stores for future needs.

The Lord's programme for the care of the poor and needy in this day is designed to maintain the independence and dignity of the individual. It is so organised that individuals, families, priesthood quorums or groups in the entire

Church may be blessed, strengthened and inspired to follow the admonition of Paul:

"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than on infidel." (1 Tim. 5:8.)

The following phases of the programme which are to be stressed in the missions are: 1, The Fast Day; 2, The Fast Offering; 3, Helping Families in Need; and 4, Finding and Improving Employment.

THE FAST DAY

- a. "On this the Lord's day ... thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full. Verily this is fasting and prayer, or in other words, rejoicing and prayer." (D. & C. 59:12-14.)
- b. To Fast means to abstain from food. The Fast Day is a day set aside for fasting and prayer. All members are to fast two meals on the fast day, attend their meetings, especially the fast and testimony meeting, and in accordance with the revelation of God, give their oblations, render

their sacraments, and offer their prayers to God.

c. The principles involved in fasting indicate that it produces both physical and spiritual benefits. The abstinance from two meals (or more) clears the brain, and is a means of restoring the body to its normal active state. The most important aspect is the spiritual value gained by learning to subject the physical appetite to the will of the individual.

THE FAST OFFERING

- a. The Fast Offering constitutes the value of the two meals missed, which is given as a free-will offering to the bishop or branch president, for the benefit of the poor and those in need in the ward or branch.
- b. The fast offering will vary according to the number in the family and the cost of food normally eaten by the family.
- c. When you pay an honest fast offering you are no poorer financially and that which you give assists with the cash needs of the poor and needy. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

HELPING FAMILIES IN NEED

- a. The elder's president is the "adviser to the priesthood executive committee" in ward or branch welfare matters. This gives him and his quorum members the responsibility to participate in work projects and rehabilitation programmes within the mission.
- b. The Home Teachers have the responsibility to "watch over" the families assigned to them and to report those who are unemployed or in need to their Home Teaching Adviser (who is the quorum president or group leader), he in turn will report to the bishop or branch president.
- c. The bishop or branch president will visit the family in need and determine to what extent help should be given from the fast offering funds to meet the cash needs of the family. He will direct the Relief Society president to assist with the other family

needs as necessary. He will look upon every able bodied needy person as a temporary problem and take care of the immediate family needs.

d. The priesthood quorum must look at its needy members as a continuing problem until both the temporal and spiritual needs are cared for. They should look to the permanent improvement and rehabilitation of members and their families through the finding of employment, improving employment, developing self-employment, and employment guidance and training.

FINDING AND IMPROVING EMPLOYMENT

- a. Aiding the unemployed to find work is a major responsibility of the priesthood quorum or group. This may be accomplished through members knowing of job opportunities bringing this information to the quorum and group meetings.
- b. Help in the improving of employment may be provided through the same facilities that are used to find employment. The priesthood quorum or group should be prepared to give quorum members counsel to improve their employment situation and the types of training available in the area for improved job opportunities as the need arises.
- c. Quorum members may also be rehabilitated by providing them with opportunities of self-employment. This might include farming, tailoring, hair dressing, printing or other vocations in the local area.

SUMMARY

The true feeling of brotherhood is expressed when helping others in need. May we as individuals, families, and priesthood quorums and groups throughout the Church always remember, that caring for the poor and needy is a fundamental requirement in "Seeking for the kingdom of God." "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.)

RELIEF SOCIETY
by Christine H. Robinson

Planned agenda is secret of good meetings

SUCCESSFUL, interesting and dignified Relief Society meetings don't just happen. They must be planned and the most important element of this plan is the agenda. In fact, the agenda is the plan. It is a predetermined outline of what the leaders want the meeting to cover and accomplish. According to the dictionary, an agenda is "a list of items of business to be considered at a meeting."

Probably the most frequent reason for ineffective and purposeless meetings is the failure to prepare an agenda. Far too many Relief Society meetings are held without proper planning. All too often we hear those conducting the meeting say to each other, "Now let's see, whose turn is it to conduct? What business do we have to cover? What is our programme for tonight?" How much more dignified and how far wiser it would be if the sister conducting knows exactly what is to transpire in the meeting and who is taking part. This is the purpose of the agenda and the reason why it is so important. Moreover, with a wellplanned agenda, the sister conducting has confidence and dignity and thus sets the atmosphere for an informative and purposeful meeting. The Lord has instructed us, "Let all things be done in order." (D. & C. 58:55.) This order can only be achieved through planning an agenda and following it.

ELEMENTS OF GOOD AGENDA

In setting up an agenda for a meeting the following steps will be helpful.

- 1. Plan well in advance. Don't wait until the last minute. Look forward and anticipate. It is a good idea to look forward to goals and objectives. Check important dates and make sure your meetings fit the schedule of activities as planned by the Relief Society organisation as well as by your local society. In this respect check often with your calendar so that no scheduled event will be overlooked.
- 2. Plan objectives of meetings.
 Each of your meetings should have a definite objective. As you plan your agendas, keep these objects in mind and make sure they correlate with the over-all objective of your society. As you plan each meeting and its objective, co-

ordinate songs and other elements of the meeting so that they all emphasise the desired objective. A co-ordinated meeting is a more interesting meeting in that it concentrates on one central thought.

3. Plan a logical sequence. A successful meeting unfolds in a natural way. There is a proper sequence in the structure of a meeting. Depending upon its purpose and the nature of a meeting, its parts can be planned in a logical sequence. This, of course, can be done only if careful thought is given well in advance to what is desired to be accomplished.

EXAMPLE OF AN AGENDA

The following is a suggested agenda for a regular Relief Society Meeting:

- 1. Conducted by ----.
- Welcome. Welcome all sisters, but give a special welcome by mentioning the names of all visitors, new members or sisters who are back after being absent.
- 3. Song. Name of song, page in hymn book.
- 4. Prayer by ----.
- Song Practice (10 min. except when theology lesson is presented).
- 6. Roll call.
- 7. Minutes of previous meeting read and approved.
- 8. Announcements.
- Lesson Presentation. State name of lesson and who it is presented by
- 10. Testimony bearing. Theology day only. The theology teacher turns the meeting back to the sister who is conducting, she then opens the meeting for testimonies.
- 11. Express thanks to those who participated.
- 12. Closing Song. Name of song.
- 13. Benediction.

PLAN AGENDAS FOR ALL MEETINGS

Regardless of the purpose of the meeting, its length and the number in attendance, if it is to be interesting, purposeful and time-saving, it must have an agenda.

SUNDAY SCHOOL

by Dr. O. Preston Robinson

GOOD teaching depends upon preparation. Well taught lessons do not just happen—they are planned and prepared for.

Without doubt, the most frequent single cause of failure in Sunday School teaching is poor preparation. Regardless of how capable a teacher may be, or thinks he is, lack of preparation will ruin the class. Conversely, even the untrained and inexperienced teacher can rise to unexpected heights in effective teaching through careful and prayerful planning and preparation.

TYPES OF PREPARATION

There are two kinds of preparation essential to effective Sunday School teaching. These are (1) General or long-range, and (2) Specific, or lesson preparation.

General Preparation:

Every Sunday School course, based on the approved Sunday School manual, has a long range teaching objective. Before beginning his teaching, the teacher should get this objective firmly in mind and make sure that every lesson taught leads towards this objective. The only way this long range objective planning can be accomplished is for the teacher, before teaching the first lesson, to read the entire manual. This is not an over-burdensome assignment. Sunday School manuals are not long. They can be read in a few hours.

This advance reading gives the

teacher perspective. It enables the teacher to see how each individual lesson fits into the overall plan and how each objective leads toward the general objective of the course. Moreover, this acquaintance with the course as a whole provides the teacher with excellent opportunities to prepare for forthcoming lessons. As the teacher goes about his daily activities, if he knows what lessons are going to be taught in the future, countless opportunities will present themselves for gathering enrichment materials which can make the individual lessons live and can suggest applications of them to the lives of the students. Moreover, a knowledge of the over-all course motivates continuous study and encourages the teacher to keep alert for information which can help make each individual lesson more effective.

Another aspect of general preparation is the broader reading associated and recommended as a part of the course of study. Every Sunday School manual lists supplementary sources which can give the teacher additional background and information to be drawn upon to provide specific illustrations and enrichment ideas and materials for each of the lessons. A good many of our Sunday School teachers may feel inadequate in their assignments. This inadequacy can be overcome if the teacher takes advantage of the supplementary, additional sources of informa-

The best lessons are planned

tion which can help to broaden his knowledge.

In addition to background information on the subject of the course. every alert teacher will be engaged in age-group study of the students he is teaching. It is important to learn as much as possible about the specific needs and characteristics of the age-group being studied. This helps the teacher to approach each student with a better understanding of the kind of teaching which can be most meaningful. Excellent books are available in every library on this subject. Moreover, current articles in newspapers and magazines may be helpful in providing background information of this type. In order that the teacher's growing knowledge may be properly preserved and classified, it is a good idea for the teacher. as he reads through the entire course manual, to provide envelopes for each of the separate lessons. Then, as materials become available or are clipped from various sources, they can be placed in these envelopes for subsequent use in the class room. This private resource library can prove to be invaluable.

PREPARING FOR SPECIFIC LESSONS

Every lesson should have its specific objective leading up to the general course objective. The wise teacher will not strive for a half-dozen objectives—not even two objectives, only one objective. It is far

better to put over one point and to make it stick so indelibly in the student's minds that it becomes a part of their living actions than it is to scatter efforts and arrive at no single destination, Most Sunday School lessons have stated objectives. If the one you are working on does not have such an objective, read the lesson over carefully and jot down on a piece of paper the objective you think the lesson is striving to achieve. Then, go over the lesson again and write down every idea on the subject that comes to your mind as you read the lesson. Next organise these in an orderly sequence and relate each to the desired objective. As you do this, guard against complexity or involvement. Try to make your points simple and understanding.

After having made this arrangement of your ideas, plan a good beginning. There are a number of ways of getting attention, such as through the use of a picture, by demonstration, through a challenging question or through an illustrative story. It is important, however, that this beginning lead directly to the conclusion—or objective. A dramatic beginning that is not pertinent to the subject is actually more confusing than helpful.

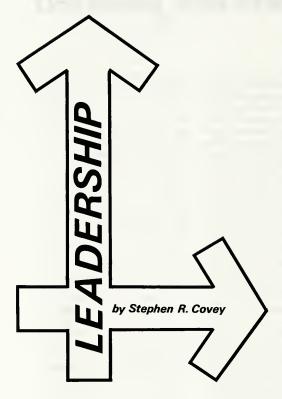
Finally, a well planned lesson leads to the proper conclusion that will achieve the planned objective. In reaching the conclusion in a lesson, many effective teachers find it desirable to summarise the discussion emphasising the points that have been agreed upon. These are then brought by summary to the conclusion. Normally, it is a good plan to summarise the conclusions on the chalk board. How to use the chalk board effectively, will be discussed in a subsequent article in this series.

Another possible method of arriving at a conclusion is to tell an illustrative story, describe a rich personal experience, or by giving a sincere testimony. Each of these, related to the discussion during the class period, can be effective depending upon the nature of the subject.

To repeat, preparation and planning are essential to effective teaching. One of the most serious pitfalls into which some of our Sunday School teachers fall is to attempt to teach a lesson by reading from the manual. Regardless of how well the manual may have been prepared and in spite of the interest of the subject, manual reading in class is deadening. It will destroy the interest and participation in the class possibly quicker than any other teaching error. Preparation and planning avoids this pitfall.

Teachers who plan their lessons and who are prepared to present them in a carefully thought out way, motivate discussion. hold interest and help to encourage their students to change their lives by practicing Gospel principles.

THE WONDERFUL WORLD OF MIA



THE great natural philosopher, Henry David Thoreau, wisely stated, "For every thousand hacking at the leaves of evil, there is one hacking at the roots." Stand back. Take a long look at the problems you face. What fires are you trying to put out? Any conflict situations? A lot of last-minute scurrying about to do? Chasing down details? Someone let you down?

Most of your pressure, headaches and frustration are but the leaves of a great tree. Too many communication breakdowns. Too little long-range planning. Too much "leadership by crisis."

Instead of working on the leaves or the symptom level, what if you could work on the roots or the casual level Would you like to apply preventative rather than remedial medicine?

Attention, MIA executives! Your real problem exists and will be solved in the underlying processes of leadership and administration. These are not the seen problems but rather the unseen like the great mass of the iceberg which lies under the surface of the water.

Courage MIA leaders! Look into your own heart and measure yourself against the following four great keys of MIA leadership and administration. Take fresh courage. And in humility turn these four keys in your own heart. You will discover over the weeks and months that you are truly hacking away at the roots of your problems.

Are you willing? It will take tough-mindedness. It will involve developing new leadership habits and attitudes, requiring concentration, patience and dogged persistence in their practice.

It won't be easy. For a while, you may stand alone. Still willing? Let's go to work. Think.

FIRST GREAT KEY-PLANNING

"Wars are won in the general's tent."

Planning must be of two kinds-long-range and shortrange. Long-range planning must be done first and is of the greatest importance. If done correctly, short-range planning will flow naturally and easily.

FIRST, plan your over-all calendar for the year. What are the major events? The minor events?

SECOND, plan what kinds of preparations must be started now (where? why? who? how?) so as to avoid big frustrating pushes to meet deadlines.

Short-range planning includes details and preparations for meetings. Carefully work out meeting agendas. Send them to those who will attend the meetings several days prior to the meeting so each can come prepared to report and to discuss wisely. After meetings send a complete and accurate minute (use carbons), with assignments to each participating member.

Unless you follow this agenda process, you will discover the hard truth of Parkinson's first law, "work expands to fill the time available for its completion," and also another of his famous laws, "the time spent on a

matter is in inverse relation to its importance."

Your Meeting Agendo Should Include:

- Review: Last minutes read, assignments reported on, vital correspondence discussed.
- 2. Short-ranged detailed planning on the activities and problems of the week or month: Who to do what? when? where? and how?
- Long-range planning by looking at the basic question: What are the root problems we face? How can we better train? Get more involvement? Increase unity? Spirituality?

Long-range planning is creative. It requires concentration and a real belief in its value. The natural tendency, often a habitual tendency, is to get bogged down in details and neglect this essential creative, mental activity.

"Things which matter most must never be at the mercy

of things which matter least."

Planning is a skill. Like any skill, you become good at it only through continual practice. Then PRACTICE PLANNING—your results will literally amaze you.

SECOND GREAT KEY-COMMUNICATION

Remember first this principle: Unless communication is two-way, there is no communication. Communication is simply mutual understanding.

As an MIA leader, communication is the bread and water of your activity. You must cultivate the ability to understand and to be understood. Most human problems are communications' problems or misunderstandings.

Take note:

- 1. Important verbal communication, particularly of assignments, is to be followed up by clear, written communication with all involved receiving a copy. Then adopt a consistent reporting practice on these assignments. This system of assignment and reporting is divine and will instill a sense of divine stewardship and agency in your entire organisation. It will breed unity, spirituality, sustaining support, and the attitudes of obedience, humility and respect. (Keep accurate, current files of all written communication, assignment sheets, agendas, reports, for future reference.)
- 2. When changes and adaptations in a programme are necessary, make certain special communication to all involved in sufficient time is sent out. Everyone will feel fully informed and know what is expected. Otherwise some will feel neglected or slighted or lose faith in the integrity and the consistency of the programme and its leadership. Personal upsets and disappointments to those tender in the faith can turn them away altogether.

More important than the techniques of communication is the ATTITUDE OF COMMUNICATION: the willingness and desire to LISTEN FOR UNDERSTAND-ING. Avoid snap judgments, Use the third ear which can hear the feelings of the heart.

THIRD GREAT KEY-FOLLOW THROUGH

1. Your finest follow-through tool is a *checklist*, which includes all the items which must be considered in fulfilling an assignment or project. It should be as detailed

as possible. For instance, a monthly dance would include publicity, physical arrangements, entertainment, refreshment, music, decorations, etc. Each of these in turn can be broken down into greater detail.

2. The second follow through tool: Fix responsibility on one person. "What is everybody's responsibility is nobody's responsibility." This person can hold other assigned people responsible to follow through on but you will only follow through on him. Don't bypass — unless you want the responsibility back. He will feel respected and trusted and sustained. Trust is the highest motivation.

Cultivate a follow-through philosophy—"there are no excuses." Develop the spirit that excuse making or buck passing or complaining are worthless, negative activities.

In report meetings, develop the spirit that each person would either state, "I have accomplished the assignment" or "I have not accomplished the assignment, but will by (a certain date)" rather than "Well, this came up" or "Brother Jones let me down" or "I didn't know," etc. Over time, if this philosophy is consistently applied, it will develop a deep sense of responsibility and almost force long-range planning and effective two-way communication.

Sometimes we hear the complaint, "They let me down" or "They just aren't dependable." This is the very reason you are a leader—to train the undependable. If people were already dependable they wouldn't need training. It is because they're often not dependable that they need your training, help and leadership.

3. Third tool: Learn to use visual charts and graphs which give a clear picture of all progress as well as future plans. This will motivate and foster a sense of achievement. Why visual charts and graphs? You'd be amazed how little understanding some people have of what is expected and of where you're going. Rather than "appearing stupid" they often sit silently back and you assume they understand. Also people remember far more of what they see than of what they hear.

PLANNING AND COMMUNICATION AND FOLLOW-THROUGH SKILLS ARE INTERWOVEN WITH EACH OTHER.

One cannot be successfull without the other. To do these three things successfully, you must change habits—thinking and doing habits, deeply ingrained habits. This is not easy. Understand why there may be resistence, fear and self-doubt. Many people have simply never learned to plan even for their own future. Many have never learned to communicate with their own wife or family or even with themselves, let alone with an entire organisation. Many have never carried responsibility and been held accountable. This new planning, communicating and follow-through leadership can frighten and offend.

Or it can help tremendously! It all depends on the application of the following key — by far the most important.

FOURTH GREAT KEY—THE ATTITUDE OF FAITH, OF UNDERSTANDING, OF APPRECIATING, OF INVOLVING

The natural reaction to situations where responsibilities exceed abilities is to either FIGHT or FLIGHT. The Gospel's answer: faith plus works.

In MIA your spiritual responsibilities are always greater than your natural ability because you are dealing with spiritual forces and purpose. FAITH BEGINS WHEN IT "CAN'T BE DONE."

As an MIA leader, understand why people criticise or offer excuses or take various escapes. Do not yourself become critical or escape your responsibility to understand, to train, to educate, to inspire, to help.

Understand that people can only act out of their own experiences. You must help give them spiritual experiences with divine attitudes. It is futile to criticise or to find fault or to label someone as "incapable" or to judge someone as being "this kind" or "that kind" of a person.

You will exercise your faith in God if you believe in His children and their limitless potentiality. It is your duty to learn the processes of releasing that potentiality. These processes are spiritually demanding on you. They involve a real, continuous effort to understand. This takes time and patience and the attitude of humility.

You must learn to listen and to *emphasise* (to see the world from another's point of view). This involves accepting people as they are, appreciating their every effort, recognising work well done, affirming their right to be an individual, to feel and think differently.

Learn to INVOLVE PEOPLE in the decisions from the planning stage on. Only sincere participation in the endeavour will tap their greatest potentials and desires.

Accepting, understanding, appreciating, involving comprises a divine experience which will lift and edify.

If you only give another human experience of judging or criticizing or rejecting, what have you done? — built barriers of defence, communication breakdowns, fighting and flighting, bad feelings.

Such attitudes of faith and respect are self-fulfilling prophecies. As Geothe put it, "Treat people as they are and they will remain as they are. Treat people as they can and should be and they will become as they can and should be."

Leaders, do you want a glorious experience? For one month, act on four assumptions and watch what happens. You'll be joyfulfy amazed.

1. Assume good faith on the part of others.

Don't impune their motives. Assume that they are right from their point of view. Assume they are trying to do their best as they see it, maybe not as you see it. When communications break down and bad feelings develop, assume others mean to do their best and then go to them and talk it over. Clear the thing up. Don't believe rumours. Go to the source yourself and talk it over. People stop fighting when they are accepted as they are. Defences drop when they sense your sincere interest and desire to understand and help rather than to judge

2. Assume every negative situation or trouble can be turned to the Lord's advantage.

When you hear a complaint, obstacle or problem, ask "how can we turn this to the Lord's advantage?" Then seriously discuss it.

You'll find yourself thinking and speaking positively about a so-called "negative" situation. The accomplishing power of a positive mind is unbelievably great. It is like the mind of the Lord, the great Creator. The evil one inspires negative thinking and defeatism. Just as faith without works is dead so also is works without faith.

3. Assume all problems ultimotely are spiritual not technical, financial or practical (II Nephi 3:7). Since the ultimate problem is spiritual-one of desire and faith-the ultimate solution must also be spiritual-more conversion to the Gospel, the MIA programme. This involves teaching, patience, testimony bearing, expressing love and appreciation. Expecting too much, and judging too harshly discourages people to try, to get involved, to strike out, because these efforts involve the mistake-making process of growth and possible criticisms. "To do nothing is safer." Remember that the greatest of all things is the human soul and that the Church, the Gospel, its principles and the MIA programme are all developed solely to assist the human soul in its divine growth. Never confuse means and ends or become more focused on programmes than upon people.

4. Your problems begin first in your own heart.

"Keep thy heart with all deligence; for out of it are the issues of life." (Proverbs 4:23.) Have the courage to look into your own heart first. Earnestly seek the Lord. Ask Him to reveal to you your weaknesses. (Ether 12:27.)

This takes deep, sincere, private prayer from the heart. More than all else, your sincere humility and great courage to look into your own heart and turn the key found therein will inspire others to look inwardly and turn the key in their hearts.

SUMMARY

These four great keys or activities will probably take no more than 25 per cent of your time and yet they will dynamically influence 90 per cent or more of the success of your MIA programme. Make your mind up to use them. Make it a habit.

Sink your spiritual roots deep by drinking deeply from the divine fountain of daily sincere prayer and scripture study and by starving yourself from the worldly fountains of life. Then when the times of stress or storm come, you will not be uprooted or blown away. With deep spirituality will flow a power from within to love your people, to have faith in them, to involve them, to appreciate and understand them. From this you will develop the powerful leadership skills to plan, to communicate, and follow through.

Thus, you will work on the roots of success rather than on brush fires, deadlines, crises, frustrating details.

You will discover the central spiritual truth: YOU TEACH WHAT YOU ARE.

Time to take stock

SUMMER is an excellent time of the year for Primary workers and Primary priesthood advisers to take stock of their assets and learn more about this auxiliary that they might better perform their labours. Now is the time to look ahead to the coming year and make the plans that will ensure a successful Primary for the year of 1965-66.

What do you know about Primary? Are you secure in your knowledge so that you can help every child to walk uprightly before the Lord? Here are ten questions for you to answer. Test your knowledge of Primary. These are questions which you need to be able to answer now if your Primaries are to function efficiently during the coming Primary year which begins in September.

- What lesson books will I use in Primary next year? Answer: In a Primary of less than fifty children any or all of the Primary classes that follow are held as the need arises:
 - Skylet Class: all children 4 to 5 years of age inclusive. Lesson books used in rotation: Moonbeam, Sunbeam, Star.
 - Pilot Class: all children 6 to 8 years of age inclusive. Lesson books used in rotation: CTR Pilot, Co-Pilot or Compass Pilot, Top-Pilot or Radar Pilot.
 - Lihoma Class: all children 9 to 11 years of age inclusive. Lesson books used in rotation: Gaynote, Firelight, Merrihand.
 - Trail Builder Class: all boys 9 to 11 years of age inclusive. Lesson books used in rotation: Blazing Along the Trail, Trekking Along the Trail,

Guiding Along the Trail.

Every Primary teacher should take a count of materials on hand which will be used again the following year. All Primary lesson books are used for as many as eight years before they are replaced. For this reason, if the lesson book and the teaching aids have been well cared for, they can be used in rotation and it is not necessary to purchase new books every year. Now is the time to order next year's lesson materials.

- What teaching aids will I use with my Primary lessons next year?
 - Answer: There is an envelope of Teaching Aids prepared to accompany each lesson book. Any class which is being taught in the coming year will need both the lesson book and the teaching aids for that class. Lesson books and teaching aids may be purchased separately.
- What additional Primary materials will I need to purchase?
 Answer: Every Primary will need:
 - 1. The Primary Standard for 1965-66.
 - 2. The In-service Course of Study for 1965-66.
 - 3. The Music Outline and Calendars for 1965-66.
 - 4. The Primary Family Hour Programme.
 - Other supplies designated by the Primary General Board.
 - 6. Primary Record Book Fill-in.
- 4. Do home and small dependent Primaries need all of these materials?

Answer: Every home Primary, even where there are the children of only one family, should have a Primary lesson book and teaching aids. This can be a book used previously by a class in the independent branch; one which is not being used by the branch this year, but which is being kept for use in a subsequent year.

Home Primaries need not have copies of all of the other materials, but will need to be informed by the branch Primary president of any special songs which need to be learned, of the part they will take in the Primary Family Hour and how to prepare for it, of the Standard for the year, and if possible the title and purpose of the Standard for each week so that they can develop a reverence programme with their children. Each home Primary should have a copy of "Guide for Home Primaries," Each home Primary should have "The Children's Friend" as a source of additional material for their Primary class.

 How can we make better use of the Primary materials which we now have?

> Answer: The district or stake Primary president should hold a Primary Supplies Exchange in connection with a preparation meeting.

> Many wards and branches have lesson books and teaching aids stored in closets and not being used. Have each Primary group bring to a preparation meeting all materials which they are not using, duplicate lesson books, books written for an age for which there are no longer children in the branch etc. Let

materials, or purchase them from each other at a price equivalent to the value of the materials. Thus all materials can be put to good use and the cost of purchasing new materials can be reduced.

6. Since lesson books and teaching aids are being written to last for as many as eight years, what is the best way of preserving them?

Answer: There are only one or two new books and teaching aids sets published each year. It is recommended that as soon as a new book is purchased, the officers and teachers of that branch or ward Primary meet together in a preparation meeting, or special meeting, and all present participate in covering and mounting the pictures, colouring the drawings, and preparing the visual aids for use. This meeting accomplishes the dual purpose of preserving these materials which may be used by any one of the Primary workers during the duration of their use, and also builds rapport between the officers and teachers. Many lesson books contain instructions for preserving visual aids

7. How many copies of "The Children Sing" should we purchase for our Primary? Answer: Every Primary should have a copy of "The Children Sing" for the chorister and for the pianist. As many more copies may be purchased as you feel you can use. If the chorister is well prepared and uses a variety of ways of teaching the songs, it is not necessary that the children have song books. Many older children enjoy using a book, but they are only a "crutch" for younger children. Wherever possible, provide one conv of "The Children Sing" for each home Primary. Since missionaries in the West European area all have tape recorders, tapes of Primary songs are being used

effectively in all Primaries. These tapes can be made from the Primary music records available from the general board, or can be purchased from the West European Primary Central Supervisory Committee.

8. Where do I find out about new policies, procedures, and helps for operating Primary next year?

Answer: The "Primary Script," published quarterly each year by the general board, contains inspirational messages, policy changes, instructions, and pertinent helps for Primary lesson courses and activities. The "Primary Script" is prepared for stake, mission, and district board members. and ward and branch Primary officers.

9. Is there a guide specifically for the use of mission and district Primary presidents?

Answer: "The Guide for Mission and District Primary Boards" was published in 1964 and contains answers to the responsibilities of mission Primary boards, district Primary boards, and priesthood adviser to the Primary. This Guide can be purchased from the Church Distribution Centre in Salt Lake City.

10. Do stake Primary workers also use the Guide described in the preceding question?

Answer: No. Stakes use the "Guide for Primary Stake Boards." However, both stakes and missions will use the "Guide for Ward and Branch Primary Presidencies." These guides should be ordered now with the other Primary materials you will need for the opening of Primary in the fall.

Let us set the goal for every Primary in the West European area to prepare now for the coming year. Learn the programme, ascertain the needs of every child, order the essential materials that when Primary begins in the fall you will not be "weighed in the balances and found wanting."

FAMILY HOME EVENING by Muriel Cuthbert

Work, plan

H AVE you ever held a Family Council? It might not be necessary to hold them very often, but if you have a problem that you can share with your family, or there is an important event to plan, it is wonderful how they will respond.

One Family Council we held some time ago was to decide how we could raise money to take the family to the Youth Convention. We decided that if the children could raise £1 each they could go. They were really enthusiastic about it, and after our discussion, were keen to try all kinds of things. They saved 3d. bits, ran errands, washed cars and did everything they could think of to raise the money, and they all went to the Convention.

You may have a problem with the bad behaviour of one of the children. Let the other children sit in judgement and pronounce sentence. It is far more effective than any punishment that you could mete out. They are fair and not too harsh, but the offender knows he will not be able to win his way around his brothers and sisters as he might his mother and father, and so he usually accepts with better grace. First you state the complaint, then let the child give his excuse or apology, and then let it be discussed by the family in general. To avoid confusion, have them take turns to speak, or just raise their hand if they want to add anything.

There are many projects which can

NEVVSfrom the stakes and missions



together

be planned in a Family Council, and the children will enjoy being council members. If you want to style your organisation "Brown Enterprises," Happy Times Unlimited," or "Family United," you can all be directors, with father as chairman of the board. It's fun, it's useful, and it gives the children advance experience of working in meetings.

When you need a big job doing then, do not hesitate to get together with the family. It need not be around the table or in any way formal, but discuss together how you are going to achieve your objective, and by working and planning together you will succeed. By having discussions, children acquire the habit of talking things out, and so they do not store up their own problems inside themselves. They can express their doubts and fears and overcome them with help from understanding parents. If they are denied this and suppress their problem, then sooner or later it will work its way out of their system in their behaviour, and by that time it is not so easy to help them.

Sometimes we tend to forget that it is also important to give each child individual attention. Even if it is only 5 minutes each day, it will mean so much to the child; it is quality time that counts not quantity.

Have a Family Council when you need it; but plan for Family Evening every week.

These three pictures were token on Soturdoy, Moy 15, when Aoronic Priesthood holders throughout the Church were celebrating the restoration of the priesthood to Joseph Smith and Oliver Cowdery in Moy, 1829. As port of their celebration, boys from the Crowley Bronch in the

British South Mission were taken to a mountoineering school of Tonbridge in Kent. There, under expert supervision, they spent the day proctising the mony intricocies of rock-face climbing and the use of ropes, hond ond foot holds.







Scottish youth enjoying themselves at a "Beat Nite" in the Drumchopel Word house.



MIA officers and teachers from the Belfost areo at their week-end training course.



Boys of the Rasetto Bronch, Irish Mission, who won the mission basketboll competition.

M AJOR changes have been made in the boundaries and the control of the overseas missions of the Church.

The missions of the British Isles -British, Central British, Irish, North British, Scottish, South British and South-West Britishwhich were once part of the West European Mission under the direction of President Mark E. Petersen of the Council of the Twelve, now form the BRITISH ISLES MIS-SION, with the South African Missions coming into this mission also. This new mission area will be under the direction of President Ezra Taft Benson, of the Council of the Twelve, and Elder Stirling W. Sill, an Assistant to the Council of the Twelve

Elder Benson and Elder Sill take up their new positions on August 1.

This change is a part of an enormous re-organisation by the Church. This re-organisation will be dealt with in detail in the August issue of the "Millennial Star."

IRISH MISSION

MIA officers and teachers from the Belfast area of the Irish Mission assembled at Lorne House, Holywood, Northern Ireland, recently for a week-end training course under the direction of President and Sister Covey.



Sister P. Golde weoring her "Eoster Bannett" at a South Caostol District Relief Society dance.

The teachers received training in teaching techniques through a special two-hour demonstration by Sister Covey, in which she attempted to teach the method of getting people involved for effective instruction. Teaching techniques and skills were practiced in groups, where they participated in round-robins, role plays, skits, buzz groups, brainstorming, symposiums, panels and discussion groups.

The teachers were trained in agegroup workshops and were also given special instruction on dance and social activities. Filmstrips and agegroup departmental activities were part of the week-end course.

GLASGOW STAKE

The Drumchapel Ward house in the Glasgow Stake was the scene of a "Beat Nite" recently, when more than 150 young people from all over the Stake danced to the music of a group called "A Certain Society." A cafe was opened in the lounge and the waitresses were MIA girls working for their Individual Awards. Many of the young people in attendance were non-members and they were greatly impressed by the way everyone enjoyed themselves and yet still kept to the Church standards.

CENTRAL BRITISH

The Central British Mission MIA Board have been making a concentrated effort within the mission to initiate the Master M-Men/Golden Gleaner programme. This has been carried out with a visit to each branch and a meeting held with the young people of this age group.

In each of these discussions the complete award programme has been presented to and discussed with each individual, and ways and means of accomplishing it have been worked out. There has been a lively reception for the programme and more than 100 young people have been contacted.

LONDON STAKE

"Stardust" was the theme of the Epsom Ward Gold and Green Ball, and the atmosphere of starlight and chimney tops was set by a full-length wall mural of housetops, above which stars twinkled in a deep blue sky. President Joseph W. Darling, the London Stake President, and his wife were the guests of honour, and many other stake leaders were present.

The music was provided by the Allan Orchestra, and one of the high-

lights of evening was when Brother George Allan came on to the stage drawing a large, glittering crescent moon, upon which was seated his wife, Anne. Together they sang "They say falling in love is wonderful."

Afterwards Brother and Sister George Allan were presented with their Master M-Men and Golden Gleaner pins by President and Sister Darling. They were the first couple to receive this award in the London Stake.



Gravesend Branch members sitting down to dinner together. The meol was followed by entertoinment.



Brother and Sister George Allon, of Epsom Word, being presented with their Master M-Men and Golden Gleoner pins by the Landon Stake President and Sister Joseph W. Dorling.



























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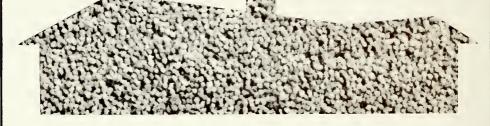


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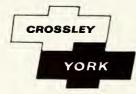
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WHERE ONLY THE BEST IS GOOD ENOUGH

No room for idleness

WE are told that each of us will be judged according to our works.

We are also told that as we measure, it shall be measured to us again.

As members of the true Church of God we have responsibilities given us in the organisations of that Church, whether priesthood or auxiliary.

How well do we fulfil those assignments?

Are we slip-shod with them? Then shall we in turn be willing to receive a slip-shod reward when the great Judge measures out to us according to our own measuring rod?

Are we dilatory in just never getting around to doing the job?

Would we be happy if God were equally dilatory with us?

When the Lord's servant calls upon us, do we put him off, and say, "Let John do it"?

Are we willing to have the Lord take that attitude

when we pray for help?

There is an important teaching in Section 101 of the Doctrine & Covenants. In it the Lord tells of some of his Saints who were not obedient, and hence did not earn their blessings. Said he:

"There were jarrings and contentions and envyings and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.

"They were slow to hearken unto the voice of the Lord their God; therefore the Lord their God is slow to hearken unto their prayers to answer them in the day of their trouble.

"In the day of their peace they esteemed lightly my counsel, but in the day of their trouble of necessity they feel after me."

Blessings come only as we earn them. This is essential for our own character development. We never grow unless we give, and we can never hope to be "perfect even as your Father which is in heaven is perfect" without a tremendous effort.

"The idler shall not have place in the Church except he repent and mend his ways." (D. & C. 75:29.)

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Front Cover:

Brother and Sister Earthrowl, now members of the Medway Branch in Kent, being taught the gospel in their home in Chatham, with their two sons.

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Capture the integrity and faith of the pioneers



ON July 23, 1847, Brigham Young and the main body of pioneers ascended and crossed over Big Mountain.

James Bridger, Peter Skeen Ogden, Eteienne Provost and other hunters and trappers had trodden the trackless waste of the Salt Lake Valley and had perhaps tasted the briny lake, but until the morning of July 22, when nine men, under instructions from Brigham Young, moved out of "a gorge," now Emigration Canyon, and travelled from the banks of Mill Creek to the south branch of City Creek, not a human habitation broke the monotony of the sagebrush expanse.

At noon, these nine men formed a camp and "bowed themselves down in humble prayer to Almighty God with hearts full of thanksgiving to him, and dedicated this land unto him for the dwelling places of his people."

As Brigham Young and the main body of the pioneers came through Emigration Canyon out into the valley of the Great Salt Lake, they gazed upon a barren landscape so uninviting and desolute that one of the three women in the company, out of sheer disappointment and hopelessness, broke down and wept. Truly to her, and to others of the company, it must have seemed impossible that in such a desert place could be fulfilled the prophecy of their first great leader, Joseph Smith, that the Saints "would become a mighty

people in the midst of the Rocky Mountains."

And yet, in our day, that prophecy has become a reality.

"God has shown me," said President Young, "that this is the spot to Locate his people, and here is where they will prosper; he will temper the elements to the good of the Saints; he will rebuke the frost and the sterility of the soil, and the land shall become fruitful ... and we shall build a city and a temple to the most high God in this place."

As that small group of pioneers looked upon what appeared to be a sterile desert, so today the Church faces a world lying in moral lethargy and spiritual decline. A sense of responsibility to build up the kingdom of God inspired the founders of the Church, and with pride we look in retrospect upon achievements wrought.

"If Mormonism is able to endure unmodified until it reaches the third and fourth generation," said Count Leo Tolstoy, "it is destined to become the greatest power the world has ever known."

With that same faith and invincible resolution manifested by the pioneers a century ago must the Church face the re-spiritualizing of a spiritually decadent world. In this gigantic task this people may seem as insignificant, misjudged, and impotent as were the pioneers when they faced the barren wastes bordering the great inland sea, but in less than a century

sterile soil was changed to productivity, thriving fields and orchards supplanted sagebrush and sego roots, cities and towns formed a western commonwealth.

So may people declining toward godlessness be led toward a nobler civilisation, for there is inherent in the restored gospel the greatest spiritualising power ever revealed to man. To be true to our heritage we must face with fortitude and unflinching courage the great duty that is ours—the spiritual rejuvenation of mankind.

That which made the Utah pioneers truly worthy of the homage we pay them, and that which will enhance their greatness in future years, is not the mere fact that they endured persecution, suffered privations, subsisted in a wilderness, and made a thousand-mile journey across the plains without a death or even a serious mishap-achievements, it is true, worthy of the praise of posterity-but what made them truly great was the fact that no matter how intense their sufferings or how dark their forebodings, they ever cherished as beacon lights unchanging truths fundamental to human peace and progress.

First and foremost was their unwavering faith in the existence and nearness of God their Father and of his Son Jesus Christ. Every day of that toilsome journey was begun by prayerful devotion. Instructions were given that "at five o'clock in the

morning the bugle is to be sounded as a signal for every man to arise and attend prayers before he leaves his wagon."

To be prepared for any eventuality was a second fundamental requirement. Theirs was physical danger, and "every man must carry his loaded gun or else have it in his wagon where he can seize it at a moment's notice." "Wagons must be kept together and not separate." After arriving in the valley, adobe "forts" and stockades were built.

The youth today face enemies also—false ideologies and immoral practices "glossed over" and "seasoned with a text." Sound preparation to meet these enemies is as imperative now as when the pioneers moved toward the desert, wild animals, and stealthily skulking Indians.

The best way to honour the pioneers is to emulate and make practical in our daily lives the ideals and virtues of strength that animated their lives

Faith, reverence, frugality, industry, and a willingness to serve their fellow men were ideals taught, and to a remarkable degree practiced in the daily lives of the pioneers.

Now, rich in material accomplishment, let us ever cherish that integrity and faith triumphant which inspired the pioneers when their valiant, God-fearing leader, President Brigham Young, said: "This is the right place."

New world-wide administration plan



ELDER EZRA TAFT BENSON, who has been a member of the Council of the Twelve Apostles since October 1943. He served as the United States Secretory of Agriculture during the Eisenhower Administration.



ELDER STERLING W. SILL, who has been an Assistant to the Council of the Twelve since April 1954. He is on outstanding business and insurance man, a popular speaker and outher of many fine books.

ELDER EZRA TAFT BENSON, of the Council of the Twelve Apostles, is the new President of the British Isles Missions. Elder Mark E. Petersen, who has been President of the West European Mission—which included all missions in Great Britain—has moved to Germany to take control of the central European missions.

This change came into effect on the first of this month (August), and is part of an enormous Church world-wide plan of supervision of the missions which enlarges the assignments of the Council of the Twelve and others of the General Authorities.

The new plan divides the missions of the world into 12 large areas, with a member of the Council of the Twelve in charge of each area. One or more of the Assistants to the Council of the Twelve or of the First Council of the Seventy, will also serve in each area as a supervisor under the direction of the Apostle.

Under the new programme, the members of the Council of the Twelve and the supervisors will live in Salt Lake City, and will visit their missions as and when it is considered necessary.

This will eventually mean the closing down of the Mission Home at Leatherhead in Surrey, which has been the headquarters of the West European Mission since its organisation under the direction of Elder N. Fldon Tanner.

The new British Isles Missions, which will be under the direction of President Benson and the supervision of Elder Stirling W. Sill, an Assistant to the Council of the Twelve, in-

cludes the British, Central British, Irish, North British, Scottish, South British, South-West British and the South African Missions.

The other areas, the missions included and the General Authorities appointed to them are as follows:

West American: Alaskan-Canadian, California, Northern California and North-Western States Missions. Elder LeGrand Richards, Council of the Twelve; Elder Wm. J. Critchlow, Jr., Assistant to the Twelve.

Intermountain and Indian: Northern Indian, Southwest Indian, Eastern Canadian, West Central States and Western States Missions. Elder Delbert L. Stapley, Council of the Twelve; Elder John Longden, Assistant to the Twelve.

Mid-American: Central States, Great Lakes, Gulf States, Northern States, Texas and North Central States Missions. Elder Richard L. Evans. Council of the Twelve; Elder Bernard P. Brockbank, Assistant to the Twelve.

East American: Canadian, Cumorah, Eastern States, New England and Eastern Atlantic States Missions. Elder Harold B. Lee, Council of the Twelve; Elder Henry D. Taylor, Assistant to the Twelve.

South-East American: East Central States, Central Atlantic States, Southern States and Florida Missions. Elder Harold B. Lee; Elder ElRay L. Christiansen, Assistant to the Twelve.

North American Spanish: Central American, Guatemala, Mexican, Mexican Southeast, Mexican North, Mexican West, Spanish American and Spanish American West. Elder Marion G. Romney, Council of the Twelve; Elder Theodore A. Tuttle, First Council of the Seventy.

Oriental and Hawaii: Hawaii, Korean, Northern Far East and the Southern Far East Missions. Elder Gordon B. Hinckley, Council of the Twelve; Elder Marion D. Hanks, First Council of the Seventy.

South Pacific: Australian, Australian South, French Polynesian, New Zealand, New Zealand South, Rarotonga, Samoa, and Tongan Missions. Elder Thomas S. Monson, Council of the Twelve; Elder Paul H. Dunn, First Council of the Seventy.

South American: Andes, Argentine, Argentine North, Brazilian, Brazilian South, Chilean and Uruguayan Missions. Elder Spencer W. Kimball, Council of the Twelve; Elder Franklin D. Richards, Assistant to the Twelve.

West European: Dannish, Finnish, Franco-Belgian, French. French-East, Netherlands, Norwegian and Swedish Missions. Elder Howard W. Hunter, Council of the Twelve; Elder Theodore M. Burton. Assistant to the Twelve.

European: Austrian, Berlin, German North, German Central, German South, German West and Swiss Missions. Elder Mark E. Petersen, Council of the Twelve; Elder Thorpe B. Isaacson, Assistant to the Twelve.

President Joseph Fielding Smith, President of the Council of the Twelve, will continue to direct the operations of the Twelve, the Seventy and the Presiding Bishopric.

News from the stakes and missions



CHAPEL IN PARADE

THE Woodsetton Branch of the Central British Mission won second place with a float which they entered in the Warwickshire County Council's Community Parade at Bilston, near Wolverhampton.

Thousands of people lined the streets of Bilston to watch the parade, which was led by the Woodsetton entry.

The float was constructed by the youth of the Woodsetton Branch, under the close supervision of Elders Stephen Hilton and Kenneth Foster, the proselyting missionaries in the Bilston area. The float was coloured white, pink, green and blue, and on the crown of the float was an authentic model of the new Woodsetton Chapel, which is now nearing completion. Riding on the float was the Bond family, depicting the family life of a typical Mormon home, with Peggy Bent, Judith Collins and Enid Smith dressed in colourful costumes to represent the world-wide scope of the Church.

Across the front of the float in large, black letters was the question, 'What is a Mormon."

Because of the interest aroused by this visual demonstration by the Church, many people have asked to hear more about the Church.

YOUTH CONVENTION

A CENTRAL British Mission Youth Convention was held in the picturesque town of Llandrindou Wells, Radnor. There were approximately 150 young people in attendance, representing the four districts of the Mission. The theme of the conference, "MIA Lights the Way," was based on the four seasons of the year and each district was assigned to develop one of the seasons.

The Chairman of the local Council, Mr. Gwilym Jenkins, and Mrs. Jenkins, were the guests of honour

The three McKee boys af Wrexham Branch, Central British Mission. Andrew, Colin and Graham McKee each received their Aoronic Priesthood Awards on the some day. This is the first time this has happened in the Central British Mission.

at the Gold and Green Banquet and Ball. He told the young people that it had been one of the "highlights of my year of office."

CAMPING HOLIDAY

THE MIA of Stourbridge Branch, Central British Mission, recently held a successful Camping holiday at Weston-super-Mare, which included a visit to the Cheddar caves. A special feature of the holiday was a joint social with the local branch. Stourbridge also report that a recent Relief Society bazaar raised £7 in 45 minutes ... which is good going in any part of the country.

ON BEACH AND HILL

NORTH WALES members of the Rhyl and Bangor Branches have been very active recently. On one of the fine summer days, Bangor members spent the day on the beach, playing games of football and baseball, while the sisters cooked a barbecue meal over a fire built on the sands. While Bangor was spending the day on the beach, Rhyl members - ten girls, fourteen boys and three children - participated in the Rhyl Branch Annual Hike up into the countryside behind the coastline. Rain drove them into shelter in a sheep pen at one part of their walk. but they finally reached their destina-



Above: The float, which members of the Forfar Bronch entered in the tawn's tricentenary celebration porade. The float was built round one af the missianary vans, and was made up af 10,000 colaured napkins, topped by a 12 ft. mural depicting the theme "Mon's Seorch for Happiness."

Below: The Primary children of Epsom Ward, London Stake, pictured after their "Primary Fomily Hour" programme.









tion and soon lit a fire and cooked their meal. The homeward journey was made in the rain.

MOUNTAINEERING

A S reported briefly in last month's issue of the "Millennial Star," the Aaronic Priesthood boys of the Crawley District, British South Mission, commemorated the restoration of the Priesthood with a visit the Bowles Mountaineering Gymnasium at Eridge in Kent. Seventeen young men, plus five adults, participated. The greater part of the day was spent in receiving instruction from the Gymnasium staff on rock climbing up and down a 30-foot smooth rock face, using ropes, finger nails and toes. As a relaxation the boys were able to go swimming in the afternoon.

UNDERGROUND

WHILE the Crawley boys were climbing mountains, the Aaronic Priesthood of Coventry Ward spent the day underground in a 3,000 yard canal tunnel, the famous Dudley Tunnel. About 20 young people took part in the trip, which was made in a narrow boat. Once the boat was inside the tunnel, the only means of propulsion was the hand—by pushing on the walls of the tunnel with the hand. The outward journey took an hour and ten minutes.

GONE TO BYU

S ISTER JANIS CUTHBERT, eldest daughter of President Derek Cuthbert, of the Central British Mission Presidency, and Sister Muriel Cuthbert, has gained a place in the Brigham Young University at Provo, Utah. The Cuthbert family are members of the Nottingham Ward, Leicester Stake.

GONE TO SINGAPORE

L INCOLN Branch members held a farewell social for Tina and Terry Bramford, who have now left

Top: Members of the Worcester Branch disploying all the trophies and owards they wan at the recent Central British Youth Convention.

Centre: Lincoln Bronch members at their social. See "Gone to Singapare." Bottom: The Woodsetton Bronch float. (See "Chapel in Parode.") for Singapore. The social was organised by Sisters Jaci Gill and Mavis Willcox, and every member of the branch participated in some form or other. The proceeds of the social went to the Lincoln Building Fund.

BARN DANCE

BROTHER Geoffrey Dunning's father's farm at Lund near Beverley was the scene of a Pioneer Barn Dance put on by the Beverley Branch, North British Mission. The barn was swept out and decorated, and straw bales were used as seats. Hot dogs added to the atmosphere of the evening, and after the dancing games and songs and stories were told around the camp fire. More than 40 people attended the event.

MIA SHOWTIME

THE "MIA Showtime" theme was colourfully treated by the six wards participating in the Sunderland Stake Drama Festival, and

effective stage settings took the Stake House audience to a Toyshop, to Dreamland, into a Fairground and to a Theatre at audition time. The judges were Brother J. Keith Bishop and Sister Carole Bustin, both of the Leicester Stake.

Newcastle Ward, with an imaginative and amusing portrayal of the beginnings of MIA in Ancient Rome, came a close second to Sunderland, who were selected to represent the Stake at the Zonal Finals. Sunderland's effort produced an entertaining parody of drama techniques through the ages, from Ancient Greek to modern TV.

BYU TRACK WIN

THE BYU Track Team competed against teams from the Tyneside and Teeside League and also Durham and Newcastle Universities at Cochrane Park, Newcastle-on-Tyne, recently. The event was well publicised both in the press and on tele-

vision.

The BYU team won the event with 80 points to Tyneside/Teeside League's 52, and Durham-Newcastle Universities' 12.

Among the records broken were those by Terry Thatcher, who threw the javelin 217 ft. $4\frac{1}{2}$ ins.; Paul Skowron, who won the pole vault with a jump of 13 ft. 10 ins.; and Mike Bianco, who hurled the discus 153 ft. $11\frac{1}{2}$ ins., and put the shot 59 ft. $1\frac{3}{2}$ ins.

TENNIS CHAMPION

I N the week following their track team's victory, BYU tennis players competed in the Ashbrooke Tennis Tournament in Sunderland. Harvey Bottelson won the Durham County Championship and was presented with a beautiful silver cup. He was not allowed to take the cup out of the country, so he presented it to President F. W. Oates for safe keeping in the Sunderland Stake House.

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A short, short story by MARY POCHIN of the Central British Mission

"H AVE you a book on the Mormons?" a voice penetrated my concentration and I looked up to see a young woman standing at the counter.

"No," I replied, my mind wondering what I could offer on an obscure American religion from my English library shelves, "but I expect there would be something in the encyclopaedia."

Together we made our way to the reference section of the library and began taking volumes from the shelves. She talked to me quietly as we searched for the heading. "Two Mormons came to our door," she said, "and wanted to tell me about their church. I told them my husband was a church warden, hoping to put them off, but they said they would like to speak to him, too! They're coming back tomorrow and I want to read up on them."

I directed her to the entry and went back to my work, but could no longer concentrate. My mind was whirling with questions. The Mormons: they are American, so why are they here? Who are they? What are they doing? I pondered on these things, and wondered, curiously.

- 11

A new day dawned and eagerly I began my work. I found myself making enquiries of those who came to the library. Gradually borrowers supplied some answers to my questions.

"They've given up their jobs to be here for two years and they're paying their own expenses. Must have had jolly good jobs to be able to do that!"

"They're going round baptising dead people, it said in the paper."

"They're hoping to build a chapel ... and they're actually getting converts!"

"They came to our house but they won't discuss the Bible ... And they have no tea or coffee ... pity such nice young men have such peculiar ideas."

I thought about what I had heard. Yes, a most peculiar people, and peculiar ideas. I agreed with those borrowers.

Ш

Weeks later I was working at the counter when, "Excuse me, may we look at the electoral roll?" asked a quiet, American voice. Before me stood two Americans... The Mormons surely? But why this excitement? I'd seen Americans before. I answered their query and firmly turned to my work, determined to concentrate on other borrowers and their wants and to forget the two young men.

The library emptied. The two Mormons were still there, talking quietly by the religious section. They were tall, I observed, and quiet and respectful. Why did they want the electoral register? To get the addresses of dead people to baptise? I had imagined rows of dead bodies and Mormons sprinkling water on them—but strange ideas did not seem to fit these neatly dressed, polite young men.

Then one of them came towards me. "I want to place a book in the library," he said, "the Book of Mormon, a very wonderful book, and possibly another one too, if I have your permission. I am sure they will enhance your religious section," and he smiled slightly. And then, "Do you know anything about the Mormons?" he asked.

"A bit," I hedged.

"Do you want to know more?" he continued.

I hedged again, not liking this interrogation, and yet longing to know more.

He leaned over the counter and spoke low and urgently, "How many different churches are in the world today? Over six hundred. How many churches did Jesus Christ organise? One. How do you know which of these six hundred is the true church?"

"But what does it matter," I broke in, "everyone wants to worship in a different way."

He spoke more urgently, "Jesus Christ lived the perfect life, Jesus Christ gave the perfect church"—those words sent a strange thrill

straight through me, but the American talked on, "Jesus Christ's organisation was perfect and complete. Why should man change it? We will not talk to you here. We would be happy to come to your home if you would like us to. We will not argue with you, that is not our way. We will just present our message and then go away quietly."

I listened in a daze, but with mounting excitement. But why did I have this feeling? Why did I want to hear more? My thoughts raced... just another of these little sects... they all say they are the only true church... and what would my family say? I was afraid of this feeling, and afraid of my friends. What should I do? I did want to hear more, desperately... but no. I must not. I firmly told myself that I was only idly curious.

I thanked the American with a too brief explanation. He was pleasant, and thanked me, and walked back to the shelves.

They stayed in the library some time. I could not work. Excitement shook my whole body. Why, oh why? They were attractive young men. I'd never had an American talk to me like that before. That must be the cause. But now I must work.

Still I could not control my thoughts. Jesus Christ lived the perfect life, I knew that with a certainty, but they had said so with a greater knowledge. And I wanted that knowledge. And their attitude towards religion was new to me. It was here, at this moment, in the library not remotely in a church. I wanted that, too.

Should I ask them home? My mind was in a turmoil. Shall I? Shan't I? Shall I? Don't be silly, I thought it's only their accent you like. I shal be firm.

I was firm. I asked them. I would know more!

Mary Pochin, a member of the Walsall Branch, is now serving an a full-time mission in the Central British Mission. She was baptised in 1962.



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the Book of Mormon

IT IS ONE OF THE MOST IMPORTANT MESSAGES EVER SENT FROM GOO TO MAN

by Orson Pratt

THE book must be either true or false. IF TRUE, IT IS ONE OF THE MOST IMPORTANT MESSAGES EVER SENT FROM GOD TO MAN, affecting both the temporal and eternal interests of every people under heaven to the same degree and to the same extent that the message of Noah affected the inhabitants of the old world. If false, it is one of the most cunning, wicked, bold, deep-laid impositions ever palmed upon the world, calculated to deceive and ruin millions who will sincerely receive it as the word of God and will suppose themselves securely built upon the rock of truth until they are plunged with their families into hopeless despair.

THE NATURE OF THE MESSAGE IN THE BOOK OF MORMON IS SUCH THAT, IF TRUE, NO ONE CAN POSSIBLY BE SAVED AND RE-JECT IT: IF FALSE, NO ONE CAN POSSIBLY BE SAVED AND RECEIVE IT. Therefore, every soul in all the world is equally interested in ascertaining its truth or falsity. In a matter of such infinite importance no person should rest satisfied with the conjectures or opinions of others. HE SHOULD USE EVERY EXERTION HIMSELF TO BECOME ACQUAINT-ED WITH THE NATURE OF THE MESSAGE. He should carefully examine the evidence on which it is offered to the world. He should, with all patience and perseverance, seek to acquire a certain knowledge whether it be of God or not. Without such investigation in the most careful, candid and impartial manner, he cannot safely judge without greatly hazarding his

future and eternal welfare.

If, after a rigid examination, it be found an imposition it should be extensively published to the world as such: the evidence and arguments upon which the imposture was detected should be clearly and logically stated, that those who have been sincerely yet unfortunately deceived may perceive the nature of the deception, and be reclaimed; and that those who continue to publish the delusion may be exposed and silenced, not by physical force, neither by persecutions, bare assertions, nor ridicule, but by strong and powerful arguments-by evidences adduced from scripture and reason. Such, and such only, should be the weapons employed to detect and overthrow false doctrines-to reclaim mankind from their errors-to expose religious enthusiasm-and put to silence base and wicked impostures.

But on the other hand, if investigation should prove the Book of Mormon true and of divine origin, THEN THE IMPORTANCE OF THE MESSAGE IS SO GREAT, AND THE CONSEQUENCES OF RECEIVING OR REJECTING IT SO OVERWHELMING, THAT THE VARIOUS NATIONS TO WHOM IT IS NOW SENT, AND IN WHOSE LANGUAGES IT IS NOW PUBLISHED. SHOULD SPEEDILY REPENT OF ALL THEIR SINS, AND RENOUNCE ALL THE WICKED TRADITIONS OF THEIR FATHERS, AS THEY ARE IMPERATIVELY COMMANDED TO DO IN THE

IF FALSE IT IS ONE OF THE MOST WICKEO IMPOSITIONS EVER PALMED UPON WORLD

MESSAGE.

Twin volumes of religious history

by Mark E. Petersen, Council of the Twelve

THE Book of Mormon and the Bible are twin volumes of scrip-

As the Bible provides the religious history of the Old World, the Book of Mormon provides the religious history of the New World.

Both were written by ancient prophets, and contain revelations from God to their respective peoples.

Each testifies of the other, the Bible foretelling the coming forth and purpose of the Book of Mormon, and the Book of Mormon testifying to the truthfulness of the Bible.

Both testify of Christ and together make an irrefutable witness that Jesus is indeed the Son of Almighty God, the Messiah of the Jews and the Saviour of the Christians — in fact the Saviour of ALL mankind,

regardless of race, nationality or colour, through obedience to the gospel.

The Bible is not a complete record of the Word of God. The Book of Mormon augments the revelations given in the Bible, and provides a wealth of additional material, so that together, they offer to mankind the fulness of the everlasting Gospel.

We Latter-day Saints believe the Bible to be the word of God. We love it, and we use it continuously. We also believe the Book of Mormon and other modern scriptures to be the word of God.

Some people who study the Gospel with us are concerned by this latter fact because they are of the opinion that the Bible contains all of the word of God.

They turn to the last chapter of the book of Revelation, which is also the concluding part of the Bible, and say that it proves that there should be no scripture other than the Bible. The words of John the Revelator to which they refer read as follows:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: (Rev. 22:18.)

Of course a careful reading of this text shows very clearly that John the Revelator was speaking only of the book of Revelation and not of any collection of other sacred writings.

Moses used a similar expression in speaking to ancient Israel when he said: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it ..." This is found in the fourth chapter of the book of Deuteronomy (verse 2). In the 12th chapter of the same book Moses said this: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." (Verse 32.)

Can anyone suppose that in these words Moses laid down a prohibition against all subsequent revelations and against all books which might be called scripture in years to come? Did he have the power to silence all future prophets and forbid them to speak or write as God intended that they should? Of course not, or we would be without most of the Old Testament and would have none of the New Testament at all.

It was the same with John the Revelator. In warning against additions to the Book of Revelation he spoke of that book only, insisting

Elder Mark E. Petersen.



that no one attempt to change or corrupt what he had said. The Bible was not compiled when John wrote the book of Revelation, so he could not possibly have referred to it. Furthermore, scholars tell us that the Gospel of John was written after the Book of Revelation, and if this be true it becomes another indication that John had no thought of precluding other writings but only of protecting this particular book of Revelation from change or corruption.

Then what about subsequent revelation? What about additional scripture? Should earnest readers of the Bible look for additional scriptures? Or should they be content with what they now have? All students of Holy Writ know that the Bible itself refers to a number of other books which the compilers did not include in it, either because they did not have access to them or because they did not consider them to be canonical.

No one who understands the facts believes that the Bible contains all that God has ever revealed to human beings, and the Bible itself confirms this stand. It is interesting to ask ourselves how we obtained the Bible, how it was written originally, and by what means it was handed on down to us.

The Bible is a record of the work and writings of the prophets of God throughout the ages, together with a history of their time. It begins with the writings of the Prophet Moses, who is the accepted author of the first five books of the Old Testament. When Joshua was called to lead Israel, he received revelations also, and they were recorded with the history of his time. This record became known as the book of Joshua. It was new scripture for that day and was placed with the writings of Moses. The book of Judges came next. It was new scripture also and was added to the existing volume. Then came the Prophet Samuel. He received many revelations and wrote much history. His record was new scripture for his day and was added to the existing and now fast-growing volume of God's word.

Who among us would discard the writings of Samuel because in earlier years Moses had said, "Ye shall not add unto the word which I command you ..."? It is obvious that Moses spoke only of his own writings and not of anything written in subsequent times by men called to be prophets like unto himself.

When Ezra and Nehemiah came on the scene, they received revelations which were recorded as scripture and placed with what Moses, Joshua, and Samuel had written. This became a pattern by which we obtained the entire Old Testament. Whenever God had a people on the earth, he raised up prophets who spoke in his name. Their writings became our scriptures. New scripture came with each new prophet, and each of these new books was included with the scripture already in hand.

This pattern held true for the New Testament also. As the sacred word of the Christian era was written, it became scripture. Even the letters of Peter, James, John, Paul, and little-known Jude became scripture, new scripture. And they were so accepted by the people of that day and added to the final volume of scripture as it was at last compiled.

That is the way in which the Bible was prepared originally. It came out of a well-ordered procedure of the Lord. It was always the purpose of God to guide his people and not let them drift, but that guidance constituted new revelation every time it was given. Prophets were there to receive it, and as they wrote, their record became new scripture.

Don't you see that one of the greatest marks of identification of the true Church of God in all the ages has been that it constantly produced new scripture? When there was no new scripture, it was a sign that there was no new revelation, and when there was no new revelation, there was no divine guidance. And when there was no divine guidance, the people drifted into error and darkness. Continuous revelation was essential to the life and survival of the true Church. So were the records of those new revelations,

and each new record became new scripture.

The true Church must always produce new scripture according to this pattern. If it does not, we must admit that it has drifted from the path of truth and right. It was Isaiah who explained such a situation which existed anciently when he said:

"... the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

"For your iniquities have separated between you and your God, and your sins have hid his face from you ..." (Isa. 59:1-2.)

To say that there can be no new scripture is itself unscriptural and contrary to the teachings of the Bible. If we truly believe the Bible we must expect additional scripture from time to time, and to do so we must look for living prophets to receive the revelations which are to become that new scripture. We cannot escape this conclusion. It is a well-established pattern of God's hand-dealings with men all down through the ages.

The Latter-day Saints offer to the world three new volumes of scripture: the Book of Mormon, which is a sacred record of the ancient Americans, the Doctrine and Covenants and the Pearl of Great Price, which contain many of the revelations to the Prophet Joseph Smith. They are books of priceless value. They sustain the truthfulness of the Bible and give testimony of the divinity of Mormonism. They declare in no uncertain terms that God has spoken in our day and has made many of his gospel principles clear and understandable through these modern revelations.

Would you like to hear a message from God as given in our day? What would you give to hear his word as revealed in modern times, fully supporting and sustaining what was given anciently? It is here. We have it. We offer it freely to all mankind, and what we offer is fully authentic as were the writings of Joshua and the other prophets when added to those of Moses, and as was the New Testament when added to the Old. The teachings of these new scriptures will bring you divine strength and heavenly light. They will dissipate

the doubts and fears that have arisen in honest minds for centuries and will answer gospel questions which have caused many misunderstandings about God's word.

Some have wondered, for example, about the necessity of baptism. Is baptism really essential to salvation, and if so, how should it be administered? If the Bible leaves you in doubt on these points let the modern scriptures help you. A Book of Mormon prophet, in discussing baptism, said at one time:

"... if the Lamb of God, he being holy, should have need to be baptised by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptised, yea, even by water!

"... he showeth unto the children of men that, according the the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments." (2 Nephi 31:5, 7.)

After hearing these words can anyone doubt the necessity of baptism? And would you like to know how baptism should be performed? By what method? In the Book of Mormon the Saviour himself explained this as he instructed the men whom he authorised to perform baptisms in

ancient America. Said he:

"... ye shall go down and stand in the water, and in my name shall ye baptise them.

"And now behold, these are the words which ye shall say, calling them by name, saying:

"Having authority given me of Jesus Christ, I baptise you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"And then shall ye immerse them in the water, and come forth again out of the water.

"... On this wise shall ye baptise; and there shall be no disputations among you." (3 Nephi 11:23-26, 22.)

How unmistakably clear this is!

We do not teach the commandments or the doctrines of men. We have fully in mind the warning of the Apostle Paul that if anyone preach any other gospel than that which he preached such an one shall be accursed. (See Gal. 1:8.) And we remember too the teachings of the Saviour when he said that we shall be judged by every word that we speak, even every idle word. (See Matt. 12:36.) Knowing all of this, we bear solemn and earnest testimony to you that what we teach is God's own truth.

The Almighty has reopened the heavens. He has appeared to modern

men and spoken to them personally, face to face, even as he did unto Moses. He has re-established his true Church on the earth, even as it was in ancient times. He has raised up new prophets on the earth and speaks through them. He has sent to the earth heavenly messengers who ordained these modern prophets to the Holy Priesthood and gave them the divine power to officiate in the ordinances of the gospel and make them valid.

These are facts. They are true, and we lie not. We do not ask you to take our word alone. We urge you to go to the Lord in humble prayer and seek his guidance. He will not lead you astray. He loves you. He is your Father. He has taught us that he will give us enlightenment and give it generously.

But he sets up one condition. We must "... ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:6.)

And yet if our search is honest and our desire sincere, he promises us rich rewards. He invites us to come to him and says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" (Matt. 7:7.)

We testify to you of the truth of these things, and we do it in the name of the Saviour Jesus Christ.

Archaeology strengthens Book of Mormon claims

by Dr O. Preston Robinson

S INCE its first publication in 1830, the Book of Mormon has been translated into twenty-eight languages and spread throughout the world. Printed in the millions, probably next to the Bible itself, no other book has ever been produced in greater quantities. Since it was first presented

to the world, also, millions have accepted it unquestioningly as accurate history and authentic scripture.

Yet, despite the simple reasonableness of the story the Book of Mormon tells, it has not been accepted as authentic by historians and archaeologists who are not members of the Church. In other words, the book's acceptance is, primarily, a spiritual one which has come as a part of conversion and in fulfilment of a promise given by one of its authors who, in approximately A.D. 421, wrote that if those who would read

this book would ask God, the Eternal father, in the name of Christ, about its truthfulness they would receive a witness through the manifestation of the power of the Holy Ghost.¹

Despite the academic world's scepticism however, scholarly books and scientific articles based upon archaeological discoveries continue to add testimony to the complete accuracy and authenticity of the Book of Mormon. Recently, several of these publications have brought forth new, persuasive evidence on certain important matters presented in the Book of Mormon. These are:

The questions of the origin of the inhobitants of the American Continent, when ond from whence these people come.

The noture and extent of their socioeconomic and religious development and the time of their decodence. The Peoples' Origin

The Book of Mormon account of at least two sources of origin of the inhabitants of the Western hemisphere is clear, concise and straightforward. The account tells of two important migrations. The first of these, as described in the Book of Ether, originated, apparently, in the Mesopotamia valley approximately at the time, as described in the Bible, of the construction of the Tower of Babel. This, according to Bible chronology, would be sometime near 2,000 B.C.

The Joredites

This small group of people, known as the Jaredites and numbering approximately sixty souls, under the direction of the Spirit of the Lord, made their way to the Western hemisphere. According to the record this people, supervised by righteous men, Jared and his brother, constructed eight barges, supplied themselves with adequate provisions together with "flocks, both male and female, of every kind; and also of the seed of the earth of every kind," including honey bees, and embarked upon the sea. The account records that, "The Lord God caused that there should be a furious wind blow upon the face of the waters toward the promised land and the voyagers were driven forward by an unceasing



A cloy head found neor Vero Crux, Mexico. Observe the stocking cop and the beard, both similar to what Jews were about the time Lehi left Jerusalem.

wind for 344 days until they arrived at the new Continent. The record is not explicit as to the route the party followed but it is believed that the group came across the Pacific and landed somewheres on the West coast of what is now known as South America, apparently near the present countries of Peru or Chile. This small party grew into a flourishing civilisation which apparently disintergrated and was destroyed sometime prior to 120 B.C.

The Nephites and Lomonites

The second Book of Mormon group left Jerusalem approximately 600 years before Christ and apparently travelled South-eastward via the Red Sea, Indian Ocean, China Sea and on East to the West coast of South America. This group, consisting of a family and friends of a man named Lehi soon divided into two contending segments known as the Nephites and Lamanites, built flourishing civilisations and finally, through wars and contentions, disintegrated sometime around A.D. 425. According to the record, both groups possessed animals of various typesincluding horses. They had a knowledge of metallurgy and forged various types of metallic weapons, implements and jewellery. They developed a recordable written language, built great cities, constructed Temples and religious edifices and possessed, at times, a unified religion based upon Christianity.

These people apparently reached the climax of their religious, socio-economic development at approximately A.D. 200. After this, because of great prosperity, pride and contention, division entered which culminated in their deterioration and virtual destruction as a civilisation, as indicated, approximately A.D. 425.

In the growths of their civilisations, both of these peoples raised themselves to remarkable heights in accomplishment and possessions, in arts, science, metallurgy, textiles and architecture.

The story of their rise and fall is explicit and detailed in the Book of Mormon with full descriptions of their wars and the weapons they employed and of their advancement and prosperity during their periods of peace. Those who kept their records, as translated by the Prophet Joseph Smith, wrote clearly, concisely, explicitly and recorded many things over the approximate period of 2,500 years so that anyone could read and compare their description with the records which have since been un-

earthed and which will yet be brought to light through the excavations and studies of archaeology.

Origin Evidences from Archaeological Sources

Until recently, critics of the Book of Mormon have scoffed at the idea that the American Indians, descendants of the original settlers of the Western hemisphere, may have come from Asian, African or European sources. More recent discoveries and researches, however, indicate that virtually all current scholars of Western hemisphere history agree that these peoples did have old world antecendents. In an article on "Earlier Mexico" in the "Illustrated London News," October 10, 1964, the author refers to two books on the history of ancient America and makes the following statement, "What does emerge from these two volumes is that the Aztecs had no very clear idea of their origin, and the Spaniards were not much better informed in this respect; at any rate Father Durand goes so far as to give them a Jewish background, and says, "My suspicions are confirmed that these natives are part of the ten tribes of Israel which Shalmaneser, King of the Assyrians, captured and took to Assvria."2

This same conclusion is arrived at by Dr. J. Alden Mason in his new book on Peru.³

He states, "The American anthropological 'Monroe doctrine' of a few decades ago holding that all the ancestors of all aboriginal Americans developed their cultures without any influence from the Old World is no longer unquestioned; there are too many apparently trans-Pacific cultural resemblances to be explained away." Dr. Mason continues, "Man did not originate in America ... the American Indian physical type is fundamentally similar to the Asiatic and obviously a sub-group of the latter. His ancestors must have immigrated from Asia. He further states, "The evidence seems to indicate vovages across the Pacific at several different times or on several different horizons, some of them surprisingly early, but mostly relatively late, and to and from several different regions."

In his recently published book, "Aztecs of Mexico," Dr. G. C. Vaillant, commenting on the origin of the American Indians, states, Asiatic colonisation of the New World, which preceded the European infiltration by many centuries, has its own proud place in the annals of Continental America. This immigration from Asia produced the American Indian."4 In commenting on how these travellers may have arrived at their destination, Dr. Vaillant says, "Other hunters may have constructed rafts and boats and passed from island to island until their ceaseless search for gain led them to the mainland."5

The studies from which these two books, quoted from above, are based upon extensive personal study by the archaeologists, both eminent scholars, plus their research into more than six hundred scholarly books and scientific papers on this important subject.

The Time of the Immigrations

As indicated above, the Book of Mormon places two approximate dates of the immigration of small groups of peoples from the Old World to the New. These are approximately 2,000 B.C. and 600 B.C. It is interesting to note that chronological historical tables constructed by archaeologists tend, in a general way, to confirm these dates.

There is nothing in the Book of Mormon to indicate that the two chief groups written about were the only ones to have peopled the Western hemisphere. In fact, the book itself gives a brief account of one additional group which left the Palestinian area a bit later than 600 B.C.

In constructing his chart on the archaeological cultural periods in Peru, Dr. Mason divides the centuries between 9,000 B.C. to A.D. 1,532 into ten periods. It is interesting to note, according to his chart, prior to 850 B.C. very little archaeological evidence of any development in civilisation is available. From the years 850 B.C. to A.D. 600 his chart shows a great development and expansion based primarily upon a religious, or cultist, foundation. Dr. Mason states, "Cultural progress

continues. Certain elements common to almost all regions suggest a wide-spread religious cult."6

The author divides this period into three segments which he entitles, cultist, experimental and florescent. During the latter of these periods. which culminated around A.D. 600 he indicates that handicraft had reached its apogee as well as engineering, architecture and other social features. After this period of growth in prosperity and civilisation, Dr. Mason notes a peculiar period of decadence which set in. His explanatory notes read, "Apparently a period starting with conquest and political or social unification, breaking down into one of disruption or decadence."7

In further comments about the cultist, or religious period, Dr. Mason states, "The so-called cultist period brought a great and rather sudden cultural advance. By some Peruvianists it is counted as beginning with the introduction of pottery and maize ..." It was primarily an art style, probably spread by the vogue of a new religious cult.8 More specifically on religion, Dr. Mason writes, "Religion had obviously reached an advance, formalised stage, for the larger and more elaborate buildings were presumably Temples ... these Temples are well planned and built quite large with numerous rooms, platforms and steps."9

In reference to metallurgy, in commenting on women's ornaments, Dr. Mason's book records, "They are probably the oldest known examples of metallurgy in America. Some are of pure gold, one is 74% silver, and the others consist of a large proportion of gold, a small proportion of silver, and a little copper ... The techniques employed, however, demonstrate the rapid advance of the goldsmith's art, for they include hammering, embossing, annealing, welding, soldering, strapjoining, incising, champleve, cut-out designs, and the manufacture of bimetallic objects."10

Referring to the period from 300 B.C. to A.D. 200, Dr. Mason calls this the experimental period and indicates, "It was a time of develop-



An ancient American wheeled tay dug up in Mexica. The Baak of Marman peoples had wheeled chariats.

ment, of improvement, of invention." During this period, also, weaving was highly developed as well as irrigation and agriculture.

Dr. Vaillant, in writing about a similar period in Mexico, states, "The first agricultural peoples of whom we have a record in the valley of Mexico lived on the Pre-classic plain, probably as early as 1500 B.C."12 In his chart, similar to that prepared by Dr. Mason, Dr. Vaillant lists the principle culture sequence in the Americas and also concentrates the greatest development during the period from approximately 600 B.C. to A.D. 500. Although he lists archaeological developments back to an estimated 10,000 B.C., very little evidence is presented of any extensive development this early.

Sacia-Economic and Religious

Development

Some references have been given above to the socio, economic and religious development of the American inhabitants as indicated from archaeological discoveries. In his comments on this, Dr. Vaillant discusses the people living in the valley of Mexico in the highlands of Guatemala as early as 1500 B.C. He states, "At this time people were living in permanent villages, support-

ing themselves by the cultivation of corn, beans and other vegetables. They raised cotton and wove it for clothing. They made pottery for the storage and service of food. They developed techniques for the manufacture of tools of stone, bone and wood as well as ornaments for themselves and designs for their utensils. They achieved government and evolved a religion which centred around the natural forces that control the growth of plants."¹³

Dr. Vaillant points out that this economic social society was held together by peaceable trade relations and common Gods. In the many artifacts unearthed, he discovered "The representation of various divinities through drawing and sculpture, the erection of Temples on platforms to honour these gods, a system of writing for religious and tribal records, a calandar and an astronomy designed primarily for ritualistic purposes."14 In describing their writing, he says, "Their writing is set forth in conventionalised heiroglyphs, of which only the calandaric texts can be deciphered. It is this calendar which particularly excites the admiration of our Western civilisation, for it is based on a highly evolved mathematical and astronomical system." 15 Continuing, he records, "In the last millennium B.C., these Pre-classic forms became more sophisticated as the people began to build Temples, to erect stone time markers and to develop a mature religious art ... we think now that this flowering began just before the Christian era and continued for perhaps a thousand years.

The Period of Decadence

In commenting on the decadence that took place, Dr. Vaillant states, "For reasons not yet clearly understood, though every scholar has his own theory, the classic cultures came to an end everywhere in Meso-America, first at Teotihuacan (their great theocratic city) sometime in the seventh century, two centuries or so later in other areas."

In his discussion of the similar period, Dr. Mason reports, as indicated above, tremendous growth in civilisation during the period A.D. 200 to A.D. 600. During this era, "There were immense public works, Temples and forts were built in most regions except the South coast ... religion had apparently become highly developed and organised with a Priesthood and a pantheon in which anthropomophic deities, were prominent. Nature and ancestor worship seemed to have been rather universal."16 Dr. Mason also points out that the basis of this peoples' existence was agriculture which had been brought to technical perfection. "Irrigation works, most of them now long since abandoned but a few still in use, watered almost every possible acre of land and doubtless supported a much larger population than lives in these valleys at present."17

In respect to the deterioration of the society, Dr. Mason, as reported above, stated, "Apparently a period starting with conquest or social unification, breaking down into one of disruption and decadence." ¹⁷

Baak of Mormon Parallels

Considered in the light of the Book of Mormon account, these parallels are both significant and impressive. Although the dates do not correspond exactly, they are near enough to be acceptable. All archaeologists agree that even with the carbon 14 process, dating is still not

completely accurate. Certainly, the similarities and conclusions being drawn from these archaeological developments tie in most amazingly with the story told in the Book of Mormon.

Moreover, both the story of the Jaredites and the account of the Nephites and Lamanites indicate that these people possessed, as indicated above, horses and other animals. Dr. Mason reports in his book the discovery of bones of animals including the horse and mastodon. As indicated above, also, the Book of Mormon records that the Jaredites brought bees with them into the New World.18 Dr. Vaillant records in his book that bees were kept for honey in MesoAmerica and Northwest Brazil.19

Space in this issue does not permit a more detailed presentation of the archaeological discoveries that

are adding new witness to the authenticity of the Book of Mormon. Every archaeologist who has excavated in the Americas will admit that only the surface, so far, has been scratched. This is true both in South and North America. Recently, an article appeared in the "Scientific American," December 1964, describing the Hopewell discoveries in Southern Ohio, U.S.A. The author of this article. Olaf H. Prufer, stated, "This 1500-year-old rubbish heap, holds the answers to some key questions about the ancient Indians who lived there and built huge funeral mounds filled with offerings." The period described in this article, also, parallels and coincides with the development and deterioration as described in the Book of Mormon.

Certainly, with all of these evidences and many more, even the most sceptical should open their eyes and hearts to the remarkable message the Book of Mormon has brought to the world.

Footnotes.

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- Duran, FrayDiego, "The Aztecs: The History of the Indies of the New Spain.
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- of Peru," Penguin books 1964 (pp. 20-21.) Vaillant, G. C. "Aztees of Mexico."
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- Op-sit p. 17. Op-sit p. 40.
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- Op-sit p. 33.
- Op-sit p. 37.
- 15. Op-sit p. 38.
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- Op-sit p. 68. B. of M. Ether 2:3. 18
- 19. Op-sit p. 31.

Answers to four main objections

by Merlin J. Harris

THROUGHOUT the years following the publication of the Book of Mormon, many objections have promulgated by various ministers of religion and individuals in an effort to disprove the divinity and authenticity of the volume. Every missionary of the church has been brought face to face with various ones from time to time. It is very seldom, however, that new objections are ever brought

There are four objections which are the most common. These are that:

- 1. It is an unauthorised addition to the scriptures.
- 2. It is not named in the Bible as a record to come forth.
- 3. It contradicts the Bible.
- 4. It is a pretended history of the

ancient inhabitants of America having no basis of proof.

AN UNAUTHORISED ADDITION

This objection is raised because of the Apostle John's recording of the revelation given to him on the Isle of Patmos in which he declares that no additional things were to be added to what he had written "in this book." For some unknown reason, the objector seems to apply this statement to the whole of the Bible and not just to the book containing the revelation. They always forget that the Bible is a collection of books-sixty-six of them-and the Book of Revelation is just one of them. They also forget, or are not aware of the fact, that the Book of Revelation was not included in the first compilation of the Bible. This was also true of the Epistle to the Hebrews. Since this is true, the words of the Apostle John could only refer to the revelation and not to the entire Bible.

NOT NAMED IN THE BIBLE

This objection is probably the weakest of all the objections that are made. Anyone using it is probably just groping for an excuse for not reading the volume. One might meet this objection by inquiring, "Did Moses prophesy of the coming forth of the Book of Samuel? Did Samuel prophesy of the coming forth of the Book of Isaiah? Did Isaiah or any of the prophets preceding him prophesy of the books written by Jeremiah, Ezekiel, Daniel, Amos or any of the New Testament writers?" The answer to any of these inquiries would be a definite "No!" Therefore, any person using this line of logic

must also logically reject every book of the Bible after the writings of Moses since none of the other books or writers are mentioned by him.

CONTRADICTS THE BIBLE

These are generally the most difficult objections to rectify unless one understands the scriptures. Four references are usually given by an objector in an effort to prove the point. These are, first, the prediction of the Christ being born AT Jerusalem instead of IN Bethlehem: second, the crucifixion darkness lasting three DAYS instead of three HOURS: third, the crucifixion darkness ended IN THE MORNING and not IN THE AFTERNOON: and fourth, the sacramental emblems were administered as a FILLING MEAL instead of a TOKEN OF REMEM-BRANCE.

First, when Alma made reference to Christ being born at Jerusalem (Alma 7:10), he was not referring to Jerusalem, the CITY, but was rather referring to Jerusalem, the LAND. This was the manner in which the Book of Mormon prophets referred to the land of Palestine as we know it today. (See I Nephi 17:14, 20, 22.) Since Bethlehem is situated in the "land of Jerusalem" (Palestine) no contradiction exists.

Second, those who profess a contradiction in the matter of the three days darkness seem to forget that this event took place on the American continent. Although the darkness lasted approximately three hours in Jerusalem, it should not be taken for granted that this darkness covered the whole earth. Dr. Adam Clarke, in his great commentary of the Bible, states that he was of the opinion that the phrase translated from the Greek language "there was darkness over all the land" did not mean all of the world, but only the land of Judea. (Clarke's Commentary, Volume V, page 276.) He goes on to say that several eminent critics were of the same opinion.

The fact of the matter is that a prophet of God among the Nephite nation prophesied that three days of darkness would be given as a sign that the Christ had died. (Helaman 14:20.) The darkness lasting three

Book of Mormon Conversion No.1

Peter Davies, Basildon Branch

W HAT is the element which plays the basic role in "converting" a person to the ideals and beliefs of the Church of Jesus Christ of Latter-day Saints? Some might say it is the personality, teaching ability and message of the missionaries; others might say it was the recognition of the truth in the gradually unfolding story of the Restored Church; but to me the greatest and perhaps most important factor was the Book of Mormon.

My early days as an investigator consisted of a jumbled collection of old and tired ideas of God and Jesus, mixed with new and often strange beliefs, and talk of other scriptural references, and many small, easily digested pamphlets. For a long time no thread seemed to exist to connect this jumble of the old and the new, and I must say no progress was made by me in my discussions. Then about two weeks after my lessons began I was shown, and later given, a copy of the Book of Mormon. I wondered what it would contain—fleeting reference had been made to it in the discussions and in the pamphlets, but all these had been indistinguishable from any quotations from the Holy Bible. And so I had a copy of the just another mass of readings similar to the Bible. But slowly I was per-Book; what difference did it make? None! To me it was, in all probability, suaded to read some of it. And so I began to read.

Once I had started I could hardly put it down. One of the most important results of my readings was that ideas put forward by the missionaries now began to take form and meaning; a pattern slowly evolved which was both simple and wonderful, a pattern which portrayed life itself. Probably the first thing I realised was that my idea that this new book was similar to the Holy Bible was true; it told the same great story and MUST be similar, more, it must be the SAME.

Another result was that the story of Jesus became vivid and alive. No longer was it a story of a group of people in one small part of the world; I became involved in this wonderful story as the Nephites had. The idea of a Living God became real and evident.

With these two basic results, the message of the missionaries now took on a meaning, a link was forged between the Jesus I was acquainted with and the Jesus they were telling me about, between the Jesus of the Joseph Smith story and the one of the New Testament.

I sincerely believe that to me, and to most people, the Book of Mormon means these three great things: 1, A desire to learn; 2, An understanding of church doctrine and ideals, all achieved through 3, the power of prayer. Above all, this Book allows us to become part of the story found within its pages. It does after all request us, no, defies us to challenge and test its truthfulness and validity. It asks us to do what Sir Francis Bacon, the Elizabethan scholar, tells us, "If a man will begin with certainties, he shall end in certainties."

I believe that if any person comes to the Book of Mormon with an open mind, they will in fact have all doubts removed, and remain with the conviction that the Gospel of Jesus Christ, as taught by the Restored Church, is and must be true.

days was the fulfillment of that prophecy.

Third, critics of the fact that the darkness ending IN THE MORN-ING rather than IN THE AFTER-NOON seem to forget the time existing difference between eastern hemisphere and the western hemisphere. Although the darkness lasted until the ninth hour (approximately 3.0 p.m.) in Jerusalem, it would not have been the same time of day on the American continent even if darkness would have covered the whole earth. What time would it have been in the Americas? Assuming that the Book of Mormon account was written in the northwestern part of South America and that area lies 112 degrees west of Jerusalem, there would have been approximately seven and a half hours difference in time. This being true, the darkness would have began at approximately 4.30 a.m. Whether the darkness were to last three hours or three days, it would still disperse IN THE MORNING.

Had the Book of Mormon stated IN THE AFTERNOON, it would have contradicted the Bible.

Fourth, regarding the sacrament, the Apostle Paul clearly instructed the Corinthian saints that they were to eat their meals at home before coming to partake of the sacrament at church. It seems evident that

through some false teachings which they had received, they had began celebrating the ordinance precisely in the same way as the Jews did the passover. The passover was a regular meal only accompanied with peculiar circumstances and ceremonies. Two of these ceremonies were that of eating bread, solemnly broken, and drinking a cup of wine which was called the cup of blessing. The teachers which had crept in among them appear to have perverted the whole ordinance and to have made it a part of an ordinary meal. These irregularities were what prompted Paul to write his epistle.

The contradiction which seemingly exists between the Book of Mormon and the Bible lies in the fact that Christ, after His resurrection, appeared to the Nephites and there gave the sacramental emblems as a filling meal. This appears to contradict what Paul taught the Corinthians until one continues to read with what they were filled. It is made quite evident that the filling was not from the sacramental emblems, but rather the Spirit or Holy Ghost. (Compare I Corinthians 11:20-34 Nephi 9:20; 18:1-15; 20:1-9.)

A PRETENDED HISTORY

This objection is probably due to the false theories which are being taught by the various institutions of learning throughout the world concerning the origin of the American Indian. The prevailing theory is that the American Indian is Mongoloid in nature and probably came to America across the Bering Strait between Siberia and Alaska when it was frozen over. Such great men as Lord Kingsborough, De Roo, Spinden, and many others, however, who have devoted their lives to the study of the American Indian refute such a belief. Indian legends also denounce such a theory. They state that the Indians migrated from the south in a northward direction and not visa versa. Archaeology and anthropology are also refuting the prevalent theories as time goes on.

ANSWER TO ALL OBJECTIONS

The real answer to all objections to the Book of Mormon lies within the volume itself. (Moroni 10:4-5.) Read it from beginning to end, taking regard of its historical, doctrinal, and prophetic matter. Search it diligently and prayerfully. When you have made such an investigation, you will not find anything that clashes or is contradictory to the Bible. Your knowledge and testimony will increase, as has mine, with the assurance that the volume is truly divine.

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Conversion No.2: The Burning Book

A BAPTIST minister tells the story of how he received a copy of the Book of Mormon from the hands of the Church missionaries, but laid it aside on a shelf without reading it and without touching it for years.

Some years later, when he and his wife were having a housecleaning campaign, they came across this copy of the Book of Mormon. Their comment was: "Oh, it's been sitting around all these years. I don't think it's anything, let's throw it out."

Out it went into the incinerator, more lines and once more started to The fire was stoked and stirred all day long as the housecleaning went on. Finally, in the evening, the minister gave it one more poke and as he did so he felt something solid at the end of his stick. He lifted it out and there was the Book of Mormon, slightly charred around its edges. He opened it and looked at a couple of lines and started to throw it back when his attention was arrested. He looked at a couple

throw it back. But he held on to it and began to read a little bit.

He took it into the house and laid it down by the kitchen sink. His wife picked it up and began to read. They both got so fascinated that they read the whole book there and then, staying up all night to complete it. And they read it again. Then they called for the missionaries and joined

I have seen these gold plates

by David Boulton

WHEN my wife and I were first contacted by the missionaries and introduced to the restored Church of Jesus Christ, I don't think either of us had much trouble in accepting that God would speak to us through a Prophet, or that a man with such a common name as Joseph Smith could be such a man.

Neither did we have any trouble in believing that the Book of Mormon could be scripture, the word of God to his prophets living on the American continent. This didn't worry us greatly.

No, what really held me back from accepting baptism for many long months was the fact that these scriptures had been written on gold plates, that these gold plates had been unearthed from a hill in America under the guidance of an angel, and that these same gold plates — when the words written upon them had been translated into English — had been handed back to that angel, instead of being kept as a testimony of the truthfulness of Joseph Smith's word.

Gold plates, indeed, I thought. What a lot of rubbish! Who's ever heard of anyone in ancient times writing on gold. Papyrus, yes. Stone, on many occasions. Common metals, sometimes. But gold? Surely not.

Now, when I come to look back on it, I realise that most of these objections were really just objections for objection's sake. I was kicking against the pricks, as it were. I had accepted everything — probably too easily—without much question. Now, as the time for me to decide for or against baptism drew closer, I began to question. I kicked.

But what about these gold plates. Did they really exist? And was it possible for people of more than 2,000 years ago to write on gold. Could they write, even.

The more I thought about it, the more I realised how foolish I had been.

What is gold, after all—apart from being a standard form of world currency today. The most important fact that I discovered was that as well as being a fairly soft metal, and therefore one that could easily be inscribed upon, gold is also one of the most durable. By that I mean that it doesn't rust away like many of the common metals. No matter how long it remains buried, gold is quickly restored to its original lustre.

So gold was workable and lasting. Did other people use gold then for their records? Surely if the ancient inhabitants of America kept their records in this manner, it was quite feasible that other people did the same—and vice versa, of course.

I went to the British Museum for my answer and there saw an Egyptian gold plate inscribed with the dedication story of a temple to the God Osiris. When was this written? About 240 B.C.

Also at the British Museum I saw two very thin gold plates, both beautifully engraved with a letter to the Buddah, who lived in the 6th century B.C.

For me this was enough. I had seen and I knew that gold plates did exist.

But what about Joseph Smith's gold plates. I have never seen them. But others have, and they have told me about them, and I cannot doubt their word.

Who are these people who have seen them?

You can find their names and testimonies at the beginning of the Book of Mormon. Of them I know very little—except, of course, all the usual stories of some excommunication and some disassociation — but the little I do know is enough.

I know, for instance, that at no time in their lives did any one of the eleven witnesses of the gold plates deny their testimony that they had seen and held the gold plates.

One of these stories has always impressed me greatly.

It took place on July 10, 1875, the day that Martin Harris-one of the three witnesses - died. At his bedside stood William Homer and his mother, Eliza. Martin Harris opened his eyes for the last time, saw his friends by his bedside and said to them: "Yes, I did see the plates on which the Book of Mormon was written; I did see the angel; I did hear the voice of God; and I do know that Joseph Smith is a Prophet of God." With these last words Martin Harris died, with a testimony on his lips.

Was this enough? It was for me.

Is it enough for you? Do you need more to convince you that gold plates did exist?

I can only quote to you what the missionaries said to me when I first questioned the gold plates and their very existence.

"Brother, do you believe in God and Jesus Christ?" "Yes, of course I do."

"Have you ever seen God and Jesus Christ?" "No." "Then, how do you know they exist?"

"Because others *have* seen them and have written to tell me ..."

I was hoist with my own petard!



HOLIDAY TIME

FAMILY HOME EVENING by Muriel Cuthbert

A UGUST, time for holidays, time for outings, time for families to get together, happy times, carefree times—and times for teaching.

We all take holidays from work and school, but we can never take holidays from Church teachings, and even though we may go away to the seaside we should still remember who we are and be an example to our children and to others.

With all the wonderful lessons we have had so far this year, and with the improvements we have tried to make in ourselves, this year's holidays should be long remembered. We always choose a place where we know there is a branch of the church and we have many happy memories of being welcomed in wherever we go, sharing testimonies, experiences and ideas.

Many families we know go camping together, and tell of their thrilling experiences sharing morning and evening prayers, and the love that has developed between the families.

Holidays can be one continuous family evening programme, because it doesn't matter where you are or what you are doing, you can have fun together and give lessons without appearing to be preaching or teaching.

Because we change our routine it is easy to forget to have family prayers, but at holiday time the whole family is together for a week or two, no one dashing off for a bus or a meeting, so let's get them together every morning and ask the Lord's blessing on what we are going to do. And surely we need his protection as we are travelling, swimming or playing.

While we travel, discussions, which are really lessons in disguise, can be held on such topics as good manners and how to behave in public places, consideration for others, honesty, what to do in various situations or emergencies. All have been dealt with in our Home Evening programmes and we can see just how much has been remembered.

While out in the country or on the beaches, when resting from more strenuous activity that youngsters expect, we can study nature, point out the beauties around us, collect shells or wild flowers, study the different types of birds, find out about those we don't recognise. The "I Spy" series of books is very good for telling what to look for and helping children and parents to become more observant. While you are out in the open, take the opportunity to get right away from the maddening crowds and kneel together as a family and just thank the Lord for all that He has given you. Perhaps you would prefer to rise early in the morning and go to the deserted beach, maybe a lonely hill or sheltered field. Young people who

have attended sunrise meetings at Conventions will tell you what a glorious experience this can be. Our children need experiences like this to remember; we are the ones to see they enjoy them.

Maybe you are not going away, but there are still plenty of wonderful things you can do if you use your imagination. There are many places of interest within reach of every town, expeditions to these places can be planned by the whole family and combined with a picnic and games. The Shell Petrol Company have introduced a special service this year, they have printed leaflets giving places and times of interesting events for each county each month, free of charge and available at garages (a note of interest to Bishops and Branch Presidents, you can also use this service to advertise your church events, garden fetes, etc., if you give them plenty of time, or they will give you free poster blanks to use as you wish).

Now is the time for you to take your son fishing or playing cricket or whatever it is you have been promising for so long. Let's not waste our holidays, this is precious time for all of us to be together, each one trying to make it happy for someone else so that when it is over we can all say, "That was the best holiday we have ever had."

THE BRANCH PRESIDENT'S PAGE by Wilford H. Payne and F.W. Oates

MELCHIZEDEK PRIESTHOOD by Max A. Bryan

ONLY!

TOO often we hear of the young men of our wards and branches using the word "only" in respect of themselves and the Priesthood which

they hold, "Oh, I'm only a Deacon" or "only a Teacher" or "only a Priest" as the case may be. "ONLY."

Surely they do not mean it!

your duty. These boys are your responsibility. It is your task to instil into them the knowledge that to hold the Priesthood is an honour to be cherished.

The Aaronic Priesthood is sometimes called the "lesser Priesthood," but it is the authority given to administer the gospel of repentance and the temporal things of the kingdom. Those who have the Aaronic Priesthood have a great responsibility conferred upon them to minister to the needs of mankind.

Paul had this in mind when he spoke of those who teach and preach as having been called to bring tidings of great joy (Romans 10:14, 15).

John the Baptist, although he held the "lesser Priesthood," was called of God to go before the Lord and make straight His paths. His mission was to declare repentance and baptise. land of Judea, and they of Jerusalem, and were all baptised of him in sins" (Mark 1:5.)

Aaronic Priesthood holder; he had joy." (Alma 29:9.)

the heavens opened to him; he bore testimony that the Godhead were not one in substance but three separate and distinct personages. By the authority of his Aaronic calling and righteous living, he had courage in abundance, and he died leaving a testimony which corroborates the Bishops, Branch Presidents, here is testimonies of all holy men of God.

> To do justice to the life, works and character of this great man and others who have held the "lesser Priesthood" would require a volume of many pages. They never used the term "only," for they knew that they had all the necessary power to fulfil their earthly commitments.

> Our young men will not be called upon to do the same things as John the Baptist, but they can manifest a willingness to serve in the spirit of "a Deacon in the Aaronic Priesthood," "a Teacher" or "a Priest" manfully.

> The admonition of Alma in the Book of Mormon clearly indicates the way of our young men to true service and the glorious purpose of their calling in the Priesthood of God ...

"I do not glory of myself, but I "And there went out to him all the glory in that which the Lord hath commanded me; yea, and this is my glory that perhaps I MAY BE AN the River Jordan, confessing their INSTRUMENT IN THE HANDS OF GOD TO BRING SOME SOUL He baptised the Christ, this TO REPENTANCE; and this is mv

Are WE

SINCE activity in the Church is the key to growth and spiritual development, every elder and other holder of the Melchizedek priesthood should look to:

- 1. His own personal activity, and
- 2. The encouragement of others to be active.

What should each member do? Let us mention a few of the vital points in good Latter-day Saint priesthood activity.

First and foremost is our OWN PERSONAL CONVERSION TO THE TRUTH. Are we FULLY CONVERTED ourselves?

How can we tell?

List the commandments, and ask vourself - ves or no - whether you keep them.

Are you a full tithe payer? (We put one of the hard ones first.)

Do you religiously observe the Word of Wisdom?

Do you have family prayer in the home night and morning, daily?

Do you have prayer at the beginning of each meal, asking the Lord's blessing upon the food and thanking him for it?

Do you observe the Sabbath Day? Do you attend your meetings regularly, and do you make a contribution to them? You may not be asked to speak or pray or sing in the meeting, but you still can contribute by your reverent attitude, your silent prayers for others taking part, your

friendliness, your co-operation with

fully converted?

the presiding officers.

Do you read the scriptures regularly, and believe them?

Do you gossip, or otherwise criticise or speak of others in an unkind manner?

Are you kind to your wife and children?

children?

Are you clean in thought and

word and deed?

Do you tell others about the gosnel?

These are but a few. Make out your own—and longer—list, and quiz yourself. When you have the answer, make the adjustment necessary.

There is then the matter of encouragement to others. The brethren tell us a great deal about fellow-shipping new members, or old ones for that matter. They ask us to reactivate inactive members, and to help the missionaries find new investigators. How may this be done?

- Quorums may well foster:

 1. A programme whereby elders will co-operate with Home Teachers in fellowshipping new members. Each elder should be a Home Teacher. He should fellowship those on his district. This is basic to our plan. He should be acquainted with full-time missionaries working in the district, and co-operate with them in fellowshipping those whom they are teaching.
- Elders' quorums may definitely foster reactivation work in co-

operation with the Branch Presidencies and ward Bishoprics. The quorum should labour with its own members first. Then by appointment of Branch Presidents and Bishops, they may labour with other adult men, seeking their reactivation. Then they may be appointed also to assist in the reactivation of inactive youth. This is a programme which must not be done haphazardly, because there is hazard in being haphazard. All should be done orderly through the local authorities in ward or branch. But it must be done. Volunteer your services!

- Assist in the proselyting programme. One of the most effective ways of proselyting is through the referral system, which is that we as Church members shall open our homes to the proselyting effort. How is this done?
- It is done by your inviting your friends into your home to see a film called "What Is a Mormon?" to be shown by the missionaries. Make your appointments with both missionaries and your friends. The missionaries will not embarrass you or your friends. They will simply show the film, and if your friends are interested in learning more, the teaching may be done in the friends' homes.

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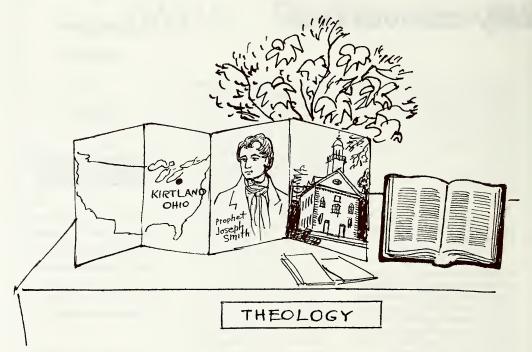


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The Opening Social



THE response to our Relief Society Summer Programme has been most encouraging. As a result of this programme, many more Relief Societies have been in operation throughout the West European area with the result that increased faith and spirituality have been generated among all of our sisters. Our newly baptised sisters have been given the opportunity of becoming immediately acquainted with the full Relief Society programme and of being more effectively and lovingly fellow-

shipped into the church. This has been a great blessing both to the Society and to our new members.

We appreciate your enthusiastic acceptance of the Summer Relief Society lessons and your co-operation in following the programme as outlined. Thank you for your whole-hearted support. We know that many of you during this Summer Programme have taken the opportunity of enlarging your visiting teaching programme. You have also taken the opportunity of increasing your visits

to the sick, the lonely, and those in need. Many of you report fine accomplishments in sewing, and other work-meeting activities. This, too, has been a blessing to you and to the Society and to the Church.

As we look forward to our Autumn, Winter, and Spring Relief Society Programme, the first step in our planning should consist in preparation for our "Opening Social." We all are desirous of making this social memorable—one of the biggest and best of the year. In our planning,

let us remember that this social is an ideal time to encourage our sisters to invite their choice neighbours, and friends to meet with us and enjoy the wonderful spirit of Relief Society. You might suggest that each member bring at least one friend with her to the social. This is also an occasion where we should issue a special invitation to our sisters who may have become inactive or who may have been unable to attend Relief Society recently. We could plan to invite our husbands so that they, too, might understand and enjoy the spirit of Relief Society. Certainly we should issue an invitation to our Stake, District, Ward, and Branch Priesthood Presidencies to meet with us on this special occasion.

Whether our social is an afternoon affair or an evening party, let us make sure that every detail reflects

SPECIAL NOTICE

The Social Science Lessons beginning in October are entitled: "Teaching the Gospel in the Home." The lessons for October and November 1965 will appear in the August issue of the Relief Society Magazine.

The Work Meeting lessons for October, November, and December are entitled: "Mould a Happy Life." These lessons will appear in the July, August, and September Relief Society Magazines.

the ideals and high standards representative of Relief Society.

An Opening Social is an appropriate time to give our members and our special guests a picture of what is in store for those who attend Relief Society the coming year. We might furnish them with a visual as well as a word picture of our various Relief Society activities. In order to do this, tables might be set up depicting various Relief Society activities and our lesson plans for the coming year. For example, one table









might be decorated in such a way as to show the Theology lessons. These lessons, taken from the 88th to the 92nd sections of the Doctrine and Covenants, are revelations given to the Prophet Joseph Smith at Kirtland, Ohio.

The Visiting Teachers' message are taken from the 88th section of the Doctrine and Covenants. On the table featuring this programme you might have a Doctrine and Covenants opened to the 88th section and a large picture of two visiting teachers calling on one of the sisters in her home. The November 1964 issue of the Relief Society Magazine features two Relief Society sisters in old fashioned dress, you might use this. You might also have the Visiting Teacher messages typed or printed standing on an easel so they can easily be read. These messages are short and are found in the June issue 1965 of the Relief Society Magazine.

The Social Science lessons this year will feature the family and teaching the gospel in the home. There are many wonderful coloured pictures of families available in past church publications which could be used in this display. You might also like to have the book "The Family Home Evening" on the table.

Our Literature lessons are again taken from the text "Out of the Best Books." I am sure you will have many ideas in presenting these lessons as well as Singing Mothers' activities, and work-meeting activities. These are merely suggestions, let your own good taste and creative abilities help you display your many wonderful and varied Relief Society activities.

Every Social is more successful if it has a theme. We offer the following suggestion as an idea for your Opening Social Theme: "COME HELP US DO IT UP RIGHT."



If you follow this theme you might send out an invitation as suggested by the illustration on this page. This invitation could be drawn on a card (as illustrated) or the shoe could be cut out of colourful felt partially laced with ribbon and then pasted on a card. Or you might like to cut out the shoe partially lace it and state on the shoe itself the theme, date, time, and place.

Each table might contain a large partially laced shoe with possibly a vase of flowers in back of it.

For the social you will need to make a large shoe with two sides so that it will be complete, make evelets in the cardboard and have a long ribbon or shoe lace with sharp ends so the shoe can easily be laced. As the programme advances have each sister who is in charge of a certain lesson or activity, tell an interesting story or thought concerning her particular activity. She could then lace the shoe through several eyelets. You will have to decide how many evelets each sister can lace depending upon the number of eyelets you have in your shoe. Finally, the shoe itself after it is "all done up right" and properly laced is tied by the Relief Society President. She invites all those present to come to Relief Society the coming year, and help them make sure the programme is "Done Up Right."

Use your Singing Mothers or the musical talents of your sisters in presenting your programme and serve tasty, attractively displayed refreshments.

SUMMARY

Make your opening social an outstanding event and an occasion the sisters will long remember. Help the sisters to realise that they cannot afford to miss any of your Relief Society meetings for this coming year. There is an old fashioned saying which states:

There are three types of people; Those who make things happen, Those who watch others make things happen,

And those who don't know what is happening.

Relief Society sisters are those "who make things happen."

SUNDAY SCHOOL by Dr. O. Preston Robinson

Changing the lives of others - that's teaching

In His beautiful Sermon on the Mount, the Saviour said, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit ... Wherefore by their fruits ye shall know them." (Matthew 7: 16-17, 20.)

The central purpose of our great Church is to teach the Gospel. We are instructed that we must teach it to one another, to our neighbours and to all nations. Therefore, the great work of the Sunday School in teaching the Gospel to every member of the Church and to all who come into our Services, is at the heart of the purpose of our great Church.

Do we, as Sunday School officers and teachers, evaluate the results of our work "By our Fruits?" Do we fully realise that the effectiveness of our efforts will not be evaluated by the number of hours we spend in the work nor by the number of members we have in our classes, neither by the number of years we spend in teaching nor by the extent of our

scholarship. But rather, by the effect of our teaching in changing the attitudes and lives for good of those who come under our influence. Unless we teach in such a way to encourage our students to put into practice the principles taught, our fruit will not be of the quality which will prompt our Father in Heaven to say "Well done thou good and faithful servant."

GETTING PARTICIPATION

Without doubt, one of the best ways of assuring that our teaching will produce results—will change for good the lives of our students—is to make sure that they participate and become involved in the classroom discussions. Every Sunday School student has a desire for a feeling of belonging, for self expression and self-esteem. When, in our classes, we establish a learning process which involves the students in full participation these fundamenta: desires are fulfilled.

How can we teach lessons that will motivate a maximum degree of participation? Here are some suggestions:

Moke sure the clossroom itself is conducive to porticipation

Emotional and intellectual response associated with participation is a total affair. All conditions and circumstances connected with the teaching experience influence the student's attitude towards the teacher, towards his classmates and towards the discussion. Consequently, it is most important for the teacher to make sure that the classroom itself is warm and friendly and that the physical surroundings are conducive to concentration and participation. Some of our branches in the mission field, due to lack of availability, meet in buildings and classrooms which are not the most desirable. This is unfortunate and in such cases we should strive constantly to find better accommodations. Nevertheless. where such conditions exist, much can be done by the alert teacher to make the classroom, despite its physical unattractiveness, to exude an air of warmth and friendliness. One suggestion here is to arrange the chairs, in so far as possible, in a circle. This automatically establishes a more friendly atmosphere which is conducive to participation. The teacher, also, can make sure that the room is clean and as free as possible from distracting influen-

2. A friendly greeting

The alert teacher can do much to break down aloofness and reserve through a friendly greeting to the students as they come into the room. This means, of course, the teacher must arrive first and stand at the door to shake hands and call by name each person who comes in. In the event that some of the students are not known by name-due to the fact that they may be investigators or may have only recently come into the branch-a teacher should enquire, learn the name and make sure she repeats it to herself sufficiently so as not to forget it. Occasionally, also a teacher might ensure that all students know each other, if, after she has greeted the first arriver, if this student stands in line and greets the next one along with the teacher. By repeating this process as each student arrives, the opportunity is presented for all to learn the names of each other. It is not recommended that this be done every Sunday. Perhaps, once a month or occasionally this procedure might be followed.

. Know your Students

As indicated above, it is extremely important to be able to call the students by name. This can only be accomplished if the teacher takes a real, sincere interest in the students and learns everything possible about them so that they can be known well enough to become the teacher's friends. A wise man once said that "he could teach no one except his friends." Certainly, the atmosphere of participation cannot be established unless there is a friendly feeling between the students and the teacher and among themselves.

METHODS OF MOTIVATING CLASS-ROOM PARTICIPATION

There are a number of specific methods a good teacher can employ to encourage participation. Some of these are as follows:

1. Colling on everyone

Due to the natural tendency in many classes for one or two students to dominate the discussion, it is important for the teacher to employ a method which will encourage all to participate. This can be done by writing a question or a thought on the chalk board and telling the class that each member will be requested to comment on the question or idea. The teacher then goes through the whole class, asking each member in sequence to respond with a statement such as, "That's quite alright, David. You think about it a moment and we will get back to you later."

2. Group presentations

A second method of obtaining maxi-

mum class participation is to divide the class into a number of small groups and have each present its ideas on a specific question or problem. This can be done, for example, if there are twelve members of the class by asking each to count off from 1-4. After the students have counted off, ask each of the 1s, 2s, 3s and 4s to form together in groups for a five-minute group discussion on a subject and then for each group to present its ideas. This same method can also be used for advance preparation. In this case, the groups would be formed at one class period and asked to present their ideas at a subsequent lesson. The reports from these groups then should form the basis of a broad classroom discussion.

3. Select o Discussion Topic

Still another method of motivating wide participation is to put a number of questions or thought-provoking statements in a box or in a hat and ask each member of the class to draw one out, think about it for a few minutes and then discuss it. All of these questions or thought-provoking statements, of course, will be related to the objective and will be designed to bring conclusions that will lead to the general conclusions desired in the lesson.

4. Outside Preporation

The teacher can assign special topics to the students to report on at a future class meeting. If this method is employed, the assignments should encourage brief reports so that as many as possible of the students can participate.

5. Asking the right question

The well-directed question, of course, can be one of the most effective thought-provoking and participation motivators. The Saviour was one of the greatest masters in asking questions. He used this device frequently to drive home the teaching messages he wanted his listeners to receive.

When questions are used, which can

result in a "yes" or a "no" answer should be avoided. The teacher should prepare thoughtprovoking and challenging questions. For example, "why did the Lord establish a Sabbath day?" This type of a question calls for reflection and will result in more than one type of answer from various members of the class. The ability to ask the right kind of questions does not come easily. No teacher should expect that he can wait until the class convenes before determining the questions that will be asked. These should be thought out thoroughly in advance so that they will be well within the experience and ability of the students to answer but at the same time will be sufficiently thought-provoking so that no one quick answer will close the question

The Case-Situation approach

Closely allied to question-asking is the case method of motivating participation. In this type of situation, the students are given a problem involving a decision and asked how they would respond. "You are invited to go boating with your group on Sunday afternoon. What would you do or say in answer to this situation?" This type of casesituation enables the students to place themselves in an actual problem which they themselves must solve. The alert teacher can find a number of similar types of case problems which can be presented to bring out the conclusions and objectives designed for the class.

Class participation achieves the necessary result of involvement on the part of the students. Before our lives can be changed and better attitudes developed, the students must be brought into participation. The wise teacher will think through every possible appropriate means of motivating this participation. In this way the foundation will be set for the kind of teaching which results in producing the good fruits that every teacher so desires.

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THE new MIA theme for 1965-66

John 14:21. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my father, and I will love him, and will manifest myself to him."

The new MIA reading course is the "Millennial Star," with special emphasis on the Prophet's message.

It is a pleasure for us to bring you greetings from the General Super-intendency of the Young Men's Mutual Improvement Association and also from the General Presidency of the Young Women's Mutual Improvement Association. May we extend greetings from Superintendent G. Carlos Smith, Jr., first assistant Marvin J. Ashton, and second assistant Carl W. Buehner in the following statement:

We are very pleased to welcome you to the most important youth organisation in all the world, the MIA. Careful and prayerful preparation has been made for your edification as a leader and as youth in the Church of Jesus Christ. Exciting and informative instruction await you in the meetings as we convene through the year. We appreciate our association with you and pledge to you our complete support and confidence.

Sisters Jacobsen, Jackson, and Holt also send love and appreciation for the young people and their leaders and state that they have prayed, planned, and prepared that we all might embrace our responsibilities inspired and renewed in this coming year. They state:

The precious youth of the Church are depending on each of us to light the way in MIA through our love of the work and by our example. We express to you our love and appreciation for the part you play in the lives of the youth the MIA way.

Behind these six executives are 129 General Board members who are dedicated to working in behalf of the MIA with all of the talent, energy,



and dedication that they can command. The same atmosphere and attitude of love and desire to serve extends all the way down through the world organisation to the last MIA worker.

Do you think that love is important? Does Christ consider love is important? Let me quote the prophet Paul in 1 Corinthians 13:

Though I speak with the tongues of men and of angels and have not charity (love)* I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (love), it profiteth me nothing.

Charity (love) suffereth long, and is kind; charity (love) envieth not; charity (love) vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity (love) never faileth ... And now abideth faith, hope, and charity (love), these three; but the greatest of these is charity (love).

Henry Drummond calls love "the supreme good." He continues by saying that the Ten Commandments would not be necessary if all men lived the law of love, or the other 110 commandments that have been compounded out of the Ten Commandments, because if a man loves God you don't have to tell him that he shall have no other gods before him. You don't have to tell a man to take not His name in vain. You don't have to tell him to remember the Sabbath day to keep it holy because he loves God and wants to

keep these commandments. He wants to dedicate one day out of seven to worshipping God. He wants to honour his father and mother. It would be preposterous to tell him not to steal. You could only insult him if you suggested that he should not steal. How could he steal from those he loves?

The deficit in the world today, especially among our youth, is a lack of love, of understanding, of confidence that breeds from love. We must return to the basic principle that love is the great good and through it we can bridge all problems in this world. The return of this basic as an MIA first principle is to be one of the great objectives this coming year.

Albert L. Zobell, Jr., tells a little story which paraphrases this wonderful attribute.

"In an engine room it is impossible to look into the great boiler and see how much water it contains, but running up beside the boiler is a tiny glass tube which serves as a gauge. As the water stands in the little tube, so it stands in the huge boiler. When the tube is half full, the boiler is half full. When the tube is empty, the boiler is empty. Do you ask, How can I know I love God? I believe in Him, but I want to know. Look at the gauge. Your love for your brother is the measure of your love for God. Do you love man? You can estimate that. You can read what is registered in the tiny tube. By this you can know your relation to God. There is not one love with which you love God and another with which you love man. Love is one. As it stands toward man in the gauge, so it stands toward God in the great reservoir which you cannot see."

John 13:34 states, "A new commandment I give unto you that ye love one another as I have loved you. That ye also love one another." And then from John 14:21 we read, "He that hath my commandments and keepeth them, he it is that loveth me. And he that loveth me shall be loved.

of my father." And finally the greatest expression of love from John 21:15, "Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest I love thee. He saith unto him, Feed my lambs." The Saviour repeated the question twice more, and after Peter's affirmation that he did, said twice more, "Feed my sheep." Thus, we show our love for the Saviour by loving and serving those who are our brothers and sisters. This is the great aim of the MIA.

Elder Sterling W. Sill in a recent Sunday night address spoke about the greatest thing in the world and indicated that love when broken up into all its components is as the rays of sunlight which are broken up through a prism. The various components which come through are the many and numerous attributes that make for a full, happy, and successful life.

John 2:9-11 says, "He that saith he is in the light and hateth his brother is in darkness even until now. He that loveth his brother abideth in the light and there is none occasion of stumbling in him. But he that hateth his brother is in darkness and walketh in darkness and knoweth not whither he goeth because that darkness hath blinded his eves."

As Harold B. Lee once said, "A bell is not a bell until you ring it. A song is not a song until you sing it. Love is not love until you share it."

Remember then, that love lights the way in MIA. Love is the key which unlocks the human heart. To summarise, love is to the boy or girl what sunshine is to the blossoming earth, what rain is to the parched soil. Love is the builder of character, the bridge which spans understanding. It kindles the spark of hope and fills the air with happy song. Where love is present, MIA becomes a fascinating, never-one-to-miss occasion. Love mends broken lives, changes deep sorrow to joy and is truly the life of the soul.

THE PRIMARY PAGE
by Eileen R. Dunyon

The Question Mark poster



SEPTEMBER marks the beginning of a new Primary year. At the first Primary in September the children are promoted into their new classes, new lesson books are introduced, new goals are determined.

What are you, a Primary teacher, going to do better this year than ever before? It is so easy to fall into a pattern of performance and to repeat each year the same procedure as the previous one. A little forethought and planning can make the new year exciting and profitable for both you and the children you teach...

This is the time to develop a reverent Primary. In addition to your regular lesson, use the month of September to establish rules and classroom procedures that you will follow all during the year. For the first Primary day in September prepare a "Question Mark Poster" and place it in the room where all can see. (See illustration.) Talk to the children about the poster. Tell them that this week and during the opening exercises of Primary the following week, and for the entire month, you would like them to help you "question" their actions. You would like them to be aware of everything they do so that they can begin to follow some rules for the class. Tell them that you would like each of them to be able to say "yes" when they answer the questions:

- Do I enter and leave quietly?
 Do I listen when others speak?
- 3. Do I refrain from disturbing others?
- 4. Do I raise my hand before I speak?

Discuss these questions with the children. Talk about entering the Primary room, the home, or the meeting house. Decide that when we enter Primary we stop laughing, talking, or making other noises. We take our seats without disturbing any one. When we leave Primary we walk quietly to the door. We never run,

or push, or shove. We choose a leader from one of the boys or girls. We line up behind the leader and play "follow me." We follow his example all of the way out of the building.

Older boys and girls will enjoy choosing, or electing one person to be the leader for a month. That person may keep score for the others in the class. He can observe how many of the class keep the rules. Some of the lesson books have rules for Primary behaviour already included in them. Read ahead in the book you are using to see if there are ideas included which you will want to use.

Talk about different ways in which we disturb others. Let the boys and girls tell the ways in which other children become annoying. They might name such things as pinching the person next to you, taking another child's hat or gloves, always wanting to answer the questions and not allowing all a fair chance, etc. These are all actions which destroy the reverence in a Primary class.

Discuss with the children the importance of raising their hands before they speak. Tell them that this is the only way each of us can listen to the other one.

At the time to dismiss Primary, following the lesson, you may like to give to each child a small badge with a question mark drawn upon it. He could either wear or carry this home. It is a reminder that he will be questioning his own actions each Primary day.

The following week, again display the poster you used last week. During the week you will have added to the poster the names of the children in your Primary class, and the numbers 1 2 3 4 following each name. The poster now looks like the second illustration. (See illustration.)

Ask the children if they remember what the rules were for the numbers

1, 2, 3, and 4 that you discussed last week. Review these points briefly. Tell each child he may go to the poster and tick the numbers which represent the actions he did well today. He may make a tick by only one number or he may choose to tick all four. This becomes his goal for the day. With small children, you will need to draw the ticks for them.

If you wish to use the poster for a number of weeks, make sure that the marks you make today are very small. Each week use a different colour of crayon or pencil to mark the ticks. Let the children decide who should be the first one to mark the poster. Allow each child to choose another child according to how well he has been behaving.

If you have a small home Primary with children of various ages enrolled, assign the chart to one of the older children. Let the older child call upon the younger ones and help them to mark the chart.

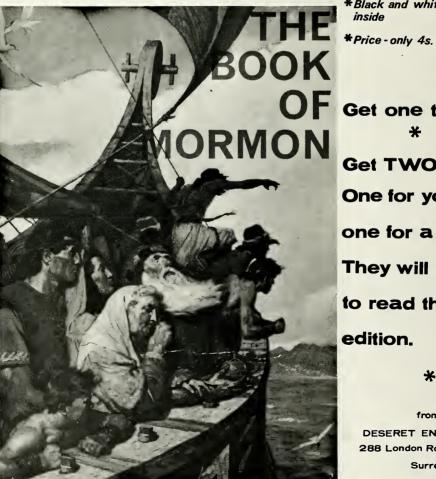
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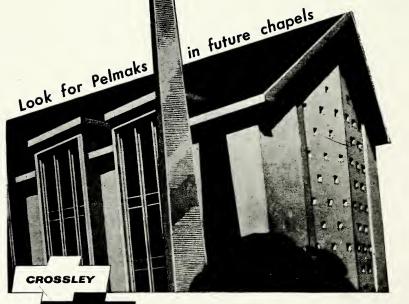
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H ONOUR is above price. Everyone should preserve it with all his might.

There is personal honour, which depends upon a clean and wholesome character.

And there is also family honour, with the same foundation.

But there is a different connotation to the word which we have in mind here: honour toward each other, which means respect and full regard.

Every man should honour his wife, and show her respect. He should treat her as a daughter of God, and a faithful follower of Jesus Christ, His Son.

Every woman should likewise honour her husband, and "do unto him as she would be done by." The Golden Rule is the greatest rule of happiness in a home.

It is commanded that children should honour their parents, and be obedient to them. But parents should also honour their children.

Too often parents look upon children as unwelcome, and as parasites on the home. As soon as a child is able, some parents force him out of the home to shift for himself.

This is as un-Christianlike as it can be. The home circle should never be broken by the ill feeling which is bred by such as that.

The family home should always be home to a child, even when grown up and having a home of his own. It is true that children, when they marry, should leave father and mother and cleave unto his or her spouse. But the filial affection between parents and children should continue on endlessly.

Love at home should be our objective. And that means honour and respect in the home likewise—for ourselves, for each other, and for the high standards of the gospel which if lived will constantly add lustre to each one of us.

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Sister Barton The Primary Page

by Eileen R. Dunyon 338 FRONT COVER: Aaronic Priesthood holders from the

Crawley District training in mountaineering at the Bowles Mountaineering Gymnasium at Eridge in Kent.

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Instead of the usual features on these pages "From the Pen of the Prophet," this month we would like to pay personal tribute to President David O. Mackay, who on September 8th will be celebrating his 92nd birthday.

David Oman McKay.... Partaker of the Divine Nature



Only a few great souls in the world's history have lived so worthily as to become "partakers of the divine nature, having escaped the corruption that is in the world." President David Oman McKay is one of these. His rich life of service has fulfilled the great promises, as described by the apostle Peter. President McKay has given to "his righteousness diligence, to his faith virtue, to



virtue knowledge, to knowledge temperance, to temperance patience, and to patience Godliness ..."

With such a great and beloved leader, it is difficult to single out those qualities which, more than others, distinguish his noble character. However, the example of President McKay's remarkable life and the power of his teachings emphasise particularly four great Christian potentials. These are man's God-given free agency, living so as to find genuine happiness, building the foundation of family love and unity and service to others.

In his defence of man's free agency, President McKay declared that, "Next to the bestowal of life itself, the right to direct that life is God's greatest gift to man." President McKay has exerted untiring effort and the influence of his great personality to encourage all men to preserve this divine gift. He has struggled unceasingly against intolerance and selfishness and against those evils in public and private life which would deny his fellowmen the freedom of choice.

By precept and example, President McKay has emphasised the fact that joy and happiness are every man's personal potentials. "Men are that they might have joy." The divine sources of God's gifts of happiness to all of us are freedom, self-mastery, the privilege of work, the possession of health, the ability to see God's beauty about us and the desire to serve. As man reaches out to possess and preserve these divinely provided blessings, he can assure his happiness during this life and throughout the eternities.

In the realm of service to others, few lives have reached out so broadly and touched so profoundly the attitudes and reactions of others as has the rich, service-full life of President David O. McKay. Since his youth, he has sought to serve others. As his influence broadened in position after position of trust and confidence in community, state and Church, he has given unstintingly and untirringly of himself to help

others develop their abilities and talents and build foundations for more purposeful lives. Unceasingly he has lived by his own counsel that, "the noblest aim in life is to strive to live to make other lives better and happier. The most worthy calling in life is that in which man can best serve his fellowmen."

In encouraging family love and unity, President McKay has been one of the world's most persistent and effective motivators and teachers. He has repeatedly reminded others that the home is truly the cell unit of society, and parenthood is next to Godhood, If this or any other nation is to be strong and virile, homes must be kept pure and unified. Parents must love each other and their children. Children are truly the spiritual offspring of God and, "if a child is given half a chance under the good guidance and loving care of responsible parents there should be no reason for delinquency."

President McKay's rich and purposeful life has truly partaken of the nature. After becoming acquainted with him one prominent American industrialist, not affiliated with the Mormon Church, observed, "that he seemed like the most spiritually inspiring and noble character in human form that I had ever met, and as a layman, I felt that if the Lord had a message to give us, as the Bible promised, then of all men I had ever seen I thought He would pick President McKay as the medium."

To millions of members of the Church of Jesus Christ of Latter-day Saints, President McKay is just that. He is Prophet, Seer and Revelator. He is God's chosen servant here upon the earth and His mouthpiece in the guidance of the Saviour's great Church.

On this, the 92nd anniversary of his full, purposeful life of service to others, we add our heartfelt tributes and to our Father in Heaven, our humble gratitude for the life and influence of this great man.

Dr. O. Preston Robinson



Report from the Church





Builder Conference

PRESIDENT MARK E. PETER-SEN, of the Council of the Twelve Apostles and President of the West European Mission, has made a moving and urgent appeal to the local members of the Church in Great Britain to rededicate themselves to the completion of the chapels now under construction in this country.

He called on the local members to "give of the best you have, until it hurts if necessary, for the completion of these buildings."

"There are about 20 buildings which will be completed this year," he said. "But on some of them there has been a slowing down. WE NEED A RENEWED EFFORT in order to get them finished quickly.

"We need a complete cooperative spirit on the part of the local people, so that we can get the local people to come out and give us the effort that we need and the extra help."

Then President Petersen appealed to the Stake and Mission Presidents to "rally once more all their forces to bring out the people."

The President was speaking at the Church Builder Conference, which was held at the Hayes Conference Centre at Swanwick in Derbyshire.

Present at the conference were all of the Church Builders from the sites in this country and from the Church Building offices at North Cheam in Surrey, all of the Project Supervisors, Area Supervisors, Stake and Mission Presidents with their wives. President Petersen presided at the conference, with Sister Emma Marr Petersen.

The conference lasted three days, with sports and entertainment filling the first day—the day of arrival. A morning and evening general session was held on the following day, and on the last day the Church Builders were given the opportunity of bearing their testimonies.

In his opening remarks, President Mark E. Petersen commended the builders and the planners and supervisors for the beautiful buildings which they were erecting.

"I wish you to know," he said, "that we are deeply grateful, we deeply appreciate the work which you are doing; we are more grateful than we can tell you for the lovely buildings which you are turning over to the Stakes and Missions, so that the people can enjoy the facilities that they need for the full Church programme. We are more grateful than we can tell you for the sacrifices which you make."

The President then went on to express greetings and thanks to all Church Builders from the First Presidency of the Church. "I would like to thank you on behalf of the

First Presidency and the other General Authorities for the devotion and labours which you provide in this programme."

"There must be no lull in our programme," he said. "And I appeal to you here and now to rededicate yourselves to a completion of every building that we have under way, and a speedy completion. I appeal to you Church Builders and Project Supervisors, I appeal to you with all my soul that you completely and wholeheartedly rally round your leaders."

President Petersen then referred to what he called "genuine realities" of the building programme and the need for chapels in this country. He spoke of the "hovels in which some of our people meet."

"It is heartbreaking," he said. "It drives away investigators.

"When our missionaries bring good and earnest investigators to some of our meetings and these investigators see the type of circumstances in which we meet, it's repulsive to them.

"They are accustomed to the lovely buildings of the Church of England, of the Roman Catholic Church, of the Lutheran Church. They are accustomed to buildings like this, or better, and then they come to the kind of upstairs, backroom type of halls in which we meet and they are disgusted and wonder what the matter is.

"We would like so much to have lovely buildings into which to bring them. We would like to have lovely circumstances in which to worship the Lord. There is only one way in which to get them, and that is through our united efforts in planning them, building them, getting them paid for, and turning them over to the people.

"We have this great, stern reality of this need for these buildings, and we need a great deal more than we now have, and we shall obtain them."

President Petersen then spoke to the Stake and Mission Presiderits and appealed to them to find more young men to work on the building sites as Church Builders. He told them that in order to complete the buildings on time it was necessary to have four Church Builders on each site. This appeal, he said, had been first made in March of this year. But we were still no better off.

"We have to change this," he said.
"We must have more help. And so again we appeal to you Stake and Mission Presidents, will you redouble your efforts to give us more young men so that they may be called to any period of service that is necessary to finish these buildings."

He explained that the young men would not necessarily be called to serve a full two-year mission, but that they would be called to serve only for the period of time needed to complete the building they would be called to work on.

"If they can't come for two years, give us one year," President Petersen appealed. "BUT LET US HAVE HELP. That is what we need."

He also appealed for skilled men in the wards and branches to come out and give extra help when the buildings reach a stage when skilled men are needed more than unskilled workers. "Go the extra mile with us," he urged.

And finally, President Petersen spoke directly to the young Church Builders and asked them to become men, to live cleanly and to be courteous in the home in which they are lodged.

"In his letter to the Corinthians, the Apostle Paul wrote, When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man I put away childish things."

"It is the latter part of that scripture that I would have you builders remember," President Petersen said. "'When I became a man I put away childish things.' When I talk to up proselyting missionaries I like to quote this scripture to them, and remind them that the day they accepted

a call to come on missions for this Church they put away childish things, they were all through with childhood now they had come into adult life and they would act like men.

"That's what we expect of you also. We expect you to act like Latter-day Saint men, Christ-like men, Mormon men, filled with the spirit of God, filled with righteousness, filled with forgiveness toward your brothers, filled with strength against temptation, filled with common courtesy.

"We expect courtesy from you. Be courteous in the homes where you live, be courteous to the wives and mothers in those families, treat them better than you would even your own mothers — you are guests in their homes.

"As Latter-day Saint men you must be clean and pure, free from evil thoughts, free from evil tactics and actions of all kinds. YOU MUST BE CLEAN."

Other speakers at the conference included many of the Area and Project supervisors, with President Joy F. Dunyon representing the Mission Presidents and President William Bates representing the Stake Presidents. President Ray H. Barton, of the South-West British Mission, played a violin solo, accompanied by Sister Helen Barton.

Office staff of the Church Building Committee.



Conference testimony of James Laurie -Church Builder

To be able to tell you what my Church Building mission has done for me, I would need to tell you what I was like before I came on my mission, so that you would appreciate the growth which I have felt within

When I was about 15 or 16 years of age, just shortly before I came on my mission, I was what might be called an unworthy son. My parents were very disappointed in me because of the manner in which I lived, because of the crude example I set my younger brothers and sisters

It broke their hearts to know that their great efforts were in vain. They had to chastise me every night when I came home - and, brothers and sisters, it didn't really do me any good. There were times when my father had to strike me to bring it home to me that I was a disobedient son ... and still it never improved

And then, finally, one night he said, "I'm not going to strike you any more, nor chastise you, I'm too ashamed of you." And that was harder than any blow that he had ever given me.

Not many months after that I was asked if I would serve a Church Building mission. My mother didn't want me to go, because she thought I would make a fool of myself. My father, of course, wanted me to go: he knew that it would do me a lot of good. And so after finally persuading my mother to let me go. I was assigned to the Paisley Chapel in Scotland, where the Lord finally got to work to straighten me out.



directed by, I learned to work, not just to earn a living but to work. And over the months I have learned to appreciate the wonderful blessings which I have ... my wonderful parents and my nine brothers and sisters. The Lord has been good to me. He has blessed me. He has been very patient with me, even though I have many faults and failings He remains with me to guide me, and I am thankful to Him because I know that He has directed me to work with such fine people so that I might gather to myself qualities of charac-

I believe that the Lord was sure that I would be influenced by this programme, and so directed that I should work with fine men. I am grateful to these men for the patience they have shown me and for the opportunities that they have given to me to develop talents in this great programme.

I wasn't a very intelligent boy at school, but in the last three years I believe that I have learned more than I did in the whole of the rest of my Through the men that I was life. My desire to learn is greater, he will have the spirit."

my desire to love the Lord is greater, to serve Him. I just cannot contain the blessings He has

I feel so privileged to be among you people, to know that each one of us is progressing step by step, to know that we are all learning and living the same principles, to know that we all seek after the same things. How great it is to understand the Lord and His ways; how great it is to be a tiny spoke in the wheel because you know that when a spoke is missing from the wheel it weakens the structure, and we are all tiny spokes in a giant wheel that is continually rolling forward like the giant stone that was cut out of the side of the mountain and filled the whole earth

The thing that has improved me. brothers and sisters, is the gospel of Jesus Christ, not just because I've been away from home. I know that Jesus Christ lives, that His father also lives, and they possess bodies just like mine and yours. I know that Joseph Smith was indeed a Prophet of God; I know that David O. McKay is a Prophet today, and I'm thankful to be living in this age to see the growth of the Church and to know that the Lord has not forsaken us, to be able to enjoy the blessings which he pours out upon us.

I bear my witness before all of you that this is the truth and that this is the work of the Lord. Be mindful of

The Prophet Brigham Young once said, "If any man lacks the spirit of God, then let him go to work and

Battle of Britain hero



O N September 15 people throughout the British Isles and the Commonwealth will be celebrating the 25th anniversary of the Battle of Britain. It was on that date in 1940 that the tide of the air battle over Britain was turned as the enemy air attacks were checked and a possible 185 aircraft were shot down.

It was of the young and undaunted air heroes of that battle of which Prime Minister Winston Churchill said: "Never in the field of human conflict was so much owed by so many to so few."

In 1965 the Battle of Britain will be remembered as Royal Air Force stations up and down the country will be opened to the public, as parades are staged in cities and towns, as flying displays are put on, as hundreds congregate at Westminster Abbey on the 19th for the Battle of Britain Service, as R.A.F. officers and their wives dance and talk and remember at the Battle of Britain Ball at London's Dorchester Hotel on the 30th, as the heroes of that day—the few that are left alive — are feted and honoured throughout the country.

Albert Gerald Lewis was one of those heroes. Then he was a Flying Officer in Fighter Command, who at 22 years of age had the highest proved score in the R.A.F. of 28 Nazi planes shot down.

For this he was awarded the Distinguished Flying Cross and bar.

Today, Albert Lewis is a man with a burning testimony of the Gospel, a staunch member of the Church of Jesus Christ of Latter-day Saints and an active member of the Stroud Branch in the South-West British Mission.

Albert Lewis is a South African from Kimberley. As a young man of 20 years of age he left South Africa to enlist in the Royal Air Force at the outset of the Second World War.

Albert Lewis's war actually began in France. The French planes were

Albert Gerald Lewis of 1941, Flying Officer in the Battle of Britain Royal Air Force. Pictures reproduced by permission of "Life © 1941 Time Inc."













unable to cope with the German invaders in either quality or numbers, and in an effort to get back to Britain Flying Officer Lewis got into the first plane he could find, crossed the Channel and landed on native soil. An examination of the plane when he landed showed that it was full of machine gun bullet holes and the oil supply had been severed, which by all rights should have caused the engine to seize up.

In an article published in the "Life" magazine in March 1941 (the Battle of Britain pictures of Albert Lewis are taken from this magazine and are printed here by permission of "Life") it was written of Flying Officer Lewis that "in one day he got five Nazi planes, on another he got six Germans in six hours."

"Life" goes on to say: "These young British fliers, unlike their German opponents, are elaborately modest. There is little or no brag and swagger about them and they fight the Germans with a sort of casual perfection that is the envy of every other air force in the world."

No pilot came through that Battle unscathed, and this was just as true of Albert Lewis as any of the other men. In November of 1940 he was shot down and suffered severe burns from head to toe. Two months later he was back in the air again.

Once in the Asian theatre as he was taking off his plane was hit by one of the little Jap planes, which were more manoeuvarable than the heavily armour-plated Hurricanes. As his plane rose into the air. he was shot in the left shoulder and his arm became useless. Then his plane caught fire and he was being burned. At about 200 feet he ejected. His parachute just opened, and his life was saved. He could see his airbase being shelled and for six hours he lay suffering from shock. He was finally found by some natives, who

Albert Gerald Lewis of 1965, family man of Straud, Gloucestershire, seen here with his family; outside his lovely home; and with his harse.

revived him with coconut juice and helped him back to his base.

Another exciting experience occurred when he had taken off from an aircraft carrier in a land-based plane. As he took off his engine began to overheat and he was told to land again quickly back on the aircraft carrier. The carrier turned into the wind as fast as possible, and Officer Lewis skillfully slowed his speed right down to the point of almost floating and made one of the finest successful landings on an aircraft carrier without the aid of a grasp hook and without going over the edge into the sea.

During the War Albert Lewis married Betty Yvonne Coxon, of Stroud. They lived a simple life voluntarily, preferring to abstain from the drinking and other excesses of the day.

Moral values have always appealed to the Lewises, especially as they are related to happy and proper living, and it is only natural that their thoughts should gravitate towards religion. The first contact Albert Lewis made with a Latter-day Saint was in South Africa. His neighbour, named Clark (and ironically the elder brother of J. Reuben Clark, Jr., who was a member of the First Presidency with President David O. McKay), had early knowledge of Lewis's bombing accuracy when he and other youths used to toss rocks on to his corrugated tin roof, because "he was a Mormon and that was considered the thing to do."

As time went by, Albert Lewis recalls that Brother Clark's patience and kindness to the boys won out in the end. This made him more curious about the Mormons, and the ground was laid for the first visit by the missionaries to the home of his mother years later. They preached the Gospel and left a Book of Mormon. Two years after this contact the Lewises joined the Church.

Albert Gerald Lewis is a tall man—probably 6 feet 2 inches. He speaks rapidly and eloquently. To him the Church is the most important thing in life. Today he fights just as

CONCLUDED ON PAGE 340

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News and Pictures from the British Stakes & Missions



Dover Branch members with their Festival float.



MIA leaders of the St. Athons training centre in Wales.



DOVER WINS CUP

FOR the second year in succession, the Dover branch of the British Mission has won the Carnival cup at the Dover Festival. The beautiful, large loving (Trades Council) cup was awarded to the Dover branch for the best float in the parade from the Dover and district area.

The float, prepared by members and missionaries in the Dover area, featured a Swiss motif with a huge clock pulled by a troup dressed in traditional Swiss costumes.

The float and its group of participants also earned first award for receiving the largest amount of contributions to be used by the Carnival Committee for the support of East Kent's Old Folk Welfare fund.



Above: Virginio Colemon presenting a bouquet to President Lyy Holder at the Worcester R.S. "Fomily Round-up."

Left: President Turvey presenting the silver rosebowl to President and Sister Leonard Jayce. It was estimated that the parade procession was watched by more than 40,000 people. This parade and festival is one of the largest and most important along England's Channel coast.

TRAINING COURSES

MIA leaders from all parts of the British Isles have been attending one or other of three week-long training courses — at St. Athans Boys' Village near Cardiff, in South Wales; the Scottish Council of Physical Recreation's centre at Largs; or at Avon Tyrell, at Christchurch, near Bournemouth.

On each course the morning rising bell was at 6.45 and at 7.30 the day was commenced with a hymn and a prayer and then one full hour of instruction in MIA administration. After breakfast the classes continued throughout the day, with only breaks for meals, until eleven at night. For the men and boys there was weightlifting, basketball or volleyball instruction; for the girls it was netball, basketball, camperaft and keepfit. Archery, minor games, folk dancing, tennis and swimming were also among the activities in which the leaders participated.

On the Sundays, Sunday School and Sacrament meetings were held, with a testimony meeting and a fire-side. During the week one sunrise service was also held—and those who attended this at St. Athans had this pleasure in the pouring rain (but it didn't dampen their spirits).

President and Sister Barton, of the South-West British Mission, spent the best part of two days with the leaders at Largs, and President and Sister Archer, of the British South Mission, and Sister Jaussi from Ireland attended for the whole week.

Included in the photograph taken at Largs (on Page 313) are 25 Norwegian gymnasts from Oslo who were touring Scotland and staying at the Largs centre.

Among the visitors to the training centre in Wales were the Mayor and Mayoress of St. Athans, Mr. and Mrs. Rickett. The Mayor attended the sunrise service and bore his testimony to his belief in Christianity. He said that he admired the youth



Irish Mission Primary children outside Belfost Castle.



Seniar Aaranic brethren at the Scuntharpe "Night Out,"

of the Church of Jesus Christ, and the Church's doctrines and principles.

PRIMARY OUTING

L IHOMAS and Trailbuilders from the Belfast District of the Irish Mission went on a hike up to the Cavehill Mountains recently and ended up at Belfast Castle.

NIGHT OUT

A SENIOR Aaronic Priesthood "Night Out" was held by the Scunthorpe Branch of the North British Mission, at which many of the semi-inactive and inactive Senior Aaronic members were present.

The evening was specifically designed to introduce a new Senior

MIA leaders and their Norwegian friends at the Scattish Training Centre at Largs.





Sister Jill Bleokley.

Aaronic programme, and was held in the Scunthorpe Chapel. Songs, old time, world-wide and Western, were provided by the members and the proselyting elders, with Ken Jones Sen. adding to the evening's entertainment with conjuring and Ken Jones Junior providing the modern trend on a guitar.

During the meal and the dance period, useful reactivation work was done.

THREE SUCCESSES

THE story of three successes by young members of the South-West British Mission come to us this month.

The first concerns Rosemary Williams, who is a strong worker in the Sunday School, the YWMIA and a Youth Missionary in the Bristol No. 2 Branch.

Rosemary has won first place in the Class A essay contest for all schools in Bristol, organised by the Royal Commonwealth Society and the Bristol Chamber of Commerce.

The essay subject was "Racial integration within the Commonwealth."

As a result of this win, Rosemary was chosen as one of seven ambassadors for the Commonwealth in a month's tour of the United Kingdom and Europe.



Aldermon R. H. G. Jones, choirmon of the Frome U.D.C., occepting o copy of the Illustroted Book of Mormon and o volume of the History of the Church from three of the proselyting missionories in Frome. Left to right: Elder Joseph L. Moore (Solt Loke City), Alderman Jones, Elder Millord L. Meanea (Idaho) and Elder Jonothon R. Wern (Bournemouth). Also present were the Town Clerk, Mr. T. A. D. Towngrown, and Elder Colvin Hutchings.

The second success story concerns Sister Ruth Britchford, also an active worker in the Bristol No. 2 Branch.

As an employee of the Ministry of Public Buildings and Works, Ruth entered for the Civil Service examination in the Clerical Assistant Establishment competition in Bristol, and took first place against a field of three thousand.

Thirdly we hear of Susan Cousins, who is a tithe-paying non-member (she cannot attend or join the church at the moment). She also won first prize in a Royal Commonwealth Society essay contest for candidates of sixteen years or over.

CANOEING HOLIDAY

YOUNG men from the Loughborough Branch have just completed a 132-mile canoeing and camping holiday through the canals and rivers of the Midlands.

Setting out from Loughborough, they followed the Grand Union Canal to the River Soar. They went up the Soar to the River Trent, along the Trent to the Mersey Canal,

through Burton-on-Trent and down to Nuneaton. Rugby and Market Harbrough were the next ports of call, before returning to Loughborough.

The nine-day trip was spent on the water and in the fields of kind farmers.

FAMILY ROUND UP

THE Worcester District Relief Society held a bazaar and garden party with the theme of "Family Round-up." Sisters from Hereford, Kidderminster, Redditch, Stourbridge

Sister Rosemory Williams.





A mament of relaxation at the MIA training camp at Avon Tyrell.

and Worcester branches praticipated and dressed stalls as "The Family Home," "The Family Holiday" (which had a real boat dressed overall) and "The Family Store."

With priesthood members providing sideshows of archery, darts, skittles, shotting and kicking the football, the event was a great success.

UNIVERSITY GRADUATE

SISTER JILL BLEAKLEY, daughter of Dr. and Mrs. John Bleakley, of Bangor, County Down, has become the first Latter-day Saint to graduate from Queens University in Belfast. She graduated with a general Bachelor of Arts degree in modern history and a diploma in

social studies.

Sister Bleakley now plans to gain professional social work qualifications, which requires a year in the field and another year at university studying psychiatric social work.

Sister Bleakley has been active in the Church since her baptism at the age of 15, serving in the Sunday School and the YWMIA.

SILVER WEDDING GIFT

BEAUTIFULLY embossed silver rose was presented to President and Sister Leonard Joyce, of the Central British Mission, at their silver wedding celebrations.

The bowl was a gift from the members of the Northampton Branch, and the presentation was made by the

"West Side Walk" from the Glaucester MIA "Summer Magic."



Branch President, Arthur J. Turvey. This lovely bowl will be cherished in the home of Brother and Sister Joyce until the Northampton Chapel -now under construction-is completed. Following the dedication of the chapel the rosebowl will be placed in the chapel as a token of the love which exists between the members of the Northampton Branch and the Joyces.

The silver wedding celebration, which was held at the Corby meeting house, was attended by more than 100 guests. An orchestra provided musical memories.

NEW BRANCH

PRESIDENT MARK E. PETER-SEN reports that a branch of the Church has been organised on the Channel Islands, and the stage is set for another to be set up. This is a new field for missionary work, since no proselyting has been done on the islands for years. A century ago some converts emigrated to America from these islands.

President Petersen reports that the proselyting is progressing despite some tough resistance from the local ministers.

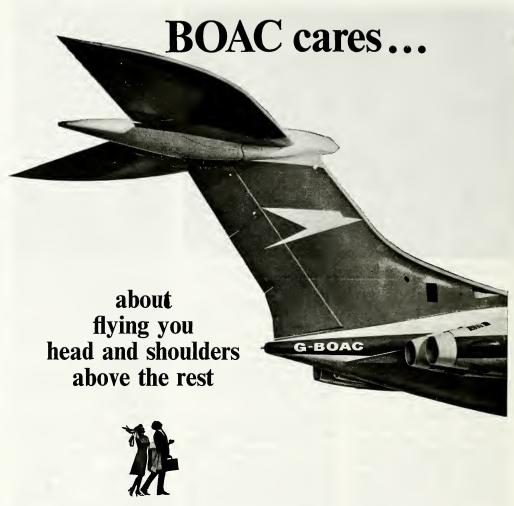
GLOUCESTER MUSICAL

SUMMER MAGIC" was the title of a musical show put on by the Gloucester District and Worcester District MIAs.

The show had a cast of more than fifty members and a guest star in a young Gloucester folk singer, Jeff Wyatt. More than 200 people saw the show.

The highlights of the show were many-the three-girl singing group, the Elite; the Go Jo Sneakers and the Laurellettes presented a variety of songs, and the nostalgia of the "Roaring Twenties" was captured by Lynne and Sheila Graham, Christine Higgins and Cynthia Maskery, Carol McMurray and Jill Sollers when they performed the Charleston and sang songs of that era.

The comedy of the evening was provided with a skit, "Perrigrimm Brown, Hero of Space," which had been written by the show director, John O'Hara. John and Pam Meecham were the comperes for the evening.



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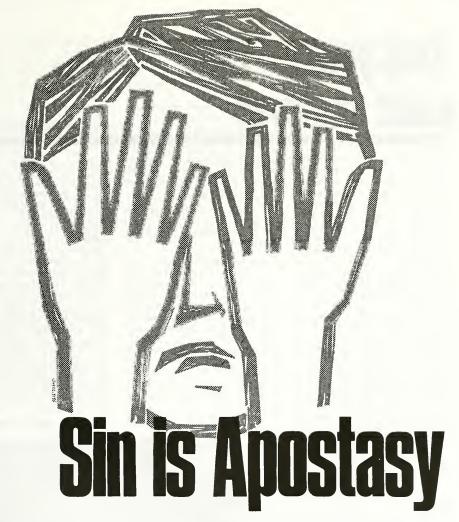
back-resting armchair of a seat.

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BOAC TAKES GOOD CARE OF YOU





PERSONAL sin is as much an apostacy from Christ as the acceptance of false doctrines and man-made rituals.

To reject or try to change the moral law of God is to reject God.

To leave the path of virtue as set forth by Christ is an apostacy from Christ.

There are those in this and other countries who are trying to change the moral law of God and introduce instead what they call a "new morality." It has the support of some clergymen and certain leaders of government, not to mention a number of educators.

This "new morality" is an endorsement of free love and promiscuity, nothing else.

If so-called Christianity attempts to change the moral laws of God it will attack one of the most fundamental precepts of heaven, and will thereby place itself in the role of anti-Christ.

Is God, who the scriptures say is the same yesterday, today and forever, now changing his mind? Does Jesus no longer believe what he taught when he was on earth? For any man to attempt to change the moral law of

God is like trying to change the Deity himself.

It is to ask the Almighty to condone the petting, necking, and wicked intimacies and perversions indulged in by sinful people.

Easy morality is no morality at all, and certainly where there is no morality there is no Christianity either.

No-one can make free love a doctrine and accepted practice of the Church of God. The Almighty still says: "Thou shalt not commit adultery," and Jesus continues to teach: "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart."

Keep your souls unmarred

by President David O. McKay

N O-ONE can transgress the laws of chastity and find peace. That is the message to our boys, to our girls. No matter what the opportunity, no matter what the temptation, let the young man of Israel know that to find happiness he must hold sacred his true manhood; let him know that he is going to live and live completely by refusing to yield to that temptation. Then he is happy; he is HAPPY. There is peace instead of turbulence in his soul.

In the Latter-day Saint Church there is but one standard of morality. In the world many people protect their girls and daughters, irrespective of religion. They know what it means for young girls to be treated as slaves, as playthings, and they shield their own daughters from the ravages of men. But their boys are often left free to prey upon helpless creatures who are not so protected.

Thus in the world you have the double standard, but in the Church of Jesus Christ there is but a single standard. It applies to the boys as well as the girls.

If you follow that standard—indeed, if you will listen to the promptings of your best self, your clearest judgement, the whisperings of your own true heart, you will learn this lesson:

That self-mastery during youth and the compliance with the single standard of morality is (1) the source of virile manhood; (2) the crown of beautiful womanhood; (3) the foundation of a happy home, and (4) the contributing factor to the strength and perpetuity of the human race!

Man is endowed with appetites and passions for the preservation of his life and the perpetuation of his kind. These, when held under proper subjection, contribute to his happiness and comfort; but when used for mere gratification, lead to misery and moral degradation.

Associated with these natural instincts, my young folk, is a sin that always seeks seclusion. It is the prostitution of love.

God has instituted marriage and the family as the proper condition of expressing in our lives this divine virtue. But sometimes men and women with low ideals and weakened wills permit their passions, like unbridled steeds, to dash aside judgement and self-restraint and to cause them to commit sin that may sear their conscience and leave in their hearts an everlasting regret.

In this day when modesty is thrust into the background, and chastity is considered an outmoded virtue, I appeal to you to keep your souls unmarred and unsullied from this sin, the consequence of which will smite and haunt you intimately until your conscience is seared and your character sordid.

Remember, too, the significance of the Saviour's saying that if any shall commit adultery even in his or her heart, he shall not have the Spirit but shall deny the faith and shall fear.

Resist evil, and the tempter will flee from you. If you keep your character above reproach, no matter what others may think or what charges they may make, you can hold your head erect, keep your heart light, and face the world undauntedly because you, yourself, and your God know that you have kept your soul untarnished.

President David O. McKay



There is an old story which tells of the experience of a great artist who was engaged to paint a mural for the cathedral in a Sicilian town. The subject was the life of Christ.

For many years the artist laboured diligently, and finally the painting was finished except for the two most important figures, the Christ Child and Judas Iscariot.

He searched far and wide for models for these two figures. One day while walking in an old part of the city, he came upon some children playing in the street. Among them was a 12-year-old boy whose face stirred the painter's heart. It was the face of an angel—a very dirty one, perhaps, but the face he needed. The artist took the child home with him and day after day the boy sat patiently until the face of the Christ Child was finished.

But the painter failed to find a model for Judas. For years, haunted by the fear that his masterpiece would remain unfinished, he continued his search. One afternoon in a tavern, the painter saw a gaunt and tattered figure stagger across the threshold and fall to the floor, begging for wine. The painter lifted him up and looked into a face that startled him. It seemed to bear the marks of every sin of mankind.

"Come with me," the painter said. "I will give you wine, food at d clothing." Here at last was his model for Judas. For many days and parts of many nights the painter worked feverishly to complete his masterpiece. As the work went on a change came over the model. A strange tension replaced the stuperous languer, and his bloodshot eyes were fixed with horror on the painted likeness of himself. One day, perceiving his subject's agitation, the painter paused in his work, saying, "My son, I'd like to help you. What troubles you."

The model sobbed and buried his face in his hands. After a long moment he lifted pleading eyes to the old painter's face. "Do you not then remember me? Years ago I was your model for the Christ Child!"

Well, the story may be fact or fiction, but the lesson it teaches is true to life. The dissipated man made a wrong choice in his youth, and in seeking gratification in indulgence sank ever lower and lower until he wallowed in the gutter.

Man has a dual nature: one, related to the earthly or animal life; the other, akin to the divine. Whether a man remains satisfied within what we designate the animal world, satisfied with what the animal world will give him, yielding without effort to the whim of his appetites and passions and slipping farther and farther into the realm of indulgence, or whether, through self-mastery, he rises toward intellectual, moral and spiritual enjoyments depends upon the kind of choice he makes every day, nay, every hour of his life.

We need not shut our eyes to the fact that too many of our young folk respond to the call of the physical because it seems the easy and natural thing to do. Too many are vainly seeking shortcuts to happiness. It should always be kept in mind that that which is most worth while in life requires strenuous effort.

In their yearning for a good time, young people are often tempted to indulge in the things which appeal only to the baser side of humanity, five of the most common of which are: first, vulgarity and obscenity; second, drinking and petting parties; third, unchastity; fourth, disloyalty; and fifth, irreverence.

Vulgarity is often the first step down the road to indulgence. To be vulgar is to give offence to good taste or refined feelings. It is only a step from vulgarity to obscenity. Drinking and petting parties form an environment in which the moral sense becomes dulled, and unbridled passion holds sway. It then becomes easy to take the final step downward in moral disgrace.

The real tragedy of following false ideals is that by so doing we stifle and sometimes choke out spirituality completely.

The body, with its five or more senses, with its appetites and passions, is essential to life and happiness, but in the ultimate analysis it is only a means to a higher end.

Advice from Hugh B. Brown

THE young women who wish to establish happy and enduring homes will resist the down-drag of subtle vices and pretence, vanity and impropriety. They should seek the companionship of and emulate those who are modest, refined, cultured and respected. Modern styles and social customs sometimes lure our young people into unsuspected and undesirable habits of speech and dress.

We wonder if our girls know what kind of females they imitate when they immodestly expose their bodies to public view because it may be fashionable. They should know of the lewd, sinister and sensuous designs of such females in these disgusting displays. If they knew the source of some modern fashions, no sensible. self-respecting girl would mimic the authors or risk the implications and deductions of immodest exposure and conduct.

Also, if young women knew how good men, young and old, react to such exposure, we doubt if they would be so foolish and naive. The immodest revealing of the female form causes the lewd to leer and lust, decent men to blush and protest, while brothers and fathers are embarrassed, offended and alarmed.

Decent young men looking for wives and choosing mothers for their children, reject the girls who make a public display of their bodies.

We desperately need a new 'sense' of morality

by Howard Price

THE term "a new morality" has built up into a subject that involves the vital welfare of the human family, and one that is closely associated with the rise and fall of nations—for the quality of a civilisation depends upon the moral standards of its people. The fluctuations of these standards has been pronounced over the years and can be closely allied to the religious practices of the time.

Religious law and ethics outdate all secular laws, in fact secular laws find their basis in religious law and were designed to go hand in hand with the problems of life. But while it is true that there has always been some form of religious law and ethics, it is unfortunately true that due to the absence of divine leadership religion has fallen into manmade channels. As a result the moral code of the people has fluctuated. sometimes falling to a very low standard. In fact, it became a tool in the hands of those of wealth and power and woman became the servant of man. From that came the double standard of morality-one for a woman, one for a man.

This double standard was conceived in sin and thrived in corruption, but it has survived to become an intricate part of civilisation. In spite of the fact that the world has advanced to a very high standard in most things, it has carried along with it this double code of morality—and this is more responsible than any other one thing for the moral decay that we now find ourselves surrounded by. Unless, or until we can lift ourselves above the modern moral code, there is little hope for the survival of the finer things of life.

Women today no longer find themselves the servants of men; no longer must she bear the burdens of misused passions; no longer need she bear children unless she does so by choice. Is this utopia for the woman? Look again. The burden of maintaining a high standard of morality, which has always fallen upon the shoulders of the female, now finds itself without a standard bearer. As a result the sex act is today treated as a new found toy, and is being exploited by young and middle-aged alike in a shocking and wicked manner. If it is not checked it will lead this nation to disaster.

It is true that we are badly in need of a new sense of morality, but this "new morality" should not be a relaxing of our moral standards but a greater understanding of our purpose in life, of life eternal and the part our bodies will play in that eternal life ... bodies that are so rapidly becoming playthings to satisfy the so-called love that wells up in the minds of those who expose these bodies to the opposite sex.

There is NO LOVE in unlawful sexual relationships. When a young man challenges a girl's love by telling her that if she refuses to yield to his desires he will know that she does not love him, he is using the basest form of deception wherein he is trying to rob her of her most valued possession—her virtue.

He is exhibiting extreme selfishness, and if their relationship were to end in marriage his selfishness would increase with the years and would manifest itself in all his actions. He would lose respect for his wife because of her lack of moral strength, and she would never be able to give to him her most precious gift—a pure and undefiled body.

But what are our young people to do? All about them they see a looseness of morals, and they read of the unconcern of those to whom they should go to for advice. It is terrible indeed to see that those who have before been looked to for spiritual guidance are now in the process of removing from their own moral codes the God-given rules of morality, and are even suggesting that the "new morality" should not be by divine command but by what each person involved feels is right!

In other words, this is a move to bring the moral code of the churches DOWN to the level of the world, rather than lift the world up to God's standards. Surely the coming of the Saviour cannot be far off, for he said: "... as the days of Noah were, so shall also the coming of the Son of man be."

I am not charging those involved with intentionally becoming advocates of a damnable doctrine, but we must observe their complete lack of understanding of the dilema that now faces the human family.

To illustrate the seriousness of their assumed leadership in a problem they fail to understand, I quote from an article which appeared in a recent issue of the "Time" magazine:

"LOVE IN THE PLACE OF LAW. The 20th century's sexual revolution directly challenges Christianity's basic teachings against fornication and adultery. Some progressive church thinkers now advocate a 'new morality' to take account of these facts of life. What they propose is an ethic based on love rather than law, in which the ultimate criterion of right and wrong is not divine command but the individual's subjective perception of what is good for himself and his neighbour in each given situation.

"WE ARE DELIVERED. More

than 900 clergymen and students gathered last week at Harvard Divinity School to ponder the new morality and its significance for the church. Inevitably the speakers reached no definitive conclusions, but they generally agreed that in some respects the new morality is a HEALTHY ADVANCE, as a genuine effort to take literally St. Paul's teaching that through Christ 'we are delivered from the law.'

"Lists of can and cannots are meaningless, said Princeton's Paul Ramsey. Yale's Protestant chaplain, the Rev. William Salone Coffin, similarly approved the new morality's concept of 'guideposts' rather than 'hitching posts,' although he thought that the church would have to be reconstructed to accept it as a way of life.

"In defence of tradition, Paul Ramsey suggested that the new morality could not ignore the divinely-given natural link between sexual relationship and procreation. Harvard's Gordon Haufman answered that the perfection of contraceptives was breaking this link. Paul Ramsey also cautiously agreed with the new morality in its tolerance of one sin the church has adamantly condemned pre-marital sex between

engaged couples. 'It ceases to be premarital,' he said, "once the couple have made commitments to each other.'

"DIVINE IMPERATIVE. Joseph Fletcher, of the Episcopal School in Cambridge, Massachusetts, thought that no sexual relationship should be absolutely condemned by the church, which at the least ought to be less scandalised by teenage promiscuity in urban slums. The new morality, he said, would certainly approve of an Episcopal priest in New York who provides contraceptives for a gang of delinquents he attempts to serve."

To Latterday Saints it doesn't matter who condones the laxity of the moral code, or what position they might hold in the world, we are fully aware that when God spoke to Moses on Mount Sinai he spoke in no uncertain terms ... "Thou shalt not commit adultery." We are equally aware that while Christ lived among men he was just as outspoken in his defence of morality and his attack on sin.

The Prophet David O. McKay told students of the BYU:

"The doctrine of this Church is that sexual sin—the illicit sexual relationship of men and women—stands in its enormity, next to murder. The Lord has drawn no essential distinction between fornication, adultery, harlety or prostitution. Each hos follen under his solemn and awful condemnation. You youth of Zion, you cannot associate in illicit sex relationships, which is fornication, and escape the punishments and judgements which the Lord has declared against this sin. The day of reckaning will come just as certainly as night follows day."

There is no uncertainty in these instructions. Nor is there any attempt to follow the ways of the world.

Christ truly said of his disciples: "They are not of the world, even as I am not of the world."

Let us honour our position and remain true to the principles for which so much has been given.

There is no question about the need of a "new morality" but this should rather be a "RENEWED MORALITY" under divine leadership.

THE AUTHOR

Howard Price, who is aged 76 years, is the Branch President of the Dover Branch in the British Mission. He is retired now, of course, but in his working days saw life as a farmer, a builder and an estate agent.

Chastity.... Does it apply to me?

by Helen Martin

W HEN we become members of the Church of Jesus Christ of Latter-day Saints, we accept a new way of life, free from the stains and sins of the world.

We agree that if the Lord will forgive our past sins, we in turn will keep his commandments for the rest of our lives, and live up to the high standards of conduct he requires of all who join his Church. Are you acquainted with those standards? Let us mention a few of them:

For example, it is considered normal by many people in the world to use tobacco. The Lord has revealed to the Latter-day Saints that tobacco is harmful. Therefore our standards teach us that we will not smoke or use tobacco in any other form.

It is popular in the world to drink

alcoholic beverages, but the Lord has revealed to us that they are injurious also. For that reason, our Church standards tell us that Latterday Saints are not to use them. Therefore we drink neither wine, nor beer nor stronger liquors.

There are those who look upon pre-marital sex relations as normal for young people. The Lord however, has told us just the opposite, and declares emphatically that such conduct is in violation of his most sacred laws. He has given us a higher standard of morality to live by. This we call the Law of Chastity.

The Law of Chastity is not new. It is as old as creation. Even in the Garden of Eden the Lord taught modesty and virtue to Adam and Eve, and provided clothing for them to cover their nakedness. All the Prophets of the Old Testament taught this law. Moses, in the Ten Commandments, said: "Thou shalt not commit adultery," and added numerous other laws to be found in the Book of Leviticus which prohibit every kind of sex sin, whether it be with other persons, or the abuse of our own selves.

But in every part of the world there have been men and women who have tried to twist this divine law to suit their own lustful desires.

They have turned their backs upon the Lord and his commandments, for they have loved darkness better than light.

Yet all of their efforts cannot change God's laws. It is with the Lord we must have our dealings. He is our Master and our Saviour. All who become members of his Church make a covenant with him in baptism to keep his commandments. They agree to keep his laws, and the law of chastity is one of them.

How does this law apply to the young unmarried youth of today? Stated simply it is this:

We must not soy or do anything to orouse the physical emotions or appetites in ourselves or in our companions, and we must hove no sex relations outside the sacred bonds of morriage.

To help us understand what this means and how it applies to each one of us, regardless of age, let us consider five great gifts that our Heavenly Father has given us.

FIRST, consider the wonderful body he has made for each one of us. Have you ever stopped to think what a miraculous piece of equipment it is? It sees, it hears, it feels, it talks, it moves about, and it can produce other bodies. But most of all, it is the house wherein our spirit lives. The scriptures refer to our bodies as temples. In Paul's first epistle to the Corinthians we read:

"The body is the temple of God. If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple are ye." (1 Cor. 3:16-17.)

We cannot discard or exchange this body for a new one under any conditions. We keep it all through this life, as well as throughout eternity after the resurrection. If we are ever to come into the presence of God in the hereafter, we will bring this body with us. Therefore it must be kept pure and holy and free from all worldly blemish.

How can we do this? By remembering that "Cleanliness is next to Godliness." This means that we should be clean in body, clean in mind, and clean in dress and appearance.

But there is another side to cleanliness of the body which has to do with our conduct.

Nothing delights Satan more than to be able to turn young people away from the teachings of our Father in Heaven. Satan works in a subtle way—bit by bit—and under his influence some rationalise that a little sin here and a little sin there is only human and not to be alarmed at; he tells us that a little necking will do no harm, and petting is only normal behaviour. In this way he leads us down to destruction.

Our bodies, minds and spirits are soiled by both petting and necking. To engage in continuous kissing and fondling of the body or to indulge in indecent dancing arouses physical passions and lowers our resistance to sin. It is impossible to engage in such close physical contact and not be influenced by it.

Under no circumstance should we permit anyone to touch any part of our body indecently or improperly. We should never remain in the presence of any person who makes such an unclean approach. Persons who attempt these actions have only ot... thing in mind, and that is to take immoral advantage of us. This we must never allow.

Dating too early in life leads to

these practices. When we are young, and inexperienced, and our bodies are just beginning to develop into maturity, our judgement and self control are often weak. For this reason it is unsafe to date too early in life.

But even as we grow older we should never allow ourselves to be led into situations where passions may be aroused. We should therefore avoid associating with persons or groups whose activities tend to stimulate sexual desires. We should never accept as companions persons who wish to neck or pet or indulge in worse intimacies. We must avoid going to places where conduct is not in keeping with our church standards, nor should we accept invitations to ride or sit in cars where promiscuities are encouraged.

One step leads to another. Necking leads to petting, and petting leads to complete loss of virtue. When we begin with "little sins" we soon find ourselves in more serious violations.

One of the leaders of the Church said recently:

"Sex is so sacred that God has placed about it some of the greatest safeguards he has made for any of his creations. He has surrounded it with laws which provide those safeguards, and has made it clear to us that if we violate those laws and break down those safeguards, we commit one of the worst sins in the entire category of crime.

"The worst of all sins is the sin against the Holy Ghost, for which there is no forgiveness. The next most serious crime is murder, wherein we shed innocent blood, for which also there is no forgiveness, neither in this world nor the next. The third most serious sin is sex sin. It stands next to murder in the Lord's category of crime. It is that serious, quite contrary to the mistaken views of the world."

Our bodies are not playthings. They were not made for lustful purposes. No Latter-day Saint can afford to indulge in intimacies which rob us of a standard of purity which is dearer than life itself.

It should be understood by all of our young people, that no matter



Sister Helen Mortin, wife of the President of the French-Eost Mission.

what the world may say or think; sex relations are not a part of a date, and neither are any other kinds of intimacies. The wave of immorality which is sweeping the earth must not be allowed to engulf us. We must be above it. We must remain clean and free from sin, and particularly from this kind of sin.

Latter-day Saints are DIFFER-ENT. They must live as Christ lived, and never indulge in the corruptions of the world.

Sex sin begins with an unclean mind. "First a thought, then an act" is a true saying. We cannot use soap and water in our minds to cleanse them, but we can keep them clean by not entertaining wicked thoughts, by not listening to or telling filthy stories or looking at lewd pictures or going to see films which portray passionate love-making and half naked women. We must shun these things, for they fill our minds with filth.

Evil thoughts must be driven from our minds, but that is possible only by replacing evil with good. If evil thoughts occur to us while we are alone, then read scripture, memorise the Articles of Faith, pray, or do anything to put good thoughts in your minds. They will drive out the wicked ones.

If we are with other people and they place evil thoughts in our minds, we must leave them, and no longer associate with them. It is far better to be alone than to have unwholesome companions. It is still better to choose clean friends and associate with them. When we are alone we can make companions of good books, and particularly of the scriptures. Read them and be uplifted.

Cleanliness in dress and appearance are likewise vital to our spiritual well being. The clothes we wear should be clean and kept properly ironed or pressed, and free from body odours.

Our dress should be modest, whether we are boys or girls. Girls should not wear clothes that are tight and revealing, or too short and equally revealing, regardless of what the current fashions may be. They should use a minimum of make-up, for extremes only cheapen one's appearance and give wrong impressions. Men frequently judge the character of a woman by the way she wears her clothes and by the amount of make-up she uses.

Immodesty in dress and make-up

can excite passions and lusts and places undue emphasis upon sex, which leads to lewdness, petting and varjous immoral practices.

Men and boys should be as careful about wearing tight and revealing clothes as girls, and should remember that boys' clothes can be immodest and unhealthy.

Our Father in Heaven has commanded us to CLOTHE our bodies. We can dress in perfectly good taste and be modest. In fact, the immodest is NEVER in good taste.

Now let us consider the SECOND great gift which God has given us, related to our bodies. It is the gift of mental feelings. These feelings are called "emotions." Such feelings are perfectly normal, and everyone has them. They include love, hate, anger, joy, and even physical passions. But while God gave them to us, he expects us to CONTROL them, so that they will be directed to righteous purposes, and not be corrupted by worldly things.

President David O. McKay tells us that "God gave us reason and judgement by which we control our passions."

You may ask why physical passions were given us if God did not intend us to use them. He did intend us to use them, but at the proper time and in a proper manner.

Sex passions are to be expressed only within the confines of legal and lawful marriage, and this does NOT mean before nor during the betrothal period. An engagement to be married does not give us the privileges of marriage. Chastity is as important during the engagement as before. Only within marriage is the process of procreation to be exercised.

Our Father in Heaven did not establish two separate standards of morality, one for men and one for women. He recognises only ONE SINGLE standard of morality. It is the same for both men and women. Men and women must be equally virtuous, equally pure.

Every young woman has the right to expect her future husband to be as morally clean as he expects her to be. He should not be soiled by other women, and she should not be contaminated by other men. Each should keep themselves clean for each other so that they may have an unsulfied married life.

That is why it is wise to date within the Church membership as far as possible, or at least to date with persons who are willing to observe our own high standards.

Good people, whether they are members of the Church or not, admire purity, and respect it. If they are pure themselves they will not allow themselves to become impure, and will appreciate the privilege of associating with others as clean as themselves. Seek always for clean companionship.

So often our desire to be popular and to be accepted as a member of a group brings about conduct unbecoming to a member of the Church of Jesus Christ. If this conduct entails loss of virtue it will bring far more unhappiness than spending a few evenings alone can ever bring. "Man is that he might have joy" is a doctrine of the Church, but loss of virtue is one of the surest roads to misery of the deepest kind.

So let us not think that the Lord places too many restrictions upon the members of his Church. His only desire is to make us happy, but he knows that the "wages of sin is death" and that only righteousness can bring happiness.

As you choose your friends, be frank to let them know that you do not smoke nor drink, and that you do not indulge in unclean practices. Encourage them to stay away from lust-filled films and to select kinds of entertainment which are clean.

Let your influence for good be felt. Do not be ashamed of the gospel of Christ. Have the courage of your convictions. If this means that you must change friends, do so and seek out people with the same moral standards as your own. It is the sure way to happiness.

The THIRD great gift the Lord gives us, is the JOY we find in right-eous living. It is this joy which comes through keeping the commandments of God and holding his high moral code.

There is no joy greater than the knowledge that we can pass on to the children who may be born to us, a clean blood stream, a righteous heritage and a good name.

When Nephi began his writings in the Book of Mormon, the first line he wrote was: "I, Nephi, having been born of goodly parents ...

"Being "born of goodly parents" was one of the most important things in his life. It should be equally important for the children who will be born to us. Each one of us should so live that when the proper time comes we too will be "goodly parents."

Advice from Hugh B.Brown

THE most intimate relationship between man and woman, authorised by God within the covenant of marriage, is not merely physical or biological.

It involves the whole personality, affects the complex nature of men and women.

This relationship, within the sanctity of the marriage covenant, with its obligations, makes man and woman one in interests, aims, aspirations and responsibilities. If they are true to their covenants to each other, to their children, and to God, their whole beings are merged, they become one mentally and spiritually, and the family they establish is an eternal unit.

Prerequisite to ideal marriage is deep and abiding love. This enduring relationship requires purity of thought, word, action, devotion, loyalty, sacrifice, integrity, fidelity, honesty and again unsullied virtue.

There is no real decency without virtue, and there is no real happiness without decency.

Every child has the right to be well born. And what does that mean? It means to be born in honour and righteousness, and not as the product of some lust-filled hour in which we cast aside all of our religious teachings for the sake of a momentary and illigitimate "thrill."

Young people should keep themselves so pure that when they marry they will provide clean parenthood and an honourable name for their children to carry on to their children.

Pre-marital sex relations make this almost impossible.

Pure parenthood is associated with Godhood, for as we bring forth new clean life, we become partners with God in his creative work. But he enters into no partnerships with the unclean.

No greater joy can come to a parent than to know that he or she has given a child a sacred and clean birth, unsullied by lust or filth. If we resist pre-marital intimacies and keep ourselves as clean as when we came out of the waters of baptism, we can know the happiness which alone can come from a chaste life.

Your virtue is more important than your life. If the time ever comes when you must choose between the two, then sacrifice your life, but under no circumstances ever sacrifice your virtue. Righteousness is everlasting. Our standing before God has eternal significance. Life in mortality is fleeting at best. Therefore we must look to our eternal relationships with the Lord.

The FOURTH gift is the wonderful gift of repentance. Our Father in Heaven is a kind and loving father. He understands the weaknesses of his children. Therefore he extends love, mercy and forgiveness if there is true repentance. But true repentance is complete rejection of our sins, not sorrow today, and more sin tomorrow, but permanent repentance, a turning from our sins FOREVER.

As we study the gospel, prior to joining the Church, we learn faith, followed by repentance. We are taught that if we repent of ALL our sins, they will be forgiven us, washed

CONCLUDED ON PAGE 340



Sister Lovern W. Parmley, President of Primary Association.

FAMILY HOME EVENING by Sister LaVern W. Parmley

It is imperative that we fortify our children - spiritually

E ARLY years in the life of a child, without religious instruction, can result in a ruined life of lasting regret. It is imperative for parents to fortify their children spiritually. Our prophets have told us that children can learn significant lessons at an early age.

From the beginning of time on this earth, the scriptures have emphasised the importance of the home. Our Father in Heaven has commanded parents to bring up their children in truth and light, to teach the Gospel freely to them.

Every child of God should be given the opportunity to attain the blessings of eternal life. He has that potential within him. He needs parents who are spiritual leaders in the home to guide and counsel him.

The Family Home Evening has been revitalised to help parents fulfill their responsibility to their children.

George S. Benson, educator, writer, and patriot says, "Great ideals and principles do not live from generation to generation just because they are right. Ideals and principles continue from generation to generation only when they are built in the hearts of

children as they grow up."

A fence of wholesome fun, understanding, and love around a home builds better boys and girls.

President Joseph Fielding Smith has told us that "holy places" have no geographical locations, but such places are made holy by the lives of the people who live there.

President Stephen L. Richards once said, "With love and the priesthood in the home, it becomes a holy place."

President McKay has told us that our homes can be within whispering distance of heaven.

The Family Home Evening is a tool to use in helping us to have the kind of an earthly home here that will lead us back to the celestial home from which we came. Home can be a holy place in which father, mother, and their sons and daughters can live together.

It is not the purpose of Latter-day Saints to live as a group of individuals in a house but as a family in a home. Children want to be members of a family that lives the Gospel in the home. Spirituality and living the Gospel principles are the threads which should run through all family

associations, tying the members together in unity, harmony and love.

Parents who want their children to grow strong in the faith and powerful in the work of the Lord, with peace in their souls must teach them to love their Heavenly Father and to keep His commandments.

To build good family relationships, parents must have a desire that is very real and very strong. Many families desire this beautiful relationship but they do not desire it enough to obey the law upon which that blessing is predicated—that parents teach their children to pray and walk uprightly before the Lord. Scriptures teach us forcibly that if we obtain any blessing from God it is by obedience to that law upon which it is predicated.

The Family Home Evening can be a blessing to every home. Families who follow the counsel of our prophet will receive the blessings promised—that love will increase in the home, obedience to parents will increase. Faith will be developed in the hearts of youth. Youth will gain the power to combat evil influences.

What home can afford not to receive these blessings?

by Wilford H. Payne and F.W. Oates

RECORD KEEPING

THE Lord has always impressed upon his people the necessity of keeping records. Thus, those who claim to be members of the family of our Father in Heaven have come to be known as a "record-keeping people."

This system comes down to us from the beginning. The Pearl of Great Price records that a "book of remembrance" was kept in the language of Adam and that his children were taught to read and write, having a language which was pure and undefiled. We further read in Moses 6:7-8, "Now this same Priesthood, which was in the beginning, shall be in the end of the world also. Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of the children of God. And this was the book of the generations of Adam saying: In the day that God created man, in the likeness of God made he him."

INDIVIDUAL RECORDS

All records are history. It is a guide to progress. It has been said that history is the record of human progress and the accumulation of the experiences of the past. We cannot over-emphasise the importance of every individual keeping and maintaining a record of his own life and experiences. Parents should do this for their children, until they can learn to do the work for themselves.

This begins with the certificate of birth, which has now become very important in the lives of individuals. When one seeks his first employment he is usually required to produce evidence of the date and place of his birth. This is also essential to conform to the laws of the land, so that a record of one's earnings and compliance with other requirements may be maintained to insure protection of the individual for public health, ultimate retirement and similar purposes.

In the Church evidence of one's birth, parentage, blessing, baptism and confirmation, ordination to the Priesthood, marriage and ordinances pertaining to the higher principles of the gospel are of great importance.

A separate record is prepared and maintained in the Office of the Presiding Bishopric for each individual. This is initiated at birth, or upon the blessing of the children of members, or upon baptism and confirmation into the Church. The responsibility for maintaining such records rests primarily with the Bishop or Branch President and his clerks.

It is regrettable that this function is often seriously neglected. An examination of the existing records in the missions and stakes of the Church will show that this is true. The difficulty of channeling detailed information to the right officials and the problem of accurately recording and maintaining the essential information is well known. It requires the consistent and conscientious efforts of all concerned in order to insure any degree of satisfaction.

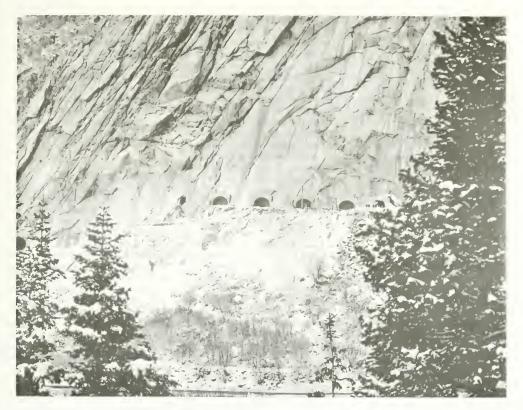
It is recommended that Branch Presidents and clerks carefully examine the individual membership records and verify with the persons or families involved the data recorded on them. This should be done immediately and the necessary corrections made only when official records are available to support the changes effected.

When this is done many will be surprised to find that important facts pertaining to their own record are either missing or are faulty.

Due to human errors, many incorrect dates and facts creep in, which require verification and correction. This has been revealed to a startling degree in the recent efforts of the Church to obtain from each family certain genealogical group sheets for permanent record purposes. It has been reported that many families who rested on assurances that all was well, found, to their amazement, many dates and names previously recorded were inaccurate. Thus, each individual or his family should take up their own records, check out these details with the branch clerk and see that the records maintained are accurate and correct in every respect. It is a commandment of our Father in Heaven.

RESPONSIBILITY OF OFFICERS

Due to divine command the Church has established a very good system for the keeping of its records. However, it must depend upon the faithfulness and diligence of individuals. It remains only for us to adopt and strictly follow the prescribed instructions. The office of the Church Historian was established for the specific purpose of accumulating and maintaining the important records of the Church as a permanent history. Through the various publications, handbooks, record books and instructions, the Church constantly reminds us of the need of co-operating with the Office of the Historian in pre-



The entrances to the Church's vost storage voults which have been carved out of the granite mountains near the mouth of Little Cattanwood Conyon, Utoh.

paring and maintaining these records in the archives for current use and preservation.

In addition to the individual information mentioned above, it is important to keep the minutes of meetings, the appointment of Church officers, the record of Church conferences and all ordinances and other events of important significance in adequate detail. Wherever there is a question as to volume, the full facts should be recorded and passed on to the Historian's office, permitting experienced representatives to sort out and preserve that which is regarded as important. A brief visit to the Office of the Church Recorder or the archives of the Church would convince you of the importance of this great work.

In recent years the Church has done much to search out and accumulate information from wide sources, from the principal countries of the world, from various Church and government records of birth, marriage, deaths and the like for the purpose of making this information readily available to the body of the Church and generations yet to come, in a central location.

It has developed a unique location and method of storing and preserving its records. Huge storage vaults have been carved out inside the granite mountains of the Wasatch Range near Salt Lake City, where the important records of the Church are to be preserved indefinitely. In this favourable storage location temperatures, moisture and light may be con-

trolled in the most ideal and protective fashion.

It is hoped that each individual and every officer of the Church may come to realise more fully the importance of personal and family records and of the work they do in recording the history of the Church, both as to individuals and the various organisations of the Church, for purposes of accomplishing that which the Lord has dictated.

May each of us explore his own conscience to make sure that we are doing that which is required and expected of us; that we are doing that which will please our Father in Heaven and in so doing assist in consummating His purposes with respect to us as members of His family here on the earth.

NINE QUALITIES THAT MAKE <u>GREAT</u> TEACHERS

EVERY Relief Society teacher wants to be successful in her teaching assignment. Everyone who has taught a class and taught it well knows the great joy and satisfaction experienced in a job well done.

Teaching in Relief Society offers special challenges. Unlike other Church auxiliaries, or other organisations, the Relief Society teacher works exclusively with mature women, most of whom are mothers. A mother is often referred to as "the heart of the home." Certainly, a mother's influence reaches permanently into the lives of her children. When a Relief Society teacher touches a mother's soul and enriches her life, this influence carries over into the lives of her husband and children and this influence stretches on into eternity.

QUALIFICATIONS

We all want to be capable teachers. What are some of the qualifications we must possess if we are to reach this goal?

One insight into these qualifications is in the Relief Society Handbook. Here we read that all who accept positions of such importance should, "be willing to give devoted service to the society, and should have a desire to magnify their callings and to cultivate those capabilities which will enable them to perform successfully the duties assigned to them. They should be willing to give of their time and abilities to the adequate preparation and proper conduct of the work which is assigned to them." (Relief Society Handbook, p. 16.)

Thus we see that one of the requisits of a successful teacher is a willingness and desire to give devoted service. If we earnestly desire to be a fine Relief Society teacher, then we will magnify our calling.

Some of these specific qualities are:

- LOVE and concern for those being taught.
- TESTIMONY of the truthfulness of the Gospel.
- APPRECIATION for the Relief Society Organisation.

- CONFIDENCE and TRUST in the Lord.
- 5. DEPENDABILITY.
- 6. A POSITIVE attitude.
- 7 ENTERIOR
- 7. ENTHUSIASM.
- A THIRST for Knowledge.
 COURAGE to be an Example.
- These are some of the important personal qualifications of a successful teacher. They are all essential, however, they are used in no special sequence of importance.

LOVE AND CONCERN

A wise teacher once asked, "Whom can I teach but my friends?" Certainly in order to teach anyone we must first gain his confidence and friendship. There is no better way to get a friend than to be one. A successful teacher must have a sincere love and concern for those whom she teaches. She must be interested in them as individuals, and in so far as possible adapt the lesson material to their special needs. She should seek to build each class member up in her own eyes. The successful teacher has an earnest desire to help each Relief Society member develop her individual talents through class participation.

TESTIMONY

It is extremely difficult indeed to teach effectively without a testimony. A successful teacher is convinced and dedicated. However, it is not necessary that she know all about the gospel in order to have a testimony of its truthfulness. A testimony comes through the whispering of the Spirit. As we seek after righteousness and attempt to learn more about the Gospel, our testimonies grow. A testimony also grows as we share it with others. This thought was expressed beautifully by President J. Reuben Clark Jr., when he said, "There is something remarkable about the way we have to give under the Gospel plan. We are expected to give out of our store of knowledge all that we possibly can give away and in proportion as we give unto others, we become more and more enriched ourselves."



by Christine H. Robinson

APPRECIATION

To be successful in our Relief Society teaching, we must have an appreciation for the great Relief Society oragnisation. We should know how the Society was organised and recognise that it came into existence as a result of a direct revelation to the Prophet Joseph Smith. We should appreciate the fact that Relief Society is not just another women's organisation,

TRUST IN THE LORD

In this important assignment in the Church we MUST have the help and guidance of our Father in Heaven. A successful teacher loves the Lord and knows that He hears and answers prayers. Before even reading her lesson the successful teacher will earnestly seek through prayer for the Lord's help and guidance in understanding the message of the lesson and the truth which it teaches. The Lord has told us that, "I the Lord am bound when you do what I say, but when you do not what I say you have no promise." (D. & C. 82:10.)

We should never attempt to stand before a class without giving a great deal of thought and prayer to the lesson we are presenting. If we carry a prayer in our hearts God will not forsake us. He wil give us confidence and assurance in our lesson presentation.

DEPENDABILITY

Dependability is a particularly important qualification. When a teacher accepts the important assignment of a Relief Society teacher, she should remember that the society is counting on her to do her best. The President depends upon her, her class depends upon her, and the Lord depends upon her. A successful Relief Society teacher is dependable. She fulfills all assignments promptly, completely, and to the best of her ability.

A POSITIVE ATTITUDE

The attitude in which one accepts

the teaching assignment is most important. Attitude is quickly communicated. If one has negative thoughts, or has an apathetic feeling about the teaching assignment, this point of view is quickly absorbed by the sisters being taught. Attitude is the reflection of how one feels about the work in which one is engaged. The successful Relief Society teacher makes sure she has a positive attitude at all times toward her assignment, the subject matter she is teaching, and the sisters she is teaching. If she is not thoroughly converted to the subject matter, she should convert herself completely before she ever appears before the

ENTHUSIASM

Enthusiasm is a reflection of attitude more than anything else. In your teaching experience you will find that enthusiasm is contageous. If you are completely converted to the subject matter and give the impression that you can hardly wait to share your knowledge with others, you will find the sisters in your class will be anxious to learn, they will be alert and interested in everything you say and a general attitude of enthusiasm will be present during the class period.

When you are enthusiastic about a lesson, it indicates that you know the lesson is important. Our enthusiasm shows in our faces, in our eyes, and our whole being seems to radiate our inner feelings. Let us seek to be enthusiastic about our Relief Society work.

THRIST FOR KNOWLEDGE

Although not one of us has ever become fully informed about the Gospel; yet, we should have an inquiring mind and seek continually to learn. To teach successfully, we must know our subject very well. It is impossible to impart knowledge if we do not understand the subject ourselves. Even though a Relief Society teacher is not experienced in the Church, and her knowledge in the Gospel is limited, it is still pos-

sible for her, through prayerful study to learn enough about the lesson being taught to teach it with knowledge and confidence. The important thing is to have a desire to study. If we have this desire, even though we are busy, we will budget our time, make use of the odd moments and find the necessary time to study the lesson. Far too many of the Relief Society teachers fall into the bad habit of reading the lesson to the class from the "Relief Society Magazine." Teaching a lesson does not mean reading to the class. The teacher should have studied the lesson thoroughly before hand and prepared herself to present the lesson in her own words. This can only be done through prayerful study based upon a thirst for knowledge.

EXAMPLE

Example will without doubt be the most impressive teacher. Teacher's lessons do not live unless the teacher's actions exemplify their teachings. As Relief Society teachers we must always remember that our actions speak louder than our words. As the Apostle James stated, we must be, "doers of the word." Otherwise those we teach will be hearers only. As we pattern our lives upon the principles we teach, so will we encourage others to do likewise.

SUMMARY

To be a teacher is the most important work in the Church. A successful Relief Society teacher moulds the lives and helps shape the destinies of those she teaches. We might think our light is but a little one, and vet as the Primary song teaches, it is a "Light of faith and prayer. It glows like God's great sun for it was lighted there. I may not hide my little light the Lord has told me so. 'Tis given me to keep in sight that all might see it glow." The light of a teacher with a firm testimony and a well prepared lesson which she gives with conviction and enthusiasm will glow and it will touch the hearts of every Relief Society member in her class.



Visiting Teaching

GUIDEPOSTS FOR SUCCESSFUL TEACHING

- Help every visiting teacher to make the message her own through: (a) Home study of the message understanding the aim and knowing the scriptural message; (b) coming to the visiting teacher meeting.
- Visiting teacher message leaders are "teaching teachers to teach." The duty of the leader is to bring constructive, spiritual talking in the home. This is brought about by helping the visiting teachers in the visiting teacher meeting to:
 - a. Understand the message.
 - b. Use forceful thoughts and questions that lead to discussion in the homes.
 - Mention bringing to people everywhere the messages of the Church.
 - sages of the Church.
 d. Encourage the sister in the home in discussing the message.
- 3. Steps in message giving at visiting teacher meetings:
 - a. Repeat the scriptural message.
 - b. Discuss the objective—ask the class members to choose important words from the aim, and underline and stress them.
 - c. Place the forceful thoughts before the visiting teachers, using the blackboard, a picture chart, or give written slips to each sister.
 - Develop each of these thoughts through simple, discussion, assignment, example, or other method.
 - e. Discuss the questions and show how they develop the forceful thoughts and bring about discussion with the sister in the home.
 - f. Make a list of thoughts bringing out the objective and the use of the message.
 - g. Repeat the message.

Message 65: "And I give unto you a commandment that you shall teach one another the doctrine of the kingdom." (D. & C. 88:77.)

Objective: To stress the fact that we have a solemn duty to teach the gospel of Jesus Christ.

- THOUGHTS FOR DISCUSSION
 - a. We are commanded to teach one another the gospel.
 - Parents have the sacred duty of teaching the gospel to their children.
 - c. The purpose of all religious teaching is to gain a better knowledge of God's commandments so that we can live them and enjoy the blessings they will bring us.
- 2. PROCEDURE SUGGESTIONS
 - a. Discuss question a, stressing thoughts Nos. a and b, and refer to the visual aid.

- b. Assign a sister to talk about thought No. b and include in this discussion question No. b.
- c. Discuss thought No. c.

. APPLICATION

If we wish happiness and success in this life and the highest exaltation in the world to come, we must learn and live the principles of the gospel and teach them to one another.

- 4. QUESTIONS
 - a. Why are we commended to teach one another the gospel?
 - b. In what way is it the duty of parents to teach the gospel in the home?
 - c. What is the best way to gain knowledge and make it a part of our lives?

Theology

Lesson 65: God's power in the world (D. & C. 88:1-4.) Objective: To understand God's qualities of mercy and justice in the action of the light of Christ and the Holy Ghost.

1. LESSON AT A GLANCE.

The light of Christ "is the Spirit of God which comes through Christ to the world, that gives light to every man that comes into the world, and that pursuades the children of men, and will continue to influence them until it brings them to a knowledge of the truth and the possession of the greater light and testimony of the Holy Ghost." The Holy Ghost is a special gift received by the laying on of hands.

- 2. LESSON TREATMENT
 - It was pleasing to the Lord for the brethren to meet together and learn his will concerning them.
 - b. God has given all his children guidance by the light of Christ regardless of race or place on earth. It is important to learn how one receives the light of Christ and the Holy Ghost and the place of obedience in obtaining and keeping these gifts.
 - c. Understanding the working of the light of Christ opens our eyes to the ways in which God governs his universe and helps us to see the special use of his qualities of mercy and justice.

d. As man leaves the truth, the power of intelligence leaves him and for that cause he does not come unto God.

MAKING THE LESSON LIVE

Ask a sister to discuss the Lord's qualities of justice and mercy present in the final judgement as told by the Prophet Joseph Smith and Elder B. H. Roberts (printed in lesson).

- 4. HOW TO USE THE LESSON
 - a. How does the Father let us know his will concerning us? What does your wish to know have to do with it?
 - Talk about questions 1 and 2 found at the end of the lesson.

Social Science

Lesson 10: The dignity and worth of work and play. Objective: To suggest actions and habits to promote good health, industry and wholesome recreation in the home.

1. LESSON AT A GLANCE

The ideas for this lesson which are to be developed during the class period revolve around three questions indicated in the introduction. They concern health, work and play.

- 2. POINTS TO STRESS
 - Good health is necessary for a full enjoyment both of work and of play.
 - b. The mother should teach her children good health habits.
 - A mother's actions are important in preparing a child for useful work.
 - d. She should help him see that work is necessary and that in order to be happy he must learn to work.
 - All honest and useful work has reward and dignity.
 - f. The Lord does not approve of idleness.
 - g. The scriptures teach us to work and to play.
- 3. SUGGESTED LESSON DEVELOPMENT
 - a. This lesson lends itself to open class discussion and should start a general exchange of ideas. Many questions appear throughout the lesson. They should be used fully.
 - b. The black board might be a useful tool. Some of the questions might be written on slips of paper and given to class members before the lesson.

- Show how much time should be used by those who participate.
- c. Ask for results of home doing given by the last lesson.

Literature

Lesson 9: Good versus Evil, Part 1.

Objective: To show literature's interest in man's struggle to overcome evil and do right.

1. LESSON AT A GLANCE

This lesson points out that the two opposing forces, good and evil, are ever here in the world and in human experience. To forsake evil and accept good is man's greatest opportunity in life. Although man must suffer the results of his sins, redemption may be received through repentance and obedience to God's laws.

POINTS TO STRESS

- a. In every human there is power to choose good or evil. Through will-power one increases his noble desires and overcomes his evil desires.
- b. "Man's greatest battles are seldom struggles with outside forces, but generally struggles within himself."
- c. The fall of a strong man and a great leader has greater results than a person of lesser qualities.
- 3. VITALISING THE LESSON
 - a. Compare Blake's two poems, "The Lamb" and "The Tiger." Follow this with a brief talk on the Latter-day Saints' view of the place and beginning of evil in the world.
 - Enumerate the many opposing features found in Thomas Wolfe's story which show good and evil.
 - c. Read aloud all together Shakespeare's 'Sonnet No. 94." Give an example from history of the results of the fall of a great leader.
 - d. Make the following assignments regarding the "Rhyme of the Ancient Mariner:" (1) ask a number of sisters to select passages that are very striking or beautiful and then explain why they think they are striking and beautiful; (2) discuss Coleridge's thoughts on the nature of sin and redemption from sin as shown in the old seaman. To what extent is Coleridge's understanding limited as compared with the full knowledge of the restored gospel?

Priesthood and eternal life

"For behold this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

THAT man might assist in accomplishing this great goal, God has delegated to him the necessary authority, or priesthood, to act in the earth for the salvation of the human family. The body of the priesthood consists of the quorums, organised with appropriate officers and a specified number of men holding the same office in the priesthood. The major objectives of the Melchizedek Priesthood quorums being:

- To keep the members of the Church in the way of their full duty through the observance of God's commandments.
- To teach the Gospel to those who have not yet heard it or accepted it.
- To have every worthy member go to the temple, and to perform genealogical research and vicarious temple ordinances.

Melchizedek Priesthood quorum presidencies are responsible for the spiritual and temporal well-being of all over whom they preside, and have the charge to lead their quorum members to eternal life in the celestial kingdom of God. They are to foster adequate fellowship and fraternalism among quorum members and assist them in developing love, brotherhood, and genuine concern for each other. The following challenges are assigned for this month, which when completed, will assist in reaching the above goal and objectives.

1. HOME TEACHING:

 Home Teaching is a priesthood responsibility which must be directed and performed by priesthood leaders and members, therefore, all worthy members should be given Home Teaching assignments. Quorum presidencies are to check with group leaders and bishops or branch presidents and assist in every way possible to see that these assignments are made, and that the Home Teaching programme is functioning properly in each ward and branch.

b. The Home Teacher represents the bishop or branch president and the quorum president to the families he is assigned to teach. He becomes their shepherd and should, "watch over them always, and be with and strengthen them."

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." (John 10:4)

2. REACTIVATION OF INACTIVE:

- a. While the Home Teachers represent the quorum presidencies in the home, the presidencies still have the responsibility to see that their quorum members develop and remain active in the Church. It is desirable that they confer with the bishop or branch president to find appropriate Church assignments for both their active and inactive members.
- Cottage meetings in the homes of quorum members is a very effective way of supplying the spiritual and temporal needs of both active and inactive members. Home teachers, with the approval of the quorum president or group leader may hold such meetings in which two or more of their families participate.
- c. The Family Home Evening pro-

- gramme provides an excellent opportunity where inactive quorum members and their families may be invited to participate with active families in their family home evening programmes.
- d. Quorum presidencies and group leaders have the obligation to contact all quorum members each month. This may be accomplished through home teachers, family home evening programme, cottage meetings, personal visit, or by correspondence to those living distances too far away for monthly visits.
 - "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly." (1 Peter 5:2.)

3. QUORUM SOCIALS:

- a. Plan a quorum social during the coming month for the quorum members and their families. An outing with a picnic lunch, games and entertainment might be enjoyed in fulfilling this assignment.
- b. It is recommended that quorum socials be held on a quarterly basis but if this is not possible, plan at least two during the year. The wives should be included in these socials, and the entire family at regular intervals.
- c. Quorum socials may be planned in conjunction with sports, recreational events, cultural events, temple excursions, or in the form of an annual quorum meeting followed by a dinner dance and programme, with wives in attendance.
 - "Families who Pray and Play together, stay together."

4. BOOK OF REMEMBRANCE:

a. Families of each quorum member

are to prepare their Books of Remembrance, which should eventually include the following infromation on each family member.

- Complete a personal record. This should include your birth date, date of blessing, baptism, confirmation, and by whom. Dates of various priesthood ordinations with names of those conferring each office in the priesthood. Date of marriage, location, and name of person officiating. (May be illustrated with pictures.)
- Complete Pedigree Chart as far as possible with all known data. (May be illustrated with pictures.)
- Complete a family group sheet for every couple on the pedigree chart, include your own. (May be illustrated with pictures.)
- 4. Write a history of yourself, your parents and grand-parents. (May be illustrated with pictures.)

"And death hath come upon our fathers; nevertheless we know them; for a Book of Remembrance we have written among us, according to the pattern given by the finger of God." (Moses 6:45-46.)

5. CONCLUSION:

Brethren of the priesthood, may we always remember that it is required of us to plant and to water but that God gives the increase and that if we soweth to the Spirit, we shall of the Spirit reap life everlasting.

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." (John 4:36.)



by Louis S. Leatham

I F we could pick a slogan to write on a banner of Mormon priesthood, an excellent one might well be the French phrase, "Noblesse Oblige."

Translated into our own language, this slogan simply means "noble rank requires honourable conduct," or "rank imposes obligation."

Just what kind of obligation does rank in the Mormon priesthood impose upon us? The Saviour once said: "But he that is greatest among you shall be your servant." (Matt. 23:11.)

"Where then," one might ask, "is true greatness found?" Obviously, the answer lies in him who loves his fellow man the most, whose concern for others places him in a position of wanting to serve.

In a revelation given to the Prophet Joseph Smith in 1839, the Lord warns:

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion." (D. & C. 121:39.)

The Lord then goes on to tell us that "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned."

The obligation of the priesthood of God is complete dedication to one's fellow man. Service to others before self-satisfaction. Virtuous conduct and thinking as an example for our peers. Firmness in standing for the right, "Reproving betimes with sharpness, when moved upon by the Holy Ghost" and then showan increase of love afterwards "toward him whom thou hast reproved, lest he esteem thee to be his enemy." (D. & C. 121;43.)

The rank of the priesthood of God certainly does impose an obligation upon all priesthood holders and women who share in that priesthood with the man.

"Noblesse Oblige" should be written upon the invisible banners of righteousness that we carry in our hearts and minds. The noble rank of a Deacon, Teacher, Priest and Elder requires honourable conduct.

GENEALOGY

by Syger T. Hasenberg

SUNDAY SCHOOL by Dr. O. Preston Robinson

I N recent months we have given you indications on how to fill in your family group sheets and pedigree charts. It has now come to my attention that many Saints lack the knowledge on WHERE to search. I am therefore listing sources where you might search or write for the information needed to complete your records in order to have them processed.

Chancery Courts— Chancery Proceedings

Heirship and land documents. Generally from about 1400; a few going back to 1100. These records may give residence, parentage, marriage, names of children, etc. These records are arranged chronologically in the Public Record Office, Chancery Lane, London, W.C.2.

Polotinote Records

Records pertaining to local jurisdiction exclusive of the Royal or Imperial Courts. These records are also available at the Public Record Office. Mr. M. Roper is the person specialised in these records as well as in the Chancery proceedings.

In the same building we also find: Military Rolls

Very extensive military records were kept from the time of Napoleon for enlisted men. Officers can be traced even further back than that period. Please contact the Deputy Keeper of Records at the Public Record Office. Mr. M. Godfrey is a specialist on these records but he does not do any research.

Another source for Military Records is the Admiralty and War Office in Whitehall, London. Generally speaking the records of the Admiralty and War Office are transferred to the Public Record Office when they are 100 years old, where they are available to the public.

Another set of Army and Navy records are held by the Registrar General, Somerset House, London. I would advise that this organisation be contacted by correspondence.

Army records less than one hundred years old are kept at Army Record Centre, Hayes, Middlesex.

The recent Naval records are kept at The Admiralty, Whitehall, London.

The Military Records Section,
Commonwealth Relations Office,
King Charles Street, Whitehall,
London, stores records of Military
and Marine Forces of the East India
Company and a few records of the
British Army in India up to 1947.

Another source is the India Room at the Society of Genealogist, where an extensive collection of records are kept on English Military personnel who have been in the Indian Army. They are at 37 Harrington Gardens, Kensington, London S.W.7. Apprentice Rolls

These rolls are generally very full of genealogical information from all parts of the country. They are stored at the General Record Offices, County Record Offices and County Libraries. School Records

Some schools kept extensive records of names, birth places, age, surname of father and even sometimes surnames of mother.

It might be helpful to give some approximate dates:

Oxford College from about 1561. Cambridge College from about 1561.

Christ College, Cambridge, from before 1575.

Merchant Tailors School, London, about 1007.

Wadham College, Wiltshire, from before 1625.

Merchant Navy

Births, deaths, and marriages that took place on British Merchants' ships and were certified by Captains and/or Masters of the ships are registered at the General Register Office at Somerset House, London. The records of the period 1 July, 1837, to 31 December, 1874, are covered. After this date the records are stored at the Registrar General for Shipping and Seaman, Llandaff, Cardiff, Wales. Records prior to 1 July, 1837, have mostly been destroyed.

W E learn through the things we perceive. Perception comes to us through the senses and through the Spirit.

Recognising that people learn only through these two channels, the wise teacher will utilise them to the maximum in his teaching. From the point of view of teaching techniques, these two channels, or areas, are known as sense perceptions, or appeals, and ideational perceptions, or appeals in teaching means that a teacher should

- Set the right spiritual, or ideational atmosphere in the class.
- Make the best possible use of visuals in the lesson presentation.

Spirituol, or Ideotional Atmosphere

As emphasised in previous articles in this series, the right attitude on the part of the teacher and the student is fundamental in effective teaching. A wise teacher once observed, "Whom can I teach but my friends?"

The first requirement, then, is to establish a receptive atmosphere. If one would have a friend, one must be a friend. The teacher's attitude must be co-operative, positive, confident. Fundamentally, this attitude in the Church comes from humility and testimony. If a teacher has any doubts whatsoever about the principles of the Gospel he is teaching, if he lacks preparation and confidence in his ability to teach the subject, his attitude will not be persuasive and his words will not ring true. His students will at once know that the very foundation of his teaching is weak.

How to use visual aids

His knowledge may be broad and he may be a talented speaker, but without the right spiritual attitude that comes only from testimony and humility, one cannot teach successfully. There is no substitute for sincerity.

Sense Appeals—the use of visuals

Provided the proper spiritual atmosphere and attitude has been established, the learning process can be most effectively applied through sense perceptions. Sense perceptions are those which come through sight, hearing, taste, smell and touch. Actually, the power and retention quality of any teaching appeal is directly proportionate to the number of senses that can be utilised. If an idea presented by the teacher can be both heard and seen it will be twice as impressive as if it appeals through hearing only. Moreover, if the idea can also be touched or felt, it becomes even still more impressive. Although the other two senses of taste and smell are not frequently used in Sunday School teaching, they, too, when applicable, can add strength to the teaching message.

What we are saying is that the wise teacher will plan to use as many of the sense perceptions as is possible in his lesson presentation. Someone has wisely said, "A picture is worth a thousand words." This is particularly true in teaching and in helping students to visualise the lesson the teacher is attempting to communicate.

Types of Visuals

The most common and usable

types of visuals available to the Sunday School teacher are:

- 1. The black board.
- Pictures and illustrative printed materials.
- 3. Films.
- 4. Dramatisations and demonstra-

Every Sunday School classroom should have a black board. If your class is in a rented hall, arrange with the Superintendent for a portable black board. Before the class convenes, be sure it is clean and that chalk and eraser are available.

Most religious ideas and principles can be visualised on the black board. Often pictures and diagrams can be drawn. If these are impractical, at least words and phrases can be written on the board. These help to visualise and to attract and focus attention. For example, even writing the question, "What is faith?" on the board helps students to visualise and to concentrate on the subject.

Every teacher, regardless of background or experience, can learn and develop a good black board technique. If your writing is not legible, learn to print so that what you write can be read. If a question is asked and written on the board, and if you are planning to note on the board the answers given by the students, it is generally a good idea to write under the question the figures 1 2 3 4 5 6, etc. depending upon the number of answers you expect. This technique motivates thinking and will idicate that you expect a certain number of answers. Lest your students think that you have fully exhausted the subject, it is also often a good idea to leave one or two of the spaces opposite the numbers unfilled. This indicates to the student that the subject is still open for further thought and consideration.

Pictures and illustrative materials are invaluable visuals in the class-room. As indicated in a previous article, the teacher who reads through the manual, notes the outline of the subjects to be covered and obtains an envelope or folder marked for each subject, may, over a period of time, accumulate a significant number of printed illustrations which apply to the subject and which will help to visualise it and make it live in the students' minds. This is a technique that every Sunday School teacher should follow.

There are a number of excellent films available for Sunday School teaching. Your Superintendent either has or can obtain a list of these films available from the Mission or Stake Office, from Deseret Enterprises or from Deseret Books in Salt Lake City. Films appropriate to the subject can and should be used occasionally. When they are employed, careful planning should precede their use so that no slip up will occur in presentation or projection. The important consideration here is to make sure that the film actually visualises the subject and will help students to understand and apply its principles to their lives.

Dramatisations and demanstrations are a form of student participation which should be used as frequently

as practical. These are an excellent form of visuals. They help the students to experience personnally the application of the principles being taught.

Dramatisations can be organised around many subjects of the Gospel. Students, in advance, can be selected to participate, for example, in a family situation where a problem about personal conduct arises. The family discussion that ensues, if properly planned, can prove to be a most effective teaching device. The alert and thoughtful teacher can, with a little imagination, find many ways to dramatise the subject being taught.

Demonstrations consist in bringing physical teaching materials into the classroom which help to establish an important point in the discussion. For example, a drop of ink in a glass of water might illustrate to the students how an evil thought can contaminate the whole soul. Two glass tumblers, one upside down and the other right side up plus a pitcher of water might be employed to illustrate the importance of maintaining an open mind, or of being receptive to the gifts from our Father in Heaven. When the water is poured into the right side up glass, it is filled to the brim. When the water hits the bottom of the glass that is upside down, it spills on the table. These are only two of countless demonstrations the teacher can utilise to put over important religious truths in his lesson presentation.

In our teaching, let us remember that when one scratches the green rind of a sapling, or wantonly twists it in the soil, a scarred or crooked oak will tell of the act for centuries to come. On the other hand, if the young sapling is planted properly, supported during its tender growth by a strong rod and is protected from careless abuse, it will grow to be a sturdy, solid tree which will bless the countryside for hundreds of years.

In our teaching we should kindle minds and inspire our students with a desire to learn, love and apply the principle of the Gospel to their lives. What a glorious and challenging responsibility and opportunity we, as teachers, enjoy!

THE WONDERFUL WORLD OF MIA by President and Sister Ray H. Barton



ELDER SPENCER W. KIMBALL. of the Council of the Twelve Apostles, introduced the theme of a meeting during the June MIA Conference of 1965, and it was highlighted by "SMC." The whole programme was centred around the parent and vouth and concerned itself with the responsibility of parent and youth to each other. It was designed to teach youth that parents have a role to play and that role is to lead, guide, and teach their children the principles of righteousness. It was further designed to teach youth that their role is to honour their fathers and their mothers and to live the principles of righteousness.

With this vehicle, an excellent opportunity occurred to continue to bring youth and parents together to help them solve their mutual problems of understanding one another.

It was recommended that the MIA Districts present the "Parent Interview Night" programme in MIA during the third week of November 1965. The programme involves a script and a music brochure. The scripts and music for the programme as well as handout information may be obtained from the LDS Church Distribution Centre, 33 Richards Street, Salt Lake City, Utah 84111. Scripts are 30 cents each, handout brochures 5 cents each (50 cents per dozen, \$4 per hundred). Music for "SMC" is in a separate kit available at a cost of \$1.

We recommend that Districts or Stakes who are interested in producing this programme notify the supervisor of the MIA for the District or Stake, who will then proceed under the Mission or Stake President to order directly for their own needs. You are probably all wondering what "SMC" stands for. It means "Strong Moral Character." The show revolves around a detachable sign to which additions can be added as the show progresses, which expounds what parents are for and what youth should seek to develop, which is of course "SMC."

Perhaps "SMC" can be best explained by one of the dialogues from the script.

"Strong Moral Character"! What do we mean?

Well, strong needs no explanation.

We all dream

Of being steady and stalwart, and with all our might

Setting the proper example — upholding the right.

God, give us courage and the strength of thy hand.

Yes, strong is a word that we all understand.
"Moral Character" are words

which should be explained.

They mean what you are—not what

you proclaim.

Are you honest and dependable,

and do you esteem

Being upright and virtuous, and do you live clean?

When we say, "it's the real you," can we look in your eye,

And know you've a strong moral character and can hold your head high?

It's how you think and how you talk and how you act, you see. These are the way you tell on yourself, and whether you'll ever be The boy or girl, or the man or woman, that's possible with "SMC."

A very humorous little passage that occurs in the script has to do with modern-day abbreviations and shortening of words. It is done to the rhythm of "Twinkle, Twinkle Little Star" and can be accompanied by clapping or the rhythm beat of musical instruments. It goes as follows:

Boy 1:

Come on, honey; don't be vexed, Just keep up with what comes next.

The alphabet game is here to stay;

So get on the beam, and say it this way.

(Rhythm beat of musical instruments starts here.)

Don't call him doctor, he's an M.D.

A very important person is a V.I.P.

PDQ means on the double.

SOS says you're in trouble.

RSVP, be polite;

Let me know about Saturday night.

Don't write, "forgive me. I forgot;"

Just use, "PS ... Love you lots." Oh, how happy I will be

When you've learned your ABC's. Girl 1:

You quit teasing; I'm catching on; Look, I'll show you; stop me if I'm wrong.

Don't call him William; call him Bill.

Why say Phyllis? Shorten it to Phil.

TNT is dynamite.

AOK means you're in flight. STO says, "standing room only," USO, the service man's lonely," The DDS you sometimes dread, Really won't drill till the nerve is

dead.

Boy 1:

Here's a TL; you've a dimple. Keep your compliments sweet and simple.

Girl 1:

Why waste time saying, "quick and easy"

When "ABC" is modern and breezy?

Boy 1:

To abbreviations, I propose a toast.

Girl 1:

I've no objections. They're the very most.

Both:

They're simplifying, magnifying, gratifying, too,

Edifying, satisfying, modernising, NEW!

They're an innovator, liberator, translator, right?

A fascinating, facilitating, timesaving device!

They're NICE

Strong moral character is so important in this day of mixed-up understanding regarding love and sex. Peculiar as it may sound, a great deal of love could be more accurately described as "making unlove." This is sex activity rooted in the desire for kicks, conquest, selfgratification, with no deep feeling for the partner, and in some cases little or no concern whether the partner may be harmed by this. In so much of the material printed in newspapers, magazines, or shown in the films, there is not a trace of love involved. Many times there is not any giving or sharing—only taking.

Two young people who are deeply in love and are courting each other will decline to partake of sex before their wedding day because postponement will be to the best interests of each. It is gratifying to see a Church which upholds the Ten Commandments and will not bow to the social pressures of the world, selfish interests, and evil people exploiting humankind for money.

Recently, 900 ministers gathered in the eastern part of the United States to discuss this very problem that is plaguing the youth and decided that it was wise to counsel the young people not to worry about it, that God will not punish them for deviation. In fact, one of the ministers said, "Sex is fun. Pre-marital sex is fun. Relax and enjoy it. Don't worry about it. Let yourself go and enjoy it." In other words, men are reading into the words of God what they want to hear and are not accepting the dictates of their Father.

In "SMC" (Strong Moral Character) many of the views of moral character are presented in such a popular way that young and old alike will be delighted to hear it and encouraged to live it. In this day of failing moral values a more timely subject could not have been selected. When "SMC" is understood by parents and children, our LDS families will have discovered a new success formula which will protect our children from immorality and delinquency now, and will offer them a shield against broken marriages later.

THE PRIMARY PAGE
by Eileen R. Dunyon

Suggestions for the October opening exercises

WHEN the opening exercises of a Primary lacks thought, planning, and careful preparation, the children become bored and listless because they already know what is going to take place. During the coming year we should strive to make each Primary day different. Plan every opening exercise so that the children will want to listen. The purpose of the opening exercise is to help the children forget the play of the day, and through prayer, song, and inspiration develop a reverent attitude of worship before going to class.

How can you make the opening exercises of your Primary vital and inspiring? Following are a few suggestions for your consideration.

- Make sure that the Primary starts on time and lasts no longer than 20 minutes.
- Be at the door (or have someone assigned) to welcome the children as they arrive and tell them where to sit.
- 3. Before Primary, have everyone who will participate sit on the stand or at the front of the room. This would include children who had birthdays during the week, the child who is offering the prayer, those who are helping with the standard, the Primary presidency member who is conducting the Primary, etc.
- Make sure that the music is well prepared. The chorister and organist should be ready with prelude music, prayer song, music for the standard, singing time, and dismissal music.
- The standard should stay within the three minute time limit. It should be well prepared in advance and all participants should be on the stand and ready to perform.
- The singing time should consist of a new song or a review song and a fun or relaxation song. It

should take no more than ten minutes. A different way of teaching each song can be used every time to make the Primary more interesting.

7. Designate a "tardy row." Let the children who arrive late sit on one row at the back rather than interrupting their classes. One Primary worker should stay at the door to welcome those who arrive and to show those who are late where to sit.

8. The greeting by the member of the presidency should capture the attention of every child. It should be refreshing, sincere, warm, friendly, and make the children happy to be present. Following are some suggested greetings.

October, First Week

"Boys and girls, I am going to hold up a strip of paper for you to read. If you can read what it says, fold your arms in your lap." (Hold up word-strip: "I can sit quietly.")

"I can see nearly all of you sitting with your arms folded. I know that you read the strip. Now, as we all read the strip out loud together, the rest of you may fold your arms." (Read strip aloud.)

"Good. Everyone has his arms folded. Today is going to be our quiet day. We will speak quietly, walk quietly, sing quietly, and pray quietly. I liked the way you sang our prayer song, 'Today, dear Lord, I'll try to show how quiet I can be, To thank Thee for the many things, that

Thou hast given me.'

"Now I am going to whisper quietly the words of that song. When I am speaking loudly enough for you to hear me comfortably, raise your hands. I will try to talk to you all day today just loudly enough for you to hear me well." (Begin to whisper the words of the song "Reverence." Increase the volume gradually until most of the children have their hands raised.)

"Thank you, boys and girls. When each of you has his hands folded in his lap we will be ready for our standard."

October, Second Week

"Good afternoon, boys and girls, I am so happy to see all of you, because this afternoon as I was coming to Primary I saw so many children. There were older boys on their way home and younger girls going into the sweet shop and children playing games on the path. I thought, 'Oh, dear, I do wish those children were coming to Primary! I'm afraid that our Primary looks like this:" (Place on a flannel board a jigsaw puzzle of a group of children. Obtain this picture from a magazine. As you place each piece of the picture on the flannel board, comment on how much better the picture is beginning to look. Put all of the pieces of the puzzle on the flannel board except one. The picture should be cut into not more than five good sized pieces.)

"Boys and girls, what is wrong with this picture? (Allow children to respond.) "Yes. Part of the picture is missing. It doesn't look pretty does it. We can't really see what the artist who painted the picture wanted us to see. (Remove a piece of the picture.) If I take off another piece the picture is even more incomplete.

"This reminds me of our Primary when all of you boys and girls do not attend. We don't have a complete picture. Perhaps if each of you could bring another child to Primary next week we could get the whole picture of Primary. Then our Primary would be complete like this. (Complete the jig-saw puzzle.) I would love to see many children here next week. Will you all help to complete the Primary picture?"

October, Third Week

"I am glad that all of you are here today. How many of you remembered to bring a friend to Primary to

complete our Primary picture?" (Let the children who have brought a friend raise their hands)

"Now from the children who have their hands raised, I am going to choose one to hold a sign for me." (Have a child come forward and hold a strip of paper upon which the word G - D has been printed. Both "Os" should have been omitted and lines drawn in their places.) "This word tells us what Heavenly Father wants us to be all the time, and especially in Primary. If you know what letters are missing, you may make the letter with your hands." (Allow children to make the letter "O" by placing their thumbs and forefingers together.) "That's right. boys and girls. You have made the letter 'O' and now we know that the word spells 'good.'

"Today we will all have a good time in Primary because we love each other and want to do what is right." October, Fourth Week

"Boys and girls, today as I was coming to Primary I thought about an insect that says 'Buzz, buzzzzzz, buzzzzz. It looks like this." (Show picture of a large bumble bee.) "Do you know what it is?" (Call on a child to answer.)

"Bees are noted for their helpfulness. They work together. They gather food for each other. They try to always do what's right. Let us see how quickly you can tell me some good actions for Primary with which we can use the word 'Bee.' One of them would be, 'Bee reverent.' Another is 'Bee kind.' Can you name some others?" (The children might name such things as "Bee helpful, Bee courteous, Bee on time, Bee polite. Bee friendly," etc.)

"All during our Primary today, I am going to leave this picture of the bee where you can see it. It will remind you to be reverent and helpful and all of the other good actions that you have named."



CONTINUED FROM PAGE 324

away in baptism. If we fully repent, God will not only forgive us, but he will also forget the sins, and never mention them to us again.

Said the Lord: "I the Lord forgive sins and am merciful unto those who confess their sins with humble hearts." He says that not only does he forgive the repentant sinner, for he forgets the sin when there is complete reformation of life. (Egck. 18:5 D.C. 58: 42-43.)

In the Doctrine and Covenants (Section 42:25) we read: "He that has committed adultery and repents with all his heart, and forsaketh it and doeth it no more, thou shalt forgive," but he also says, "I the Lord cannot look upon sin with the least degree of allowance. Nevertheless, he that repents and does the

commandments of the Lord shall be forgiven." (1:31.)

If there are any among us who have sinned thus seriously, the Lord holds out for them hope of complete salvation if they will but serve him. They must repent, and completely abandon the sin; they should confess their sins to their branch president or mission president, they should make restitution as far as possible, and then keep the commandments for the rest of their lives. Then they may have the full blessings of the Church, and the benediction of the Lord.

The FIFTH and greatest gift the Lord gives to us in this regard, is the companionship of the Holy Spirit. This is a gift beyond our own understanding. Yet it is for the humblest among us.

As we become members of his Church, the Lord, through the laying on of the hands of his servants, gives to the baptised believer the Gift of the Holy Ghost.

This gives us the right to the ministration of the Spirit of God, to guide us, prompt us, protect us, and persuade us to do right. It gives us LIGHT and it gives us STRENGTH in times of temptation, for it reminds us of all that is good, and of the

promises of obedience we have made to the Lord.

When Timothy, in the Bible, was but a young man, the Apostle Paul told him to "STIR UP THE GIFT OF GOD THAT IS IN THEE," for it would strengthen him.

We say this to every young member of the Church. "Stir up the gift of God —the Gift of the Holy Ghost —which is in thee—which was given you as you became a member of the Church."

It will be an unerring guide and help to you.

But to keep the companionship of the Spirit of God, we must be worthy of it. As we said before, our bodies are temples of this spirit. If we keep them clean, the spirit will dwell in us, it will be our companion, it will be our guide to the good things of life.

So let us live to be worthy of this Spirit, and then the Spirit in turn will help to keep us worthy.

We work for God — and God works for us.

We serve him—and he will serve us.

But this relationship requires cleanliness, so, as the ancient Prophet said: "Be ye clean that bear the vessels of the Lord."

Battle of Britain hero

CONTINUED FROM PAGE 311

strongly for the Church as he did for his country during the war.

His present love is genealogy, and his picturesque white house near Stroud in Gloucestershire is a genealogical treasure house.

At one time he served as District Mission President. Now he spends all his time performing genealogical services, and he is a member of the SWBM Genealogical Board. He also teaches in the Sunday School in his Branch.

Within his home, with his wife and family, there is an almost ideal and unbelievable relationship. The consideration and love shown by all for each other, the unpretentious and basic living is a real example. This

family were sealed together in the Salt Lake Temple on April 4, 1956. Brother Lewis's daughter, Deidre, has filled a full-time mission for the Church, and his son, Roderick, has served as a Church Builder.

President Lewis is firm in his conviction that the only salvation in this world is that which will come from observance and living the commandments of our Father in Heaven—and that the place to start this is in the home.

What of the youth today? What can this once young fighter ace say to them?

"As my mind reflects on the Battle of Britain and on the many wonderful characters who formed a part of that scene and died a quarter of a century ago in order that the world might be a better place to live—as did those in the First World War and indeed all righteous people from the beginning of time—I wonder, have we achieved lasting peace?

"If we are not to disappoint ourselves and all those who have come before, we need a plan—one that is practical and embraces all mankind. As a member of the Church of Jesus Christ of Latter-day Saints, I sincerely believe that the Gospel of Jesus Christ is the only plan which can embrace the world so that all who desire to may live in peace."

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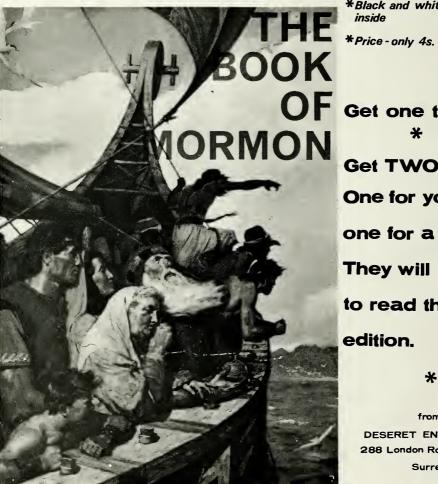


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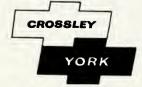
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WHERE ONLY THE BEST IS GOOD ENOUGH

God demands virtue

IN this day God has restored his pure gospel and his divine Church. Part of that restoration is a restatement of the moral law.

Again comes the commandment: "Be ye clean that bear the vessels of the Lord."

He teaches virtue — complete, chaste, unblemished purity—on the part of his followers, for no unclean thing can come into his presence.

By modern revelation he teaches us that sex sin is next to murder in the divine category of crime. Virtue is as much a part of the restored gospel as baptism or the resurrection. Chastity is as vital to us as the law and the prophets.

The Lord's people must not partake of the crimes and sins of Babylon, or they will cease to be his people. Although we are in the world we cannot indulge in its corruption.

As he established his Church in this generation, so he is rearing a new and modern people, a priestly nation, a people of virtue and purity.

We have hundreds of thousands of youth in this heaven-blessed Church. They must be taught the restored truth. But they must know that this truth includes virtue as well as worship, and that there can be no true worship without chastity.

Our youth must learn that the restored gospel is the way to truth and joy. Wickedness never was happiness. Obedience and chastity lead to the abundant life.

Virtue is a vital part of the Gospel of Christ and can never be separated from it.

The Lord asks us to be as clean as he is, so that we may be fit some time to enter his presence—but also. that here in this life we may have joy and peace-and freedom from the plagues which always follow in the wake of sin.

A THOUGHT FOR YOUR TALK

Truth is obeyed when it is loved. Strict obedience to the truth will alone enable people to dwell in the presence of the Almighty. -PRESIDENT BRIGHAM YOUNG

Millennial

OCTORER

VOLUME 127 NUMBER 10

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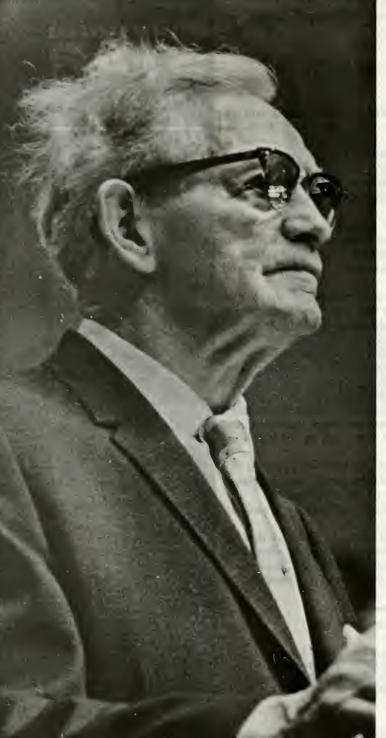
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FRONT COVER:

Young Latter-day Saints enjoying themselves at the MIA All-British Conference at the Middleton Towers Holiday Camp at Morecambe in Lancashire.

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EVERY man and every woman is given a trust to be kept. "To be trusted is a greater compliment than to be loved."

It is not alone in commando raids or on the field of battle that courage may be manifested. It is needed in the day-by-day battle of life. Not physical courage only, but moral courage.

Pages of history glitter with the accounts of loyal men who, in the face of difficulties and even death, have "kept that which was committed to their trust" — Daniel before the godless rulers of Babylon, Joseph of Egypt tempted by the wiles of Potiphar's wife, Peter and John before the Sanhedrin, Paul in chains before King Agrippa, Joseph Smith imprisoned, silencing the blasphemous guards—these and ten thousand other leaders of mankind illustrate the stamina required to keep the treasures "committed to our trust."

Most of the precious gifts entrusted to our care are given to us without our effort, sometimes without merit on our part. Life itself is a gift, so also is a strong body, a normal mind. Health is wealth. Some men and women squander it foolishly as did the Prodical Son in the parable.

A clear mind is fostered by a sound body. Health in the body and peace in the mind make for happiness. We condemn a person as a foolish horseman who would whip and jerk a purebred, nervous mount. We consider him either ignorant or vicious who would attempt to ruin a choice animal. And so is he who would likewise abuse his youthful nerves with stimulants or blight his conscience with secret, sinful acts.

Trust

FROM THE PEN OF THE PROPHET * President David O. McKay

Strength and ability are given to us as a sacred trust!

Young men and young women sometimes yield to indulgence for the sake of popularity. Those who persistently bid for popularity at the expense of health and character are foolish persons. Indeed, men who yield to temptation to seek popularity among friends lose the very thing they desire, while others who maintain their standards win respect.

Another trust that comes to us through no effort of ours is a good name. To keep unsullied and unstained an inherited good name is the greatest responsibility of youth.

One of the most commendable admonitions which has been given to youth is: "Keep good the name that has been committed to thy trust." I would that every youth throughout the world might sense the responsibility of sonship. The following, slightly paraphrased, expresses this thought:

You ought to be true for the sake of the folks

Who believe you are true, You never should stoop to a deed that your folks

Think you wouldn't do.

If you're false to yourself, be that blemish but small

You have injured your folks;
You've been false to them all.
A third obligation committed to
our care and keeping is the good
reputation of the Church. A church
member cannot commit an overt act
without to a degree casting reflection
upon the entire membership. The
church that will survive in this world
is the church that produces the nob-

lest men and sweetest, truest women.

We are all recipients of the benefactions of the Church. The Church has helped us. It is our responsibility to help the Church. All the Church asks of us in return is that we have the manhood and womanhood sufficient to uphold in the midst of opposition the standards of the Church.

Those standards are summarised beautifully in the Thirteenth Article of Faith:

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

Another trust is a gift from God yet something which is given only through your own seeking and righteous living. It is a confidence, an assurance in the divinity of Christ.

In the story of Job we have the account of a man upon whom the Lord had bestowed every desirable blessing. He possessed a lovely home; worthy sons and daughters; broad, tillable acres of land; herds of cattle and many servants to tend them. Worldly wealth was his at his command. He had many friends and a worthy reputation. He was honoured of men and favoured by God.

Then, suddenly, all these things were swept from him. By death and fire, by marauding Sabeans and Chaldeans he lost his herds and his servants. A great hurricane destroyed his sons and his daughters. He him-

self was stricken with a loathsome disease, so loathsome that he would withdraw himself from human beings. He was even deprived of the comfort of his wife, who told him, "to curse God and die."

Job had one possession, however, which neither thieves, nor fire, nor tempests, nor death itself could take from him. That was his testimony of the living God.

In the midst of his affliction, and in the presence of his would-be comforters, he cried:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19:25, 27.)

Such a testimony is the greatest gift of life. It is not found in sloth-fulness, but in industry; not in dishonesty, but in fair dealing; not in indulgence, but in self-mastery; not in drunkeness, but in temperance; not in debauchery, but in chastity; not in hatred, but in love; not in doubts and fears, but in faith. It is found in the promise of Jesus: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

An assurance that the application of the principles of the gospel will bring peace and happiness to a stricken world, that the gospel of Jesus Christ has been restored to earth in all its fulness, is to be treated as the "pearl of great price."

Law of the Fast

by James A. Cullimore

ON December 27, 1832, the Lord gave a revelation to the Church in which He commanded the people to fast and pray. In Doctrine and Covenants 88': 76 we read:

"Also I give unto you a commandment that ye shall continue in prayer and fasting from this time forth."

There are special occasions when we fast for greater spirituality—for strength to overcome sin and the flesh, or for the blessing of someone who is sick. But there is also a special day of fasting and prayer designated by the Church. On this day—the first Sunday of each month—it is expected that each member of the Church should fast for two consecutive meals.

As a person fasts on this Fast Sunday, it is important that he or she has objectives for which he fasts, and as he prays he lets the Lord know what he needs and what his objectives are—he fasts and prays with a purpose, not just to obey a commandment. A family should also set up objectives as they fast together, and these objectives could well be discussed in a previous Family Home Evening. Then as the family prays at the opening of the

fast, these objectives should be made known to the Lord. At the conclusion of the fast, the family could well again make their objectives known in prayer, for this helps to build faith in the individual.

In a letter over the signature of the First Presidency, dated May 20, 1963, they indicated that:

"It is more important to obtain the true spirit of love for God and Man, than it is to carry out the cold letter of the law."

This was in answer to a Stake President who was concerned about a group of members who were fasting from sundown on the Saturday to sundown on Sunday. To quote the whole statement of the First Presidency:

"There is nothing in the revelation indicating the duration of the fast. The accepted meaning of the fast being to abstain from eating and drinking. It has normally been considered that a proper fast consists of refraining from eating two meals on fast day, and in practice the fast is usually broken after the fast meeting."

An important part of the law of the fast is the giving of an offering to the Bishop. The offering should be the equivalent to the value of the food you would have eaten — or a more generous amount for those who are able. This offering is to be used to help those in need.

Another important facet of the law of the fast is attendance at the Fast and Testimony meeting, and the bearing of one's testimony. At this meeting, as one thinks of repentance for sins, forgiveness for others, the renewal of covenants and remember the sacrifice of the Lord through the Sacrament, the meeting can become a most spiritual occasion.

It is a wonderful experience to bear testimony before a congregation—confessing our sins before the brethren and the Lord; expressing our appreciation publicly for the goodness and mercy of God.

There is great power in testimony bearing. The Apostle John tells us that the testimony is the power by which we will overcome Satan...

"And they overcame him by the blood of the land, and by the word of their testimony." (Rev. 12:11.)

Elder Alvin R. Dyer, an Assistant to the Council of the Twelve, has said of the testimony and its power:



"The testimony is the rock of the Church. It is the power that binds man and God together in this life. Every time a man bears his testimony of the divinity of Jesus Christ, of Joseph Smith, a true Prophet of God, and of the true Church of Jesus Christ upon the earth, there is a miracle taking place. Man need have no fear of evil if his testimony is alive. If the Holy Ghost is bearing witness to him today, this very minute, then he is in tune with God. This then is how evil is to be overcome."

This then is the Law of the Fast:

- 1. Fasting and Praying;
- 2. Generous fast offering;
- 3. Fast meeting attendance;
 - 4. Testimony bearing.

President McKay has said:

"Fasting is a simple little thing, and at first thought it does not seem to have much of the power of salvation in it. But like all of the principles and ordinances of the Gospel of Christ, it is associated with the fundamental principles of life and salvation."

James A. Cullimore is now serving as a member of the Church's General Priesthood Welfore Committee, but members of the Church in this country will remember him as the first President of the Central British Mission.



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FROM the beginning of time and right on through eternity we belong to a family.

Families come in all sizes and colours—big ones, small ones, white ones, brown ones, black ones, yellow ones, even red ones.

They consist of mothers, fathers, children, brothers and sisters, aunts and uncles, grandmothers and grandfathers, cousins, nieces and nephews—and the wonderful thing is that all families are related and they all have one Heavenly Father.

Each family has a home. It may be a mud hut, or a tent, a bungalow, a flat or a mansion, one room or ten rooms, but each family tries to make that place into a haven, known as home.

Mothers and Fathers who love their children, teach them. They teach them first to walk and talk, to eat nicely, to wash and dress themselves and take a pride in their appearance. They teach them to be honest and kind, considerate of other people. They teach them to be obedient and polite. They teach them of dangers like fire, traffic and strangers, or thin ice upon a pond.

They should also teach them the dangers of alcohol and tobacco and other habit-forming drugs. They should teach them the true facts of life and the wonderful glorious plan of salvation, so that they will know they are children of God and walk uprightly before the Lord.

They should teach them of Jesus, of the example he set when here upon the earth, how he honoured his parents, how he loved everyone. How he was baptised, how he taught, how he suffered, how he died, and how he was ressurrected and lives again, so that we too might live.

They should teach of His Church, restored in these latter-days that we might all enjoy the blessings of keeping His commandments, of being baptised, of receiving the Holy Ghost, of holding the Priesthood, of being married in the Temple, of partaking of the Sacrament, of attending Church together as a family, of holding Family Prayer and Family Home Evenings.

The families of the Church who

The Family

OUR GREATEST RESPONSIBILITY

by Muriel Cuthbert

hold these evenings are truly blessed, and you can always tell which families they are.

The children know how to pray, how to conduct themselves in meetings, the answers to questions, how to resist temptation and stay pure. They are not afraid of ridicule from their classmates, teachers or friends, because they know and believe what they are talking about. They have great faith and strong testimonies, high ideals and standards, and the righteous desire to be married in the Temple.

They know how to enjoy good clean fun without being undignified, they enjoy close companionship with their parents and all help and encourage each other with assignments, problems, hopes and achievements.

These families sparkle, they have something extra, something special that makes them stand out. They usually like to share their blessings with others, and both friends and strangers are welcome in their home. They may not have much money or worldly possessions, but you do not notice that for they are rich in love and happiness and in sincerity and loyalty. They will put themselves out to help you and to make you feel welcome and part of their family; nothing is too much trouble, and

everyone is their friend.

There are such families, many of them and they belong to the Church of Jesus Christ of Latter-day Saints. This is where they have learned to be happy, to trust each other and have purpose in life, and peace and contentment in their hearts.

If every family in the whole world could know and practice the things that we are privileged to learn in our Family Home Evenings what a wonderful place this world would be.

There would be no wars, no brother fighting brother, no jealouy, no hate, no fear, no terror, no hunger, no stealing, no deceit, no vice, no violence, no poverty, no misery and no suffering.

What a long way the families of the world have travelled away from the will of God. How long will He suffer the inhumanities of man?

Maybe we cannot do much to relieve and help all the other families of the world—much as we would like to. But we can start in our own little corner. We can make sure that our own family is good and pure and righteous, that each child in our care understands the gospel and practises it to the very best of his ability.

They in turn will teach their children and so it will go on from family to family, and "by their fruits ye shall know them, for a good tree bringeth forth good fruit."

The answer is in our own hands. In the standard works of the Church we have the Gospel, and in a precious little blue book entitled "The Family Home Evening" we have practical help and advice on how to live the gospel in this day and age. We ALL need these lessons, not only to bring our own families closer together, and to help each other reach the Celestial Kingdom and be an eternal family, but also to help the rest of the world to understand these things also.

What is a family then?

Is it just a nuisance? Mouths to feed? More work and less money to go round? A lot of extra worries? Something that takes away your freedom?

Or is it our greatest responsibility? Our most precious gifts from God? our eternal happiness?



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Financing the Branch

A S the year 1965 draws to a close and plans are being made for branch operations through 1966, the matter of finances and budgets is of timely importance. It must be recognised that all funds coming into the branch belong to the Lord; that the branch president and those who assist him are merely the custodians of such funds which are to be used and applied solely to the purposes for which they are received. Proper and timely receipts should be issued. All funds must be accounted for and recorded in the FD-64 "Branch Financial Record and Monthly Report" forms which are provided. All money received during the week should be receipted for by Sunday evening and deposited in the bank the following Monday. Members expect their receipts and they should receive them promptly. All payments and outgoing funds should be covered by cheque so that proper records may be maintained. It is also necessary that a bank reconciliation be made and the books balanced at the close of each month. Those who handle such funds have a divine responsibility. It must be understood that they have a sacred trust to discharge.

Long-range planning for the budget should be made and finalised now, so as to provide necessary operating funds for 1966. Inasmuch as Missions and Stakes operate under limited financial budgets requiring advance approval by the Church Committee on Expenditure at Salt Lake City, the branches and wards must make their own financial arrangements so as to permit them to carry their proper share of the costs of the local operations.

The Budget

Operating budgets should be provided for and include two major types of expenditures. They are (1) necessary expenditure for building maintenance and operations, in which the Church participates and carries the major financial load, and (2) the cost of branch and auxiliary entertainments, supplies, materials and expenditures as to which the entire financial burden rests upon the local organisation.

Building Maintenance and Operation

Expenditures which fall under the classification of Building Maintenance are paid 80% by the Church and 20% by the branch. Where the branch occupies a Church-owned building, the costs of heating, lighting, ianitorial services, supplies and materials necessary to maintain the building and grounds are taken into account. As to buildings which are rented, the lease payments may but do not always include the items of necessary maintenance. The Church pays 80% and the local organisation is expected to provide the remaining 20% of necessary maintenance, whether the building is owned or leased. This same percentage applies to improvement and repair projects, painting, the purchase of equipment or facilities for use in the buildings and grounds. These should be applied for and approved in advance, according to usual practices.

Other Branch Expenses

The costs of local entertainments and activities in the branch, the purchase of hymn books, manuals, lesson or work materials for the various auxiliary organisations and similar expenditures are to be paid entirely by the local branch organisation, with

no participation from the Church. Although these are branch "Budget" items they are *not* Church participation items.

Planning

Budget planning is necessary at least a year in advance. The ward or branch budget consists of its 20% of the estimated costs of the building maintenance items, plus the entire amount to be spent for other branch purposes. When the branch's share of the total future estimated expenditures for one year's operations are taken into account, that figure should be allocated to the branch members according to their ability to pay. This must be on a voluntary basis and should be according to a definite understanding between the individual and the branch president. The purpose of the budget is to provide, on a donation basis, the necessary funds to meet the local portion of required expenditures by voluntary contributions in order to enable the branch presidency to operate its building and carry on its social and all other usual activities without charging admissions at the door.

Special Budget Interview

After outlining the financial needs and problems to the members, preferably in a budget letter setting forth the estimated needs and requirements, the branch presidency should then arrange for a special budget interview with each member who is believed to be in a financial position to support the programme. It is essential that the members understand why the money is needed and how it is to be expended. They will then be more willing to support the system and

CONTINUED ON PAGE 372

Christmas projects

"By love serve one another. For all the law is fulfilled in one word, even this; Thou shalt love thy neighbour as thyself." (Gal. 5:13-14.)

DURING this time of the year, our minds naturally turn toward the birth and mission of Jesus Christ—he who was chosen before the foundation of the earth was laid, to give his life that all mankind might live again, and if faithful, dwell with him eternally. "For God so loved the world, that he gave his only begotten Son, that whosover believeth in him should not perish, but have everlasting life." (John 3:16.)

One of the most important responsibilities assigned to Melchizedek Priesthood presidencies is to: "Develop a feeling of love, fellowship, and fraternalism among members of the quorum." This goal can only be accomplished through well-planned quorum socials and various priesthood activities. The following are suggested assignments of priesthood projects for the month of November designed to help develop a feeling of love among quorum members through service to others.

PLAN A QUORUM CHRISTMAS SOCIAL:

Each quorum presidency should plan for a Christmas social during the month of December for their members, wives, and friends. The social should be planned well in advance, in keeping with Church standards, and with the true meaning of Christmas as the theme: "Of peace on earth, good will toward men."

This should be a time of laughter,

to be joyous, to sing Christmas carols, a time of happiness, and a time of good cheer. It should also be a time of prayer, to give thanks, to worship Christ, and to remember the blessings we enjoy through the restoration of the gospel of Jesus Christ. Plan well and success will be the reward of your efforts.

PLAN TWO CHRISTMAS PROJECTS:

We are all aware that our love of God and love of fellow men are inseparably connected, and that when we serve our fellow men, we are in the service of our God. The following Christmas projects consist of collecting and repairing old toys, and the purchase of copies of the Book of Mormon, to be given as Christmas gifts.

o. A Toy Project:

Assign each quorum member (include inactive members as possible) to collect and repair toys which are to be given to less fortunate members in the ward or branch at Christmas time.

The toys can be collected from many sources including member and non-member friends. They may be brought to a centrally located place or assigned to various members of the quorum on an individual or group basis for repairs.

Instruction should be given and supervision provided by those who are qualified to see that the toys are properly repaired, painted, and made to operate properly. After conferring with the bishop or branch president, the toys can be distributed at Christmas time with the assistance of the

Relief Society, or other of the members assigned to this project.

b. Book of Mormon Project:

It is recommended by our Church leaders that quorum members should purchase 10 copies of the Book of Mormon (the number can be adjusted according to one's financial ability) to give to non-member friends or relatives as Christmas gifts this year. The "new edition" with the "full colour cover" can be presented as a permanent family possession to those who receive them. Also, every member will want a personal copy for permanent possession.

President McKay has asked that every member be a missionary. This is one way that we can all fulfill this assignment by giving these books to our non-member friends. The Book of Mormon is truly a "New Witness" for Christ, and is the number one converter to the Gospel. The Church is planning to place 1,000,000 copies in non-members homes this Christmas by using this programme. Many of these people will join the Church. This is a great opportunity for us to share in spreading the Gospel.

Brethren of the Priesthood, may we demonstrate our love each day to our wives and families by honouring our priesthood and by being kind, devoted, and loving fathers. May we express our love through service to others especially by full participation in the projects assigned for Christmas.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35.)



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* MIA ALL-BRITISH CONFERENCE

MIDDLETON TOWERS SEPT 24,25,26

Exhilarating Exciting Exh..a..u..sting!

THE Middleton Towers Holiday Camp at Morecambe in Lancashire will never be the same again!

For three days it was taken over by three thousand young Latter-day Saints, who expended enough energy to put a satellite in orbit and drank enough milk and pop to float a battleship.

In a programme that ran non-stop from the time of their arrival at midday on the Friday to the hour of their departure on the Sunday afternoon, these hundreds of young people were kept alive and active in an atmosphere that could only be described as "glorious."

This wasn't the first All-British Conference, of course; there have been others, at Bradford, Sheffield, Rochdale and culminating in two great conventions at the Butlin's Holiday Camp at Filey in Yorkshire.

But this was probably the largest gathering of young Latter-day Saints ever witnessed in this country, and I cannot help but recall the remark made by a little girl who attended the 1959 Filey Convention, when she said: "Every place I turned I saw a smiling Mormon, with hand outstretched and a warm greeting."

President Marion D. Hanks, of the First Council of the Seventy, and who will be remembered as a British Mission President, was the visiting General Authority to the Conference. He brought with him the General Superintendent of the YMMIA, Elder Carlos G. Smith, and the First Counsellor in the YWMIA General

Presidency, Sister Margaret P. Jackson.

These three visiting authorities held Leadership Courses on each of the three days of the camp—on the Saturday and Sunday at 7 o'clock in the morning!

Friday afternoon was spent in rehearsals for most of the youngsters, and the main event of the day was the Roadshow Competition in the evening.

On Saturday, the day's programme began with the Swimming Gala before breakfast from 7 to 8.30 a.m. After breakfast, the time was spent in Basketball, Netball and Football competitions, with the Speech Festival finals held in the Children's Theatre.

In the afternoon the Sundowner's Hall was taken over for the Music finals, and after dinner a Talent Show was presented in the main theatre. From 8 to 9 in the evening the Dance Festival was held, and the evening was rounded off with a Fancy Dress Ball.

Sunday's programme, as already mentioned, began at 7 a.m. for the leaders, but for the remainder of the camp it started at 10 a.m. with the General Conference and Testimony meeting, at which President Marion D. Hanks was the main speaker.

It was certainly a wonderful weekend — exhilarating, exciting ... exhausting, but one that will be remembered and talked about for a long time by those hundreds of young people who made it come alive with their vitality and spirituality.





The MIA Youth Chorus singing of the General Conference and Testimony meeting.











Top left: President Roy H. Borton, of the South-West British Mission, reheorsing the MIA Youth Chorus.

Top centre: Two lossies from Scotlond, who song during one of the Roodshow Competition intervols.

Bottom left: The "onimoted boy ond girl models" from the Combridge Bronch's Roodshaw clack received tremendous opplouse for their performonce.

Bottom centre: The Modern Group from the Monchester South Word.

Bottom right: Up bright and early for one of the 7 o.m. Leadership executive meetings with the visiting General Authorities.

Top right: The stors of the Scottish Missian's Roodshow production.









Top left: Sister Pouline Tacey from the Chester Branch, who porticipated in all the activities in her wheelchoir.

Bottom left: The Bond Family from the Woodsetton Bronch in the Leicester Stake. They won the Family section in the music finols.





Abave: The Leeds Stake basketball team, winners af the Basketball Competitian, in which they beat the teom from Manchester. Top right.: Norman and Ziggy, two members af the Pontin's entertainments staff, were greot favourites with their miming act.

Bottom right: D. Cook, winner of the 16-17 discus.







Above: Mare than 9,000 pints of milk were consumed by the Mormans at Pantins!

Left: Two of the pretty contenders in the Ladies' Daubles in the Table Tennis competition.

Tap centre: Sister Bernice West, af the South-West British Missian, was ane of the main speakers at the Friday Leadership and Training Course.

Top right: Screams from the girls greeted this group who song in the Tolent Show on Saturday evening.

Right: Five young ladies fram the British Missian who led the cheering during the Basketball campetitian.















Top left: The Missionory Choir from the South-West British Mission, conducted by President Roy H. Borton.

Bottom left: Les Kearns—all pocked up ond reody for his wolk bock home—in Scotland!

Top right: President Morion D. Honks, of the First Council of the Seventy, speaking of the General Conference and Testimony meeting. His subjet: "Today is the first day of the rest of your life."

Bottom right: In spite of the roin some of the young people were oble to porticipote in outdoor octivities!

Winners

```
ROADSHOW COMPETITIONS
  St. Helen's Branch, Liverpool District, Zone 3.
SWIMMING:
  14-16 Girl's Free style: A. Iddon (Zone 3).
   12-13 Boy's Free style: D. Eastwood (Zone 3).
   12-13 Girl's Back stroke: W. Page (Zone 3).
   14-15 Boy's Breast stroke: R. Jackson (Zone 4).
   Over 16 Ladies' Breast stroke: A. Appleby (Zone 2).
   14-16 Boy's Medley Relay (Zone 4).
   Over 16 Men's Free style: P. Bates (Zone 3).
   Over 16 Ladies' Breast stroke: L. Stewart (Zone 3).
   12-13 Girl's Freestyle: W. Page (Zone 3).
   12-13 Boy's Back stroke: I. Jackson (Zone 4).
   Over 16 Men's Breast stroke: P. Bourne (Zone 3).
   14-16 Girl's Medley Relay: (Zone 3).
   14-16 Boy's Free style: S. Hardy (Zone 3).
   14-16 Girl's Breast stroke: J. Walker (Zone 2).
   Over 16 Men's Back stroke: P. Neiburh (Zone 1).
   12-13 Girl's Breast stroke: S. Burgon (Zone 3).
   Over 16 Ladies' Free style: A. Appleby (Zone 2).
   14-16 Boy's Back stroke: R. Jackson (Zone 4).
   14-16 Girl's Back stroke: A. Iddon (Zone 3).
   Over 16 Medley Relay (Men's): (Zone 4).
   Over 16 Medley Relay (Ladies): (Zone 3).
BASKETBALL TOURNAMENT:
   Leeds Stake (Zone 4).
NETBALL TOURNAMENT:
   Leicester Stake (Zone 2).
FOOTBALL COMPETITION:
   Leeds Stake (Zone 4).
TABLE TENNIS
   Men's Singles: J Robertson (Zone 1).
   Men's Doubles. D. Stobbart and R. Forsyth (Zone 5)
   Ladies Singles: B. Ashworth (Zone 3).
   Ladies Doubles: B. West and R. Williams (Zone 1)
   Mixed Doubles: R. Jones and C. Addis (Zone 1),
   14-15 Boy's 100 yards: S. Hall (Zone 3).
    14-15 Girl's 100 yards: H. Jennings (Zone 4).
    16-17 Boy's 220 yards: B. Vingoe (Zone 1).
    16-17 Girl's 220 yards: A. Webber (Zone 1).
   Open age 1 Mile: J. Leah (Zone 3).
   Ladies 4 x 110 relay: Bristol (Zone 1)
   Over 18 Men's 220 yards: K. Jones (Zone 4).
   14-15 Boy's 220 yards: S. Hall (Zone 3).
    14-15 Girl's 220 yards: H. Jennings (Zone 4).
    16-17 Boy's 100 yards: M. Jones (Zone 1).
    16-17 Girl's 100 yards: A. Webber (Zone 1).
    Over 18 Ladies 220: E. Rowe (Zone 3).
   Men's 4 x 110 relay: Lowestoft (Zone 1).
   Under 18 Boy's 440 yards: N. Jones (Zone 1).
    Ladies Over 18 100 yards; E. Rowe (Zone 3).
    Men's Over 18 100 yards: K. Jones (Zone 4).
   Over 18 Ladies 440 yards: M. Tymon (Zone 1).
   Over 18 Men's 440 yards: J. Amberboy (Zone 1).
FIELD EVENTS:
   Men's Over 18 High Jump: D. McGibbon (Zone 5).
   Ladies Over 18 Long Jump: K. Hindmarsh (Zone 1).
Men's Over 18 Discus: D. Cook (Zone 3).
   Men's Over 18 Long Jump: K. Jones (Zone 4).
   Ladies Over 18 High Jump: J. Horler (Zone 1).
   Men's Under 18 Shot Put: P. Stiles (Zone 1).
   Ladies Under 18 Discus: K. Sheppard (Zone 2).
Men's Over 18 Shot Put: B. McCandles (Zone 6).
   14-15 High Jump: not completed,
   14-15 Long Jump: H. Jennings (Zone 4).
   14-15 Discus: J. Leah (Zone 3).
   14-15 Boy's Long Jump: S. Moss (Zone 3).
   14-15 Girl's Discus: A. Weightman (Zone 3).
   16-17 Boy's High Jump: C. Roberts (Zone 3).
   16-17 Girl's Long Jump: A. Webber (Zone 1).
   16-17 Boy's Discus: P. Stiles (Zone 1).
   16-17 Girl's High Jump: J. Baldwin (Zone 1).
16-17 Boy's Long Jump: N. Jones (Zone 1).
16-17 Girl's Discus: A. Weightman (Zone 3).
SPEECH FESTIVAL:
```

12-16 age group: Phillipa Pulman.

17-29 age group: Jean Alden.

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The importance of record keeping

THE effective operation and smooth running of a Relief Society organisation depends upon accurate records and complete and meaningful minutes. No Relief Society presidency can function effectively without an accurate knowledge of what the organisation has accomplished, its present objectives, and what it plans to achieve. Accurate records and minutes are the source of this information. This is why the position of Secretary-Treasurer in the Society is of such vital importance.

President Joseph Fielding Smith, our present Church Historian, once commented that, "the most important history in the world, is the history of the Church, and it must be the most accurate history." The Relief Society secretary-treasurer contributes in an important way to this history. The record she keeps and minutes she records are an essential part of this most important history and are permanently preserved in the historical archives of the Church.

The Secretary-Treasurer in the Relief Society oragnisation functions as a confidential aid or assistant to the president. The secretary is the president's good right arm. It has been said that next to the president herself, the most important person in the well organised Relief Society is a capable, efficient, accurate secretary.

The first step toward assuring efficiency is for the secretary to have a clear understanding of her duties, these duties are outlined in the Handbook (pp. 46-47) and are as follows:

 To be Recorder, Historian, Bookkeeper, and Custodian of Funds.

- 2. To keep minutes of Ward Relief Society meetings.
- 3. To keep a record of unfinished
- To answer and file correspondence.
- 5. To list names in Visiting Teachers' Report Books.
- Ordering and distributing supplies.
- 7. Keep inventories.
- 8. To compile an Annual Relief Society Report.
- To turn over records and files to President in event of a reorganisation.
- To report re-organisation to Stake Board or to the Mission.

The details of each of these duties should be fully understood as well as how each are co-ordinated with the Relief Society Presidency.

RECORDER

This includes the making of rolls of Officers, Visiting Teachers and Relief Society members. In keeping these rolls, names should be fully recorded with the surname first followed by the given and maiden names. For example, Mary S. Brown would be recorded as "Brown, Mary Smith." This is important for full future indentification. The recording duty also includes a record of appointments and release dates of officers. This information will be supplied by the president.

Historian

The secretary must be a historian and keep an account of important facts and events. These facts and events should be arranged chronologically and kept up to date. In keeping this record it is important to remember that this account should

be written so that someone reading the history 50 years hence would know actually what took place as well as the spirit of the organisation. Probably the greatest value of this history is in the permanent record it provides for future generations.

Bookkeeper and Custodian of Funds

This responsibility includes the record of all receipts and disbursements and balancing financial accounts. All funds of the Society should be deposited in a bank or in a Post Office savings account in the name of the Society. Never in the name of an individual. All withdrawals should be signed by the Secretary-Treasurer and countersigned by the President. It is also recommended that a brief explanation be made opposite each receipt or disbursement.

2. TO KEEP THE MINUTES OF RELIEF SOCIETY MEETINGS

Minutes should reflect the heart and spirit of the meetings, yet should be brief and to the point. They should include the name of the class leader and special participants, titles of the lesson and a brief summary of the main points covered. In the minutes, full names should be recorded rather than first names or merely "Sister Brown." The secretary should remember the future generations reading these minutes will not know who "Mary" or "Sister Brown" were.

In reflecting the spirit of the meeting, an example was given in a recent Relief Society General Conference as follows: "Often a secretary fails to capture the spirit of a meeting. A case in point was a particular theology and testimony meeting in which every sister testified to the truthful-

ness of the Gospel. Many who had never borne their testimonies rose to their feet and the spiritual uplift which resulted was wonderful to all present. There is no indication in the minutes that this meeting had been so wonderful. The secretary simply recorded the names of those who bore their testimonies. The fact that it was such an inspiring meeting became completely lost as far as the minutes were concerned."

3. A RECORD OF UNFINISHED BUSINESS

An item all too often overlooked by secretaries is that of "unfinished business." Secretaries should write down items referred to by the president for discussion at subsequent meetings. She should also remind the president of unfinished items to be considered during current meetings. For example, the secretary might remind the president that no decision was reached as to the date for the bazaar, or that it was not decided who should act as chairman of the Relief Society Birthday Party.

4. CORRESPONDENCE

The nature and extent of correspondence handled by the secretary will be determined by the presidency.

5. LISTING NAMES IN VISITING TEACHER'S RECORD BOOK

The Visiting Teaching programme is the responsibility of the president. However, she may wish the secretary

to assist in the detail work and to list the names of the families to be visited in the Visiting Teachers report book. In this as in all her responsibilities, it is important for the secretary to work closely with the President.

6. ORDERING AND DISTRIBUTING SUPPLIES

The Secretary Treasurer performs an important function by listing the supplies used during the year and noting if the initial ordering of supplies for the past year was inadequate or excessive. She should make recommendations to the president of the number of supplies needed for the new year considering possible growth in the organisation.

7. KEEP INVENTORY

Keeping an inventory of all Relief Society materials is an important part of the secretary's responsibility. This inventory of the various departments of the Society helps the presidency to know the properties over which they have watched carefully, original costs, where properties are located, and equipment and books available for regular Relief Society programmes. The secretary should keep a complete list of the number of song books and sheet music available for Singing Mothers. In the Work Meeting Department, she keeps an inventory of the equipment available for work meeting and where this equipment is located.

8. COMPILE ANNUAL REPORTS

The secretary must work closely with the presidency in compiling Annual Reports. It is important that there be a clear understanding of the various items tabulated on the report. The report should be neat, accurate, and complete.

9. RECORDING AND HANDLING REORGANISATION

When a reorganisation occurs the president will instruct the secretary to make a complete record of the proceedings and make sure all recording, including bank books, Visiting Teaching report books, and all files are turned over immediately to the new officers. A report of the reorganisation also should be made immediately to the stake board or to the mission.

SUMMARY

The position of the secretary-treasurer in the Relief Society is vital and important. The success of the organsation depends upon good records. Moreover, the secretary's work influences and affects church history and future generations. An efficient and successful secretary must be neat in her work, have a constructive attitude, be dependable, be accurate, be teachable, be able to keep confidences, have a testimony of the Gospel, be prayerful and be a good example.



Visiting Teaching

Message 66: "Pray always, that ye may not faint." (D. & C. 88:126.)

To stress the fact that sincere prayer is one of the strongest influences in the world.

1. THOUGHTS FOR DISCUSSION

- a. Prayer is talking with our Father in Heaven.
- b. Prayer brings hope, patience, courage and peace.
- c. Prayer gives full confidence in the help of our Father in Heaven.
- d. Prayer points out that we must ask if we expect to receive the guidance and help of the Lord.

Lesson helps for Relief Society Teachers

2. PROCEDURE SUGGESTIONS

- Appoint a sister to tell the example of the lone driver who prayed and received miraculous strength (relate to thought No. c).
- b. Use selected visual aid on blackboard as a summary to the message and to bring out thought No.

APPLICATION

As a mother prays regularly and sincerely, she will receive strength from her Father in Heaven in taking care of her family duties.

- 4. QUESTIONS THAT MAY LEAD TO HOME DISCUSSION
 - a. Why does the Lord tell us to "pray always, that ye may not faint."
 - b. Have you been given strength well beyond your ability through prayer? Recount it.
 - c. What help do we receive by praying to our Heavenly Father?

Theology

Lesson 66: The earth and man — text D. & C. 88:14-35, 97-104.

Objective:

To learn of the resurrection of man and of the earth's condition at the end of time.

1. LESSON AT A GLANCE

Before coming to the earth each man lived as a spirit. During the earth life man has a spirit and a body, or a soul, and it is this soul (spirit and body) which will come forth in the resurrection. The earth also has an eternal purpose and will eventually become the home of celestial souls.

2. LESSON EMPHASIS

- Both the spirit and body of man will live after death; therefore proper care and preparation of both during our earth life is necessary.
- b. There will be final justice in the eternal condition we arrive at, because we bring it about by the law we live.
- c. The earth will go through a time of death and resurrection and at the end become the home of heavenly beings.

3. MAKING THE LESSON LIVE

(Each sister should bring her own Doctrine and Covenants to theology class.)

- a. Select a sister to read verses 33-35 while the other sisters follow in their own books.
- b. The class leader might then ask the class members what verse 33 means to them, with regards to its use in their own lives and in agreement with the truths in this lesson.
- c. Assign a sister to talk for not more than four minutes on verses 34-35 (see Alma 41:5 also).
- d. Point out the agreement between verse 33 and verses 34-35. The choice given to each person as to whether he will accept the gift.

4. THE USE OF THE LESSON

- a. This revelation gives us knowledge which may encourage us to live our lives so as to deserve blessings promised through living the gospel. If the celestial kingdom seems far away from your daily life, what things can you do toward reaching this goal? (The sisters should give their own ideas. List them on the blackboard.)
- b. Talk about question 5 at the end of the lesson.

Literature

Lesson 10: Gaad against Evil—Part 2.
Objective:

To show that problems of good and evil oring about problems of personal choice.

LESSON AT A GLANCE

This lesson strengthens the thought that a person is

strengthened in his ability to make the right choices by his triumphs over the less good or evil choices, and that only as he chooses right is he able to take advantage of the full love of God.

2. POINTS TO STRESS

- a. The basic gift which God gave to each of his children—the right and necessity of choice—cannot be taken away from him.
- b. The person's final condition is brought about by his ability to choose the right.
- c. Choices which result in breaking a law or the destruction of honesty, change "the balance of trust by which men and civilisations live."

3. MAKING THE LESSON LIVE

- a. The choice of selections for this lesson, for there are more than can be discussed, show the methods of presentation. Selections chosen may be read completely or in part, as the case may be, by good readers who can give full stress and clearness to their messages.
 - b. The search of the question given at the end of the lesson will provide further discussions of the ideas given in the selections.
- c. If time allows, a discussion of results of personal, choices in the lives of the sisters would be stimulating.
- Quotations from different selections might be printed on cards or on the blackboard to draw attention and increase interest.

Social Science

Lessan 11: Learning to choose wisely. Objective:

To draw attention to the important place of the mother in teaching children to choose wisely.

LESSON AT A GLANCE

Although man has always needed to make choices, there has never been a time when the need to select and to make wise choices has been more important than at present. The lesson tells of choices about the spending of money and of time.

2. POINTS TO STRESS

- a. Even a young child may be given some teaching as to the use of money.
- b. A mother may help her husband to teach children to understand the meaning of thrift, planning, saving and working. She should help children to promote habits which have these virtues.
- c. A mother should keep in mind and follow the divine plan to "lay up treasures in heaven." She should help children to know what these treasures
- d. TV and cinemas and reading are fields where wise choices need to be made.

3. SUGGESTED LESSON DEVELOPMENT

Since two general ideas are to be developed in this lesson, the discussion time might be divided equally. They have to do with the wise use of money and time.

These two questions, How shall I spend my money? and What shall I buy with my time? might be written on the blackboard with a line dividing them. As the discussion proceeds, turn the comments into definite

statements and write on the blackboard. This may make a good summary of the lesson. Special tasks might be given to class members. Life examples should make the lesson interesting if they are talked about and if class members have the same kind of experiences. Class members may have personal experiences which are proving helpful in their homes, as to both the use of money and time, and selecting reading and TV watching. Call attention to the FOR HOME DOING suggestions at the end of the lesson.

Literature No.2

This Literature lesson on a Latter-day Saint hymn composer has been prepared as substitute material for those Wards and Branches which do not normally use the Literature lesson that appears each month in the "Relief Society Magazine."

WHEN one sees a name in print many times they usually build up a curiosity about the owner of it. Such a name is that of Joseph H. Daynes, born in Norwich, England, on April 2, 1851. When eleven years old, he and his parents emigrated to Utah. Brother Daynes was a child prodigy at the piano. He started playing this instrument when only 4 years of age and by the time he was 6 years of age, he was in great demand as a soloist in concerts and other entertainments. He wrote music to many anthems and twenty-seven of his hymns appear in the recent compilation of Latter-day Saint Hymns. Although he wrote no words to his compositions he was adept in fitting his melodies to the words of Latter-day Saint poets.

Brother Daynes wrote the music to William Wines Phelps's two poems which appear in our present Hymn book, "Now We Sing at Parting" and "Glorious Things Are Sung of Zion."

In March, 1867, a pipe organ, constructed by Joseph H. Ridges, which had been donated by the Saints of the Australian Mission, was installed in the old Tabernacle in Salt Lake City by its builder, who had come from Australia for that purpose. Brother Daynes at this time was 16 years of age, but in spite of his youth, he was appointed organist. Not only was he very young, but he was also small in stature which necessitated his wearing cork extensions on his shoes in order to reach the pedals.

Brother Daynes continued to give service as organist of the new Tabernacle for thirty-three years, working with Charles J. Thomas, George Careless, Ebenezer Beesley and Evan Stephens.

"The old Tabernacle organ was blown by hand power and a brother named Charley Moore worked the bellows. One day a newspaper article appeared in which Professor Daynes, in describing the details of playing the organ used the personal pronoun 'I' quite frequently. Brother Moore took exception to the 'I' believing that the performance on the organ was a joint affair. When the next rehearsal occurred there was no power in the organ. Professor Daynes asked what was the matter and Brother Moore said there would be no more organ until the organist acknowledged that 'We did it.' Professor Daynes said, 'All right, Brother Moore, WE did it,' and after all went well." (Stories of Latter-day Saint Hymns, by Geo. D. Pyper.)

Joseph J. Daynes composed the music for the dedica-

tory services of the Salt Lake Temple, and also wrote funeral marches for the funerals of two presidents of the Church, Brigham Young and Wilford Woodruff. He had the great honour of instituting the widely-acclaimed recitals, which are now broadcast all over the world.

Brother Daynes married Miss Mary Jane Sharp in 1872. They were the parents of seven children. This great composer was always active in the Church and he died January 15, 1920.

Although it is impossible to evaluate or mention many of Brother Daynes' hymns, one of the oldest and best-beloved is the one titled, "As the Dew From Heaven Distilling."

This is a true hymn, addressing our Heavenly Father. asking that His spirit and the truths and His restored Gospel as the Dews from Heaven be shed upon His people. "The words of this hymn were written by Brother Parley P. Pratt. Brother Daynes has caught the gentle spirit of the author, and has given us a beautiful song prayer. And when it is sung with the proper emotional feeling, a reverential seal is put upon the spoken word. through the power of music; and the congregation is guided into a spirit of adoration and confession and drawn one step nearer to the Infinite." (Stories of Latterday Saint Hymns, by Geo. D. Pyper.) Congregations delight in singing this hymn because of its lovely flowing melody, so beautifully harmonised as well as for its thought content. The words and music go together as if penned by only one person.

It is written in triple time, meaning that there are three beats in every bar or measure. The first note is an easy F. natural, which in starting offers no excuse for the most limited range. It soars, step by step, to the climax, which is still not too high for the average voice, then decends to a soul-satisfying conclusion. This melody was used for many years as the theme song for the Tabernacle Choir broadcasts.

Although the nature of the melody and also the words indicate that it should be sung softly and reverently, it must move along steadily, with the correct time being given to each note and rest.

Its soft beginning builds up in volume, becoming louder as it reaches a climax, halfway through the hymn, then diminishes gradually to the end where it should again be soft. Care must be taken to avoid sudden changes of expression, in this soft, reverent type of hymn. As one sensitive musician expressed it when speaking of a selection where the loud places were too loud and the soft places too soft and the effect quite overpowering, "I couldn't hear the music for the expression."

Occasionally an amateur musician will stress the loudness and softness of a selection, but pay no attention to other expression marks, the clearness of pronunciation, tone quality, balance of voices, rhythm, observance of rests, and attack and release.

Questions and Assignments:

- Assign a sister to name some of the other familiar hymns from the Latter-day Saint Hymn book that Joseph J. Daynes composed.
- Assign a sister to tell why "The Dew from Heaven Distilling" is a true Latter-day Saint hymn.
- Sing the hymn as it should be sung in a soft reverent mood.

EFFECTIVE teaching

SOMEONE once wisely observed that the teacher had not taught unless the student had learned. In Sunday School teaching, it is hoped that this thought will be carried one step further. It is our conviction that the Sunday School teacher has not taught unless the students lives have been changed for the better.

In other words, the real challenge to the conscientious teacher is to present lessons in such a way so that those who are taught will be motivated to apply the principles of the Gospel to their lives. Only in this way, can we become more Christ-like and really make the Gospel a living part of our everyday thoughts and actions.

In his great sermon on the mount, Jesus likened men to a tree bearing fruits. He said, "even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." He then concluded, "By their fruits ye shall know them." (Matt. 7:17, 20.)

All conscientious Sunday School teachers should continuously ask themselves, "What are my fruits?" "Am I satisfied merely with presenting an interesting Jesson?" "Is it enough if we merely had a good discussion in our class today?"

Some of our devoted Sunday School teachers consistently follow their teaching with projects, encouragement, assignments, which motivate their students to put the Gospel into action in their lives. For example, recently a needy widow in one of our areas found coal and food left at regular intervals at her back door. It wasn't until some time later that she learned that her benefactors were members of a Sunday School class whose teacher had been presenting a series of lessons on charity. One of the scriptures the students had learned was, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." (James 1:27.)

Methods of Motivating Lesson Applications

The Saviour's teachings are centred on faith and works. He declared, "Therefore, whosoever heareth these things of mine, and doeth them, I will liken him unto a wise man, which built his house on a rock." (Matt. 7:24.) His apostle James admonished us that we must be "doers of the word, and not hearers only." (James 1:22.)

How can we encourage our students to be "doers of the word" and thus motivate them to build their houses on a rock? To achieve these results the teacher must:

- 1. Prepare lessons so that applications will result.
- 2. Use specific teaching techniques that encourage applications.

Preparing for Lesson Applications

In preparing lessons, the teacher should plan each lesson with applications in mind. This means that the teacher must cease thinking merely in terms of teaching, "Church history," "New Testament," or "The Life of Christ." Rather, as he plans these lessons, the teacher should start by deciding which principles he wants to teach and then plan the lesson so that it will develop around these principles. In other words, the lesson should be built around the application rather than around the subject. Lesson Applications should be

specific rather than general

For example, rather than ending a lesson with the general admonition of "loving ones neighbours" a specific assignment might be given to each student to select one neighbour and, on the morrow, discover five admirable character traits possessed by this neighbour which might be commended. Another specific assignment might be to get all members of the class to agree that for one day they would not speak an unkind word about any of their neighbours or friends.

Having planned the lesson around these objectives, the teacher then must be sure to plan also to follow up. Having given the students challenges, the job of lesson application will only be half done unless the teacher follows up to make sure that the assignment has been fulfilled.

Teaching Techniques that Motivate Lessan Application

The specific methods the teacher can employ to encourage lesson applications are centred around CHALLENGES, COMMITMENTS, COMPETITIONS and, as indicated above, FOLLOW UP.

CHALLENGES can be effectively given to Sunday School students. Their effectiveness will depend upon whether or not they are specific, practical and related to the subject being taught. Similarly, Sunday School students can be encouraged to make verbal COMMITMENTS in respect to specific applications to the lesson. Like the challenge, the success of this technique will be dependent upon making the commitment specific and realistic and one which can be FOLLOWED UP by the teacher.

In younger classes, FRIENDLY COMPETITION among groups of the students can be an effective way to encourage lesson applications. For example, the class can be divided into two or more groups with specific assignments which can be checked during a subsequent class period.

The Power of Exomple

Although lesson preparation and specific teaching techniques are important in encouraging students to put Gospel principles into action in their lives, probably the most important factor is the example set by the teacher. Learning takes place in many ways but, undoubtedly, the most significant influence in the teacher-student relationship is the example set by the teacher.

It was Emerson who said, "What you do thunders so loudly in my ears that I cannot hear what you say." The teacher must exemplify that which he teaches. Otherwise, the seeds he attempts to plant in the hearts of his students will fall on fallow ground. Probably the greatest stimulator to right living is the conviction that when one encounters a genuinely righteous individual you want to be like him. The teacher who practices what he teaches will go a long way to encouraging the students to do likewise.

In the Sunday School, then, we have not taught unless our students' lives have been changed for the better. The Gospel is, "Christ's pattern for glorious living"; and through its application, lives are changed—made more purposeful and satisfying. These are the real objectives of successful Sunday School teaching.

THE WONDERFUL WORLD OF MIA by President and Sister Ray H. Barton

W HO said, "There's nothing new under the sun?" We want you to know that this is not so! In every department of the MIA there is something new and exciting to catch the fancy of every member, no matter how old or how young.

Man has cast light upon his problems from earliest times. The Indian lived by firelight. Pilgrims read by candlelight. Travellers found their way by starlight. Lofty trees reach for the sunlight. Edison invented the electric light. Come to the MIA to receive the light of understanding and the new programmes cast even more light and insight, which lets the Gospel grow and glow in our hearts. EXECUTIVES:

The YWMIA and its Board and the YMMIA and its Board hold separate monthly evaluation meetings. This meeting is to prepare the Branch YM Superintendent and YW President with the necessary information on every girl and boy for the Branch council meeting. This council meets monthly, and the MIA Superintendent and President will act as the liaison between the Home Teacher and MIA leaders.

DIRECTOR OF LEADERSHIP IMPROVEMENT:

(Manual — "Fundamentals of Leadership") This position was formerly called the Director of Teaching. Goals: (1) 10-minute presentation in each District Board meeting to spearhead the basic objectives of the year, (2) visit the various classes of the Branches to help raise the level of teaching.

GIRLS' PROGRAMME:

New this year: (1) Standards

booklet entitled "For the Strength of Youth," (2) Service Project—acceptable services are those that help to lighten someone's burden. Baby sitting —2 to 4 hours is allowable. Use of the imagination will reveal many projects which can be acceptable. Exceptions are indicated in "When the Love Lights" booklet sent you earlier.

MUTUAL STUDY PROGRAMME:

Do not let your Mutual Study people be forgotten. Do not think of them as the ones who have served. Lift them off the shelf. There's a new reading course offered for 1965-66, exciting biography of Presidents of the Church, history of the Church and world religions — only a few suggested study courses. Personal projects and service projects are to be promoted. Hobbies and talents will be revived. Exciting cultural and recreational activities will be found in the Mutual Study Manual.

The MIA year 1965-66 is an exciting one in the Young Marrieds programme. The new lesson course built around the theme, "A House Becomes a Home," will add interest and enthusiasm to the hours these young couples spend together. Helping the child to see the value of paying tithing, the opportunity given to parents to teach the children the blessings of baptism, and understanding how children can grow to become honest people are only a few subjects. Also discussed are dance and be happy, family harmony, history of the Olympic games, etc. Also, testimonies of the young people over the world will help to inspire and add

There is always something new in Mutual

success to your life.

M-MAN AND GLEANER:

A Better You-Personal development and lessons on music and cultural appreciation are planned to help you grow. This is the 25th Anniversary of the Golden Gleaner programme. There are over 11,000 Golden Gleaners in the Church, Can. you help increase this number? The athletic programme of the M-Men is becoming world-renown. Here in Great Britain football in the Church is growing by leaps and bounds. Fine converts are entering the Church because of this programme. The basketball programme is gaining headway, and Britain is now united into a nation-wide association of basketball leagues.

LAURELS:

A new course of study is "The Miracle of You," based on the Laurel Crest. Being a beautiful person in thought, in word, and in deed. When girls are challeneged to think, they begin to grow in spirit. This year we will have an exciting joint activity with the older Vanguards and the Mia-Maids one month and in July the Laurels and Ensigns organise the monthly dance.

MIA-MAIDS:

This group will have a completely new set of lessons. Every girl will want to hear, "The Case of the Dress Daze," which will answer the plaintiff query, "What shall I wear, Mother?" Elder Paul H. Dunn has contributed a memorable "Night to Remember" to help girls to understand that a chaste life will help insure happiness.

BEEHIVES:

The Beehive programme has been given a new song for 1965-66. No mother can afford to miss the "New School for Queens," a lovely evening serving as mothers' information night. This year the Vanguards and Beehives will be taught dancing and will present the floor show at one of the monthly dances.

SPORTS CAMP:

This programme of camping and sports for girls is constantly growing throughout the Church. Over 25,000 girls are now qualified and over 62,000 girls are involved in Church sponsored activities.

DANCE:

An individual dance programme has been prepared for each age group. This will give each group an opportunity to prepare and present a floor show at one of the Saturday night dances of the month. The Dance Committee has prepared new teaching records, available in packet form, that covers the entire programme.

ENSIGNS:

The Ensign programme for 1965-66 embodies great opportunities for growth in leadership and testimony. There is a special programme embodying honour events, round table discussions, personal standards conference, and choose-it-yourself lessons and parties. A full course of special MIA lessons and counselling is also planned. There will be "What is Your Life?" programme presentations by qualified experts in various careers, professions, and crafts. Excit-

ing new firesides are planned with programme ideas involving story-telling, how the Church was founded, missionary reports on personal experiences, servicemen's reports, musical evenings, inspirational discussions on Temple marriage, and LDS conference recordings. Don't forget the delicious refreshments. **VANGUARDS:**

The Vanguard programme is one of physical, spiritual, and mental growth. This will take a young man 12 to 15 years of age through special programmes of study, action, activity, advancement, achievement, and spiritual growth. The Vanguards this year can advance from a Vanguard Apprentice to Explorer, to Master.

Special courses in craftsmanship and skills and athletics will be given under the supervision of fine leadership. A special advantage is that the boys themselves help to run their own meetings. Duels are encouraged between boys in teaching, debating, and other contests. Even the wellknown pillow fight and Indian wrestling are not to be excluded. Group duels are also provided for, and some of the most outstanding lessons that have ever been presented in the MIA will occur in the fine course this coming year. Then don't forget the barbeques, camps, hikes, nature studies, and other activities under fine leadership. Have you ever eaten a delicious sizzling meal out under the stars with a group of fine young men with a smell of the campfire wafting up into your nostrils?

All this and much more is for you in "What's New in the MIA?"—1965-66 version.

A Puzzle for the Parents

DURING the autumn months Primary classes have programmes planned for the parents to attend. In addition to having the children present the programme as outlined in the various lesson books, this is an excellent time for the parents to learn what Primary can do for their children.

In our missions we have many small Primaries, and home Primaries, where only one lesson book is used. In these classes we often have children of several ages. For this reason material which tells about the entire Primary programme is beneficial to the parents so that they get the complete picture and not just the subject matter of the lessons that are being studied for the current year.

In addition to the planned programme which is in your lesson book, this issue of the "Star" is planned to give you additional material to use for your parents' programme. On the opposite page is a chart which has been developed as a puzzle, for you to use with the parents. This shows what Primary can do for their children. You may desire to present this programme on a Sunday either preceeding or following sacrament meeting. Plan it for the time when most parents can attend.

Have the parents and children seated in a group together. Open the meeting with song and prayer and whatever programme you wish to present using the children of your class. Adapt the programme in your lesson book to fit your needs. Then you may wish to use the following: A Primary Puzzle is Solved

How many of you have ever heard the statement " . . . my cup runneth over?" Can you tell me where this statement is found? (In the 23rd Psalm.) What do you think that it means? (God has given us so many blessings that we cannot contain them

Primary is one of the blessings that fills our cup to overflowing. It is a blessing for us as parents and also for the children. We are so happy that your children come every week and learn about the gospel. Here is a puzzle found in the "Millennial Star." It tells what children learn when they attend Primary regularly. (Hold up magazine and show page. You may wish to remove the page from the magazine and have it mounted on a larger piece of cardboard.)

This puzzle is written in code. Each picture helps you to decide what the code might be. But the printing under each picture when decoded explains the picture. There are six lines to decipher. I am going to divide all of you who are here today into six groups. I will give each of you a different line of the code and ask

you to decipher it. (Hand each group a line of the code printed on a strip of paper. Print the alphabet in two lines thus:

ABCDEFGHIJKLM NOPQRSTUVWXYZ so that they can us it as a guide in deciphering the coded words. Explain how the code can be solved. Allow the groups about five minutes to solve their line.)

Now we will have group number one tell us what the letters "OR UBARFG" mean. Then we will write the answer under the picture that the line tells about. (One person from the group would give the statement, "Be Honest," Then the Primary president, an older child, the priesthood advisor, or any other person who has been pre-assigned would read the explanations for the statement. Continue this process for all six pictures. Following are the statements to use.)

1. BE HONEST

In every class in Primary, children are taught to tell the truth, to respect the property of others, to return what is not theirs, and to correct a wrong which they have done. This is done by teaching the correct principle and then telling an experience-story which shows the principle in action. The children are then given the challenge to live during the week the principle which they have studied that day in Primary.

In Primary we learn to....



OR UBARFG



TNVA ARJ SEVRAQF



CENL FVAPRERYL



OR FXVYYSHY



XABJ GUR FPEVCGHERF



RNG URNGUSHY SBBQF

2. GAIN NEW FRIENDS:

Primary classes provide opportunity for children to share, to take turns, to listen when others speak, to play fair, to help someone, and to respond to a group situation. This helps children to be unselfish. It prepares them for a happy life.

3. PRAY SINCERELY:

In Primary, children learn that they are all Heavenly Father's children and that He loves them. They learn how to pray to Him without help. They learn to talk sincerely to our Heavenly Father and to know that He will guide them, direct them, and give them an answer to their prayers.

4. BE SKILLFUL:

Girls in Primary are taught to embroider, to knit, and to crochet. They are taught simple cooking skills and they learn other ways to be home-makers when they are grown. Boys learn the importance of a family group and what it means to be a good father. They are taught the importance of listening to the wise counsel of their parents. They learn how to be leaders. They practice first-aid and are taught to care for themselves in an emergency situation.

5. KNOW THE SCRIPTURES:

In Primary the children have their

own New Testaments. They are taught how to find Scripture references. They learn to read favourite stories about Jesus Christ. They memorise verses of Scripture. They learn to live as the New Testament directs. Many of the classes have memory verses from the Scriptures to memorise.

6. EAT HEALTHFUL FOODS:

In Primary children learn the Word of Wisdom. Through pictures, songs, and stories the way of life that will keep their bodies healthy is presented. They learn the foods that are good for them to eat. They learn the products which do harm to their body. They learn the way to keep their bodies clean and that they should get the proper amount of rest.

At the end of the programme encourage all parents to send their children to Primary regularly and to invite other children to attend. The parents may be interested to know that from the first Primary class in September until now the following main teachings have been presented in each class.

Sunheams:

Have learned how to pray reverently.

Stars:

Have learned to appreciate their homes and families.

CTR Pilats:

Have learned that they lived with our Heavenly Father in heaven before coming to this earth.

Compass Pilats and Co-Pilots:

Have learned the necessary requirements for baptism.

Radar Pilots and Tap Pilots:

Have learned of the birth and boy-hood of Jesus.

Gaynotes:

Have learned the meaning of the first Article of Faith.

Firelights:

Have learned the meaning and doctrine contained in the fifth and sixth Articles of Faith and can repeat them from memory.

Merrihands:

Have studied and memorised the tenth and eleventh Articles of Faith

Blazers:

Have learned the meaning of the first Article of Faith.

Trekkers:

Have memorised the sixth and seventh Articles of Faith.

Guides:

Have learned about the priesthood and how a boy may obtain it.

Financing the Branch CONTINUED FROM PAGE 348

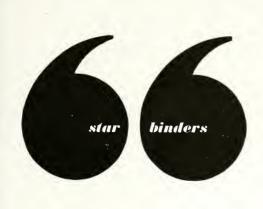
share the responsibility. They should be invited to pay on any convenient basis, weekly, monthly, quarterly or under any other plan, as their circumstances may dictate. Upon committing themselves to support the budget plan they should be issued a budget card to identify them and establish that they are supporting the system. This would entitle them to admission to all budget functions without further charge. Where payments are made on a deferred basis during the year (which is usual) it is ordinarily necessary to send out individual reminder notices and advise members periodically of the status of their pledges. In many branches special fund-raising projects are operated to assist and supplement the budget programme. These are permissible but should be reviewed to ascertain whether they are consistent with Church policy. It may be necessary to continue such projects, at least until the members can be educated to accept the programme fully and are convinced that the budget system, on a purely voluntary payment basis, is preferable.

The branch presidency must establish firmly in the minds of the members that the branch leaders are merely the servants of the people, their mouthpiece, their representatives, and that all that is done in the branch must be with their knowledge, approval and co-operation. A better understanding of the needs and operations of the branches and a united effort on the part of all should, in time, prove successful. This is the Lord's way. If we continue to work at it and are diligent and consistent, the Lord will bless us and enable us to accomplish these purposes.

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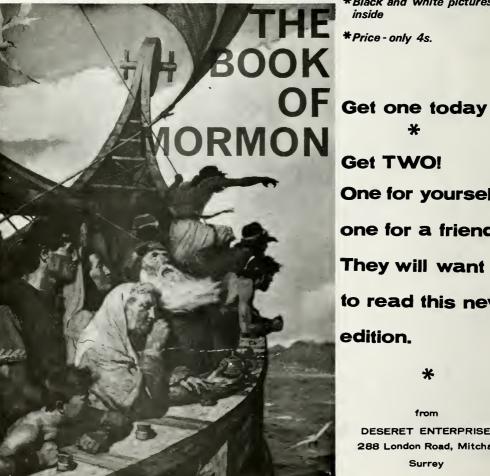


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CROSSLEY

This issue of the "Millennial Star" is a combined November and December edition, and contains lesson and auxiliary material for two months.

We have produced this double issue, so that we can begin immediately with our plans for the new-style "Millennial Star" for 1966. The January issue of the 1966 "Star" will be published on December 20th This will make it easier for auxiliary leaders and teachers to prepare for their February leadership meetings and classes from the material in the "Star"

With the publication of this double issue, those who have current, unexpired subscriptions will, of course, lose one month on their subscription But this will be made up to them by extending their subscriptions for one extra month.

We would like to take this opportunity of wishing you all a very Happy Christmas and a prosperous New Year.

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A GOD OF PASSIONS

GENERALLY we speak of God as the personification of love, which of course he is.

But he can hate also, in spite of the sectarian teaching

that his without body, parts or passions.

Yet he does not hate people. He loves us all, as his children, although he hates the sinful things we do, and angers at transgression and defiance of his laws. He is a God of passions, without a doubt.

In the 6th chapter of Proverbs are listed some of his "hates" and it is refreshing to remind ourselves of them.

Here the scriptures say:

"This six things doth the Lord hate, yea seven are an abomination unto him:

"A proud look,

"A lying tongue,

"And hands that shed innocent blood.

"A heart that deviseth wicked imaginations.

"Feet that be swift in running to mischief.

"A false witness that speaketh lies.

"And he that soweth discord among brethren."

He speaks also of sex sin, declaring that whoso committeth adultery lacketh understanding and "destroyeth his own soul."

"Can a man take fire into his bosom and his clothes not be burned?

"Can one go on hot coals and his feet not be burned?"
Purity, humility and obedience—these are the stepping

stones to success in the Kingdom of God.

Without them there can be no salvation, either in this life or the world to come. But with them, we shall enjoy the abundant life.

Millennial STAR

NOVEMBER - DECEMBER

VOLUME 127

NUMBER 11/12

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FRONT COVER:

"The Church of the World." A symbolic representation by artist Walter J. Chiles of the Church of Jesus Christ as a world-wide organisation, with a Prophet at its head.

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President David O. McKay



President Hugh B. Brown

Greetings from the First Presidency

TO our beloved fellow workers and members of the Church of Jesus Christ, we extend our greetings, our love, our blessings and our appreciation. And to all men of all nations to whom this message may come, we extend the Christmas message of gladness and peace on earth, good will toward men."

Associated with the observance of this Yuletide season is the soul-satisfying experience of losing oneself in the service of others. The Christmas season is a joyous occasion when we wish for all the joy and peace which comes with human understanding.

As the Christian world joins in celebrating the birth of the Saviour, we declare it to be a time of repentance and conversion, through which all may receive of His blessings. We reaffirm to the world our testimony that Jesus the Christ is the Son of God, the Creator under the Father of all things; "In Him was life: and the life was the light of men." He is the Redeemer of mankind, the resurrected Lord. We bear witness to His words to His people of this continent, recorded in the Book of Mormon, which testify of the purpose of His coming into the world:

"Yea, verily I say unto you if ye will come unto me ye shall receive eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me.

"Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is



President N. Eldon Tonner

the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me ye ends of the earth, and be saved." (III 9:14, 22).

We pray sincerely that the spirit of the Risen Lord will banish from the world the selfishness, malice and hatred which blacken the hearts of many men and nations. Especially do we desire that this light of the Gospel of Christ will come to the leaders of the nations of the world to remove the tenacious roots of international misundrstandings which prevent the spread of peace and love of humanity.

With our faithful brethren and sisters the world over, we rejoice in the present progress and expansion of the Kingdom of God. The year just closing has been marked by the devotion and dedication of the many faithful people who work steadily for the advancement of the work of the Lord.

We rejoice that many thousands from all parts of this nation and many from other countries of the world have been told the story of the Restoration as they have visited the Mormon Pavilion at the New York World's Fair. The number of visitors to this impressive exhibit was beyond our expectations, and we are indeed happy that so many people have been given cause to think more seriously of the purpose of life and their responsibilities to themselves, their fellowmen, and to

God who gave them life.

We rejoice in many other evidences of the growth and stability of the work of the Church throughout the world-in the creation of new stakes and new missions and in the unparalleled building programme which is adding hundreds of houses of worship for the Saints, including those in the far corners of the earth. Our people are being abundantly blessed for their unselfishness in contributing of their means and skills to build up the physical facilities of the Kingdom of God. These beautiful houses of worship are places where their children may be

taught in generations to come, and where they may learn the ways of the Lord and engage in activities which will strengthen family ties.

We are grateful for the progress made during the past year toward the ultimate improvement of the teaching of the Gospel in the home. We urge parents everywhere to avail themselves of these programmes and plans for the strengthening of home and family ties. It is our responsibility to do all possible to preserve the sanctity of the home, to safeguard our children, and strengthen their faith by a cultivation of Gospel principles in the home.

Missionary work is going forward with an accelerated pace throughout the world. This great programme of spreading the Resstored Gospel involves some investment of time and means by thou

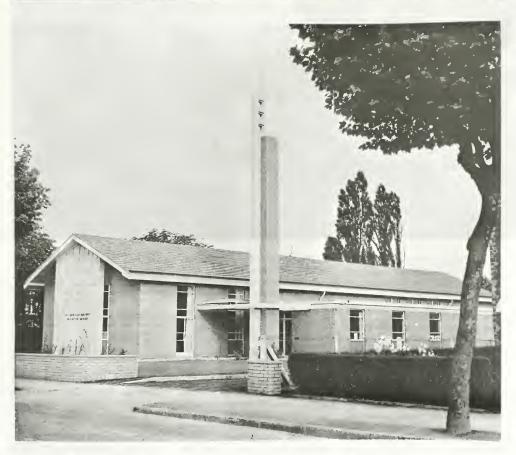
sands of members. They are rewarded as they note the increased joy and happiness of thousands of converts who are being brought into the Church of Christ. The missionaries are making many friends and converts in many lands, bringing about a stability of the work which hold bright promise for the future.

The mission of The Church of Jesus Christ of Latter-day Saints is to bring this knowledge to the world, to declare that Christ is the living head of the Kingdom of God on the earth. By His divine authority tens of thousands of men possess the Holy Priesthood and represent Him on the earth today. They are men whose duty it is to maintain their influence "by virtue of the priesthood, only by persuasion, by longsuffering, by gentleness and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile . . .

". . . and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distill upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

David O, Mikay HughBBrown Osteldon Tanner

News and Pictures from the British Stakes & Missions



The new Chapel which now serves the saints in East Hull.

AARONIC CAMP

ARONIC Priesthood boys from the whole of the South-West British Mission gathered at Stratford Park in Stroud, Gloucestershire, for their annual Priesthood Camp Weekend.

The camp began on the Friday evening, after they had been allocated their sleeping tents, with talks and stories by President Ray H. Barton, president of the S.W.B. Mission

On Saturday morning the full pro-



gramme began with a hearty campfire breakfast, which put everyone in the right mood for the next item on the programme—"spud bashing" for the week-end. Brian West, the Mission YM Superintendent, organised this chore, and everyone shared the work. The morning's programme consisted of a film show in the dining marquee, followed by a group discussion led by President R. Mortimer, Chippenham Branch; President S. Jeffcock, Redruth Branch; and D. I. Armstrong, the Mission Aaronic Priesthood Advisor.

In the afternoon those who did not participate in the games of football, golf or in the swimming, went on a hike with President A. E. White, the 74-year-old president of the Falmouth Branch. Supper was followed by a camp fire under the leadership of President A. Gadsby, the Newton Branch President, who is also a Scout Master and who had his Scout troop with him at the camp. Every district was assigned time for a skit or party entertainment.

Sunday morning began with the Priesthood meeting, presided over by President Barton. Special classes were held for Deacons, Teachers, Priests and visiting Elders.

Then followed the Camp Conference and Testimony meeting, at which talks were given by four of the younger priesthood holders and by the Mission leaders. An interesting part of the Conference was a recorded talk by President A, Ray Curtis, the former president of the S.W.B. Mission. Many testimonies were borne, including two by Sister Helen Barton, wife of the president, and Sister Green, the Mission Relief Society President, who acted as cooks at the camp. A number of priesthood callings were sustained, and two new members of the Mission Aaronic Priesthood Committee were set apart.

CHAMPIONS AGAIN

THE North British Mission's baseball team known as the "Mormon Yankees" have had an outstanding record of wins since they were organised in 1963. They are part of the Merseyside League, which operates in the Liverpool and Manchester Areas. The league is affiliated to the National Baseball Congress in America. Above: Aaranic Priesthoad halders fram the Sauth-West British Mission at their camp in Stratford Park, Stroud. Right: The North British Mission baseball team, Marman Yankees. Back raw, left ta right, Umpire, Elders Hill, Janes, Chamberlain, Sandrof, Osbarn and Abbott, Umpire, Middle raw, Elders Sinks, Barney, Mather and Brawn. In frant, Elder Jahns (captain).

This year has been one of their most outstanding. They again won the Merseyside League championship, as well as the Artco Trophy, which was sent to this country for competition by a firm in the state of Michigan in the U.S.

The "Mormon Yankees" are well-known and well-respected for their spirit and sportsmanship throughout the area where they play, and much goodwill comes to the Church through their activities.

It was anticipated that the "Mormon Yankees" would go on and participate in the All British Championship competition, but unfortunately they had to eliminate themselves from the contest. The championship games were played on Sundays, and the team chose not to participate in the national competition under these circumstances.

Apart from being fine baseball



players, the team have also done some outstanding proselyting in the areas where they labour. St. Helens, Liverpool and Preston, where they labour, have been among the most productive areas during 1965 in the North British Mission.

The team, under captain, Elder Richard E. Johns, are: Elders Danny L. Hill, Lyle C. Jones, Jay A. Chamberlain, Kim A. Sanford, David J. Osborn, Wayne W. Sinks, McLloyd Barney, Garth H. Mather and Lonnie D. Brown.

TALENT SHOW

THE Helston Branch MIA and Primary combined to put on a Talent Show in the Branch Chapel. One of the items produced by the MIA was a skit entitled "The First Morman Missionary." Magic and music filled the remainder of the programme, with the Primary children adding their talent with the song, "Oh, How Lovely was the Morning."

A talent of another sort received its award also in the Helston Branch when the three Harris boys received Aaronic Priesthood awards and letter of commendation for their consistant attendance and hard work in their Priesthood assignments. A. G. Harris (Priest) and D. N. Harris (Deacon) received their award certificates, and C. G. Harris (Deacon) a letter of commendation. These were the first awards in the Helston Branch.

STUDENT MISSIONARY

S HORTLY after the new Nottingham Chapel was completed a young man from Northampton entered Nottingham University to study architecture. He was not a member of the Church, but his brother was and he soon became interested, attending the meetings regularly and playing an active part in the MIA.

This young man soon had a burning testimony of the gospel, and was baptised by his brother. Roger Beardsmore then carried the gospel to his fellow University students, and one of them began coming to Sunday School and Sacrament meetings. Edward Sharpe was thus prepared for the missionaries, and soon afterwards was baptised by Roger.



Members of the Helston Branch MIA and Primary, who took part in the Branch Talent Show.



Children of the Medway Branch Primary at their picnic in the Jackson Park, Rochester. Thirty-four primary children and friends attended, with their officers and teachers.

Now there are three Mormons at Nottingham University, for Roger and Edward have been joined by Richard Shreave, of Ipswich, and these three young students are already preparing other students for baptism into the Church of Jesus Christ.

"STATELY HOME" CAMP

THE beautiful Minard Castle on Loch Fyne in Scotland, which is one of the few genuine "stately homes" and which has now been converted into a Holiday Fellowship youth guest house, was the site of the London Stake MIA week-long camp. The camp was under the direction of the Stake MIA Board, with Superintendent Ian Foster in charge. The campers travelled by coach throughout Friday night and the best part of Saturday to get to the camp. On the Sunday, Sunday School and Sacrament meetings were held, while in the afternoon the party went on a coach tour to Lochgiliphead.

During the week, the campers received instruction on map reading and were then sent out on hikes, First Aid, and Camperafter activities. Fancy dress and talent shows were held, and a testimony meeting on the last evening completed the week.

An additional "excitement"—not on the programme—was on the return journey when a flying stone shattered the full-width curved front window of the coach. The remainder of the journey was spent by everyone wearing their anoracks back to front and plying the driver with blankets and warming advice.

"Over the Rainbow" was the theme of the London Stake Gold and Green Ball, which was held at the Hyde Park Chapel. Formal evening wear was encouraged and the result was a very high standard of dress and dancing. A demonstration of ballroom dancing was presented by Sister Marjorie Rushton, the Stake YW President, and Mr. Dennis Hart-Wilson.

The London Stake GLEMM

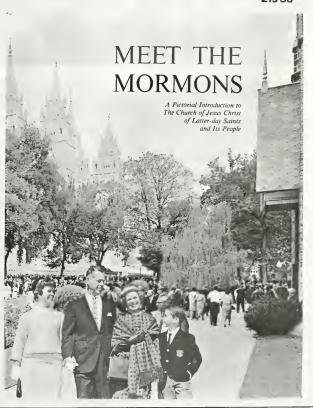
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Left: President O. Preston Robinson, of the British Mission, replying to a toast at the Mission Elders' Dinner at the Hyde Pork Chopel, Landon. The President and his two counsellors presided at the dinner, which was followed by a coboret show and doncing. Below: Part of the group of more than 200 Elders and their wives who sot down to the dinner.



Council held a Tramps Ball on the South London Ward building site, and admission to the evening event was a ticket showing that the person had worked on the building during the day. The South London Ward had set themselves a target of having the roof on for the ball, and the target was achieved.

FROM THE LEICESTER STAKE

THE stage of the new Leicester Stake House had its "baptism of fire" when the Leicester Ward put on a social and concert. The evening's entertainment consisted of piano duets by Sisters Josephine Bray and Josephine Green, singing by the Primary children, magic by Brother P. Edwards, with songs by Sisters Nash and one of the plasterers who worked on the Stake House. He was not a member of the Church. Gifts were presented to Elder Headman and his family, who will now be leaving the Leicester Ward. After refreshments, the social concluded with dancing for the older members, and a film show for the Primary children.

Four Derby Ward members represented their Ward in the Leicester Stake Tennis Tournament, Brother Graham Conway won the men's title and Sister Angela Cotes took the ladies' title.

BRANCH DINNER

M ORE than 50 people attended the Beverley Branch Dinner and Dance in the new Beverley Chapel. The evening began with the film, "The Windows of Heaven," after which dinner was served in the cultural hall. The meal was cooked by the Priesthood and also served by them. After the dinner, the members took part in games and dancing.

A film was also shown at the Branch Relief Society's opening social . . . this time they saw "The Mormon Pavilion at the World's Fair." The film took them on a tour of the Pavilion, showing some of the paintings, statues and displays put on by the Church.



Sister Denise Crampton Sister Denise Crampton and Brather Rayce Stuart Gaodier, who were married in the Stack-part Ward Chapel before a congregation of mare than 150 members. Bra. Gaadier is 2nd Caunsellor in the Ward Bishapric, and Sister Crompton is YWMIA secretary and a Sunday School teacher.

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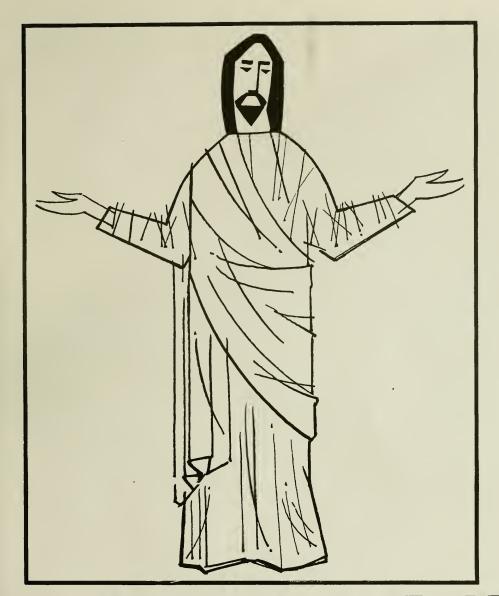
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JESUS the CHRIST

reality to the disciples is shown in their intense grief, in the statement of Thomas, in the moral perplexity of Peter, and in the evident preparations for a permanent burial of their Master. Notwithstanding the assurance of Christ, often repeated during the two and a half years he was with them, that he would return to them after death, the apostles seemed not to have accepted, or at least not comprehended the statement as a literal fact.

What was it, we ask the world, that suddenly changed these disciples to confident, fearless, heroic preachers of the gospel of Jesus Christ? It was a revelation that Christ had risen from the grave, his promises had been kept, his Messianic mission fulfilled. "The final and absolute seal of genuineness had been put on all his claims, and the indelible stamp of a divine authority upon all his teachings. The gloom of death had been banished by the glorious light of the presence of the risen, glorified Lord and Saviour."

On the evidence of these unprejudiced, unexpected, incredulous witnesses the resurrection has its impregnable foundation. There was one young man among them. I do not know whether we know about his life, but I like to think of him as a sort of independent thinker, not paying much attention to his mother's religion-his mother had joined the Christian Church, but he did not pay much attention to it until he was disturbed one night by his mother's voice asking him to rise quickly, "don't stop to dress, throw a cloak around your body and rush to Gethsemane and tell Jesus that Judas and soldiers are coming to arrest him." I think that young man who fled naked from the men who snatched the sheet from his body, was John Mark, the author of one of the four Gospels. We know he did join the Church, later, and that he laboured with Peter. We know that Paul, in that letter to Timothy, said: "Bring Mark with you. He is profitable to our ministry, and let us hear his testimony." (See II Timothy 4:11.) We know he went on a mission to the northern part of Africa, and you travellers today can walk over ruins built to his memory.

We have no evidence that Mark joined the Church while the Saviour was on the earth. Undoubtedly the Saviour was in Mark's home. At any rate we are justified in assuming that he was acquainted with the Master. Mark does not himself recount any appearance of the Risen Lord, but he testifies that the Lord would meet his disciples. From Mark we hear the glorious proclamation of the first empty tomb in all the world. For the first time in history the words "Here lies" were supplanted by the divine message, "He is risen." No one can doubt that Mark was not convinced in his soul of the reality of the empty tomb, and if my inference is right, he knew about the trial, the humiliation to which Jesus was subjected, and the crucifixion, and he became a minister of the gospel. To the proclaiming of this truth he devoted his life, and if tradition can be relied upon, he sealed his testimony with his blood.

The text we read said that Luke stood by Paul's side at the jail It was not long after that before Paul, according to tradition, was beheaded. Luke was a physician. He spent many years of his life studying about this man, Jesus, who was crucified. He experienced the darkness that spread over that country when Jesus was crucified. According to all trustworthy testimony we have the gospel of Luke as it came from his own hand. In chapter 24 Luke testifies to the divine message: "Why seek ye the

living among the dead?

"He is not here, but is risen." (Luke 24:5-6.)

With equal assurance as to their accuracy we can accept his statement and witness in regard to Peter's and Paul's and other apostles' testimony regarding the resurrection. To whom also he [Christ] shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." (Acts 1:3.)

Who can doubt Luke's absolute confidence in the reality or the risen Redeemer? Contrast his testimony, his life, with that of upstarts who deny the existence of God and laugh at the claims of Jesus Christ as the Redeemer.

It is true that neither Mark nor Luke testify as to having personally seen the Risen Lord, and therefore some urge that their recorded testimonies cannot be taken as firsthand evidence. That they do not so testify, and yet were convinced that others did not see him, shows how incontrovertible was the evidence among the apostles and other disciples that the resurrection was a reality.

Fortunately, however, there is a document which does give the personal testimony of an eyewitness, a witness to an appearance of Jesus after his death and burial. This personal testimony also corroborates the testimony not only of these two men, Mark and Luke, but of others also. I have in mind Saul, a Jew of Tarsus, educated at the feet of Gamaliel, a strict Pharisee, and before his conversion a bitter persecutor of all who believed in Jesus of Nazareth. And there is a quotation from the oldest authentic document in existence relating or testifying to the resurrection of Christ, in which we find Saul's (Paul's) words, sent back to people who had joined the Church, whom he loved and who loved him, saying:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

"And that he was buried, and that he rose again the third day according to the scriptures:

"And that he was seen of Cephas, then of the twelve: "After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

"After that, he was seen of James; then of all the apostles.

"And last of all he was seen of me also, as of one born out of due time.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." (I Cor. 15:3-9.)

In addition to the ancient apostles, we have the testimony of the Prophet Joseph Smith who gives in an unequivocal description the following stirring testimony in relation to his first vision:

"... When the light rested upon me I saw two Personages ... standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—This is My Beloved Son. Hear Him!" (P. of G.P., Joseph Smith 2:17) These words were spoken nearly two thousand years after the events to which I have already called your attention!

Thus, my dear fellow workers and my friends in the world, the Church of Jesus Christ of Latter-day Saints stands with Peter, Paul, with James, and with all the other apostles in accepting the resurrection, not only as being literally true, but also as the consummation of

Christ's divine mission on earth. Other great religious leaders among the nations of the world since history began have taught virtue, temperance, self-control, service, obedience to righteousness and duty; some have taught a belief in one supreme ruler and in a hereafter; but only Christ broke the seal of the grave and revealed death as the door to immortality and eternal life.

If Christ lived after death, so shall men, each one taking his place in the next world for which he is best fitted. Since love is as eternal as life, the message of the resurrection is the most comforting, the most glorifying ever given to man; for when death takes a loved one from us, we can look with assurance into the open grave and say, "He is not here; he will rise again."

My dear fellow workers, it is just as easy for me to accept as a divine truth the fact that Christ preached to the spirits in prison while his body lay in the tomb as it is for me to look at you from this pulpit. It is true! It is just as easy for me to realize—and note this—that one may so live that he may receive impressions and direct messages through divine inspiration. The veil is thin between those who hold the priesthood and divine messengers on the other side of the veil.

Let us say today as Paul wrote to Timothy: "Preach the word . . . do the work of an evangelist, make full proof of thy ministry." (Il Timothy 4:2, 5.)

". . . The Lord is God, and beside him there is no Saviour.

"Great is his wisdom, marvellous are his ways, and the extent of his doings none can find out.

"His purposes fail not, neither are there any who can stay his hand.

"From eternity to eternity he is the same, and his years never fail.

"For thus saith the Lord—I, the Lord, am merciful and and gracious unto those who fear me, and delight to honour those who serve me in righteousness and in truth unto the end.

"Great shall be their reward and eternal shall be their glory." (D. & C. 76:1-6.)

God help us in this age so threatened with an ideology of benighted people of disbelief in God our Father and his Son Jesus Christ and in the restored gospel through those divine Personages, to preach the Word and to be true to our callings no matter what or where they may be.

Not only a babe, but Jehovah, Son of God

by Hugh B. Brown

A NY man, I'm sure, who has a concept of the meaning of Christmas must stand amazed and humbled if he undertakes to speak of Christ and His transcendent mission. I'm thinking not only of the babe of Bethlehem, but of Jehovah, the Son of God, as He was in the beginning as recorded in the Old Testament. He was present when the council was held in the heavens preparatory to the adoption of the plan for our salvation. The Bible tells us:

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the begining with God.

"All things were made by him; and without him was not anything made that was made.

"In him was life; and the life was the light of men...

"And the Word was made flesh, and dwelt among us. (and we beheld his glory, the glory as of the only begotten of the Father.) full of grace and truth." (John 1:1-4; 14).

We think of Christ at Christmas time as the babe of Bethlehem, but we remember Him also as the boy on the shores of Galilee, and we remember those three transcendant years when He ministered among the poor of Judea. We think of His betrayal in Gethsemane, of Him hanging on the cross, and especially we think of His resurrection from the tomb with His glorified body.

As we celebrate Christmas time let us contemplate

the majestic glory, the Godhood of Him whose birth we celebrate. He was the Jehovah of the Old Testament, the one who opposed Lucifer's plan to deprive men of freedom. He it was who spoke to prophets of old from Adam to Malachi. He strengthened and instructed Abraham; was with Moses in the wilderness and was the author of the ten commandments. He spoke through Isaiah, Jeremiah, Ezekiel and other prophets. He was in very fact one of the Godhead before He took a mortal body. This is an astounding thought that a God should become a mortal man born to a virgin of immaculate conception whose Father was God himself. He was the first-born in the spirit world and the Only Begotten of the Father in the flesh.

The Church of Jesus Christ of Latter-day Saints, commonly known as the Mormon Church, has a concept of the meaning of Christmas which goes beyond that which is usually referred to in the churches of the day, for it sees in this divine personage the very Son of God, one of the holy trinity. Let us read about His earthly advent as it is recorded in the second chapter of Luke. Joseph and Mary had gone to Bethlehem to be taxed under the order of Caesar Augustus. It was here she brought forth her divine son and wrapped Him in swaddling clothes and laid Him in a manger, because here was no room for them in the inn.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by 1

night.

"And, lo, the angel of the Lord cam' upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them, Fear not: for, behold I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David

a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger "And suddenly there was with the angel a multitude

of the heavenly host praising God, and saying,
"Glory to God in the highest, and on earth peace,

goodwill toward men." (Luke 2:8-14).

Cynics, nonbelievers, many men in foreign lands and some among us disbelieve and deny this, the most glorious message that has ever come to the world.

Sometimes we are asked by our friends who do not understand us whether the Mormons are Christians. If believing that Christ the Lord is in fact the Son of God, the Redeemer of the world, constitutes a Christian, then the Mormons are Christians. That is the very centre and circumference of the teachings of the Church. This Church, like its prototype, is built upon the foundation of apostles and prophets with Jesus Christ Himself being the chief cornerstone. Furthermore, the Mormon Church so-called, though it has a scripture in addition to the Holy Bible, believes the Bible to be the word of God. From the Holy Bible we learn that the child who was born in Bethlehem had been the Jehovah of the Old Testament and was to become the Messiah of the New Testament.

The world is in chaos and confusion, is divided and imperiled, and the adversary is organized and marshalled for war with an efficiency and power such as has never been known in the world before. We seem to stand on the very brink of the winding up scene. But though they are well organized and can hardly be numbered, these men and women who are being systematically indoctrinated with the abominable doctrine that there is no God, that Jesus is a myth and religion is an opiate, will someday know that this Jesus of Nazareth who was born in Bethlehem still lives and is still concerned with the affairs of men. However strong the opposition may be, ultimate victory is certain, because the Son of God is still engaged in the work of His Father.

Hundreds of thousands of men and women have been given a witness by the Holy Spirit that Jesus of Nazareth still lives and that He appeared on this earth in this dispensation. If that statement be true it is the greatest message that has come to this earth since He, with His resurrected body, ascended into heaven. He Himself declared that He lived before he was born into mortality.

"For I came down from heaven, not to do mine own

will, but the will of him that sent me . .

"When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

"What and if ye shall see the Son of man ascend up where he was before? (John 6:38; 61-62).

And then in that most glorious of all prayers He said: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:5).

So we think of Him in terms of His pre-existence, of

His transcendent life in mortality, of His cruel crucifixion, and His glorious resurrection. And we know that He will come again as He and the prophets have promised even from the days of Adam. We humbly testify that He will come again, and that that coming is near, even at our door. How near no man knows for it has not been revealed even to the angels in heaven. The Lord said that when the fig tree puts forth its leaves you may know that summer is near. We behold figuratively the leaves on fig trees everywhere. The signs of the times indicate we are nearing the end.

Zacharias tells us that He will come and stand on the Mount of Olives and it shall be split in twain. And when that time comes, according to the prophets, He will extend His hand and they will see the wounds in His hands, and will ask whence these wounds? And He will say, these I received in the house of my friends. And then shall the Jews come to realize that the Messiah for whose coming they have prayed through the centuries is in fact this Jesus of Nazareth. The Bible tells us that He will suddenly come to His temple and He will come with the voice of an archangel and with the trump of God which shall be heard throughout the earth.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the

throne of his glory:" (Matt. 25:31).

"Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." (Luke 12:40).

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was

preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21).

He will make several appearances but His final coming will be when He takes over as King of Kings and Load of Lords. And at that time Satan will be bound, May I call your attention to the words of the Apostle John who said:

"And I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled . . ." (Rev. 20:1-3).

And John continues:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a

bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." (Rev. 21:1-3).

I can think of no more heartening message that could

be given to the world at this time of chaos and confusion than the message of universal peace, when the King of Kings is to come and rule during the millennium. He who was in the beginning with God is still with God and God is with Him.

I wanted to bring to you this larger view of the meaning of Christmas. You who preach the Gospel of Jesus Christ are teaching not only of the babe and the boy and the man inmortality, you are teaching of the greatest of all personalities of all time, for you are teaching that God Himself, even the Son of God, came among men to teach us how to live and to reveal God to us. By His atoning sacrifice He made it possible for us to come back in the presence of God. But for His sacrifice, but for His atonement all men would have remained forever in the grave. Through His atonement the bands of death were broken and the resurrection was made possible for all men, good or bad.

But the resurrection is not all. We are working for exaltation, eternal life an eternal increase. And that last phrase means more than an increase of posterity. It means increase of knowledge and the power that comes with knowledge. It means increase of intelligence which is the very glory of God and the potential glory of man. It means increase of all things which go to make up Godhood. That is what we are working for and that is what is guaranteed to every man and woman who will obey the commandments of God and bring their lives into harmony with His laws.

I testify to you that I know that Jesus is the Christ, the Son of the living God, the Redeemer of the world. I thank God for that testimony, my most priceless possession. I thank Him that the fig tree is putting forth its leaves and that summer is near. God help us each to prepare for His coming. It is the duty of all of you who have recently become members of the Church to warn your neighbours. It is the duty of you older members of the Church to welcome the new members, to make them feel at home, to teach them the Gospel of Jesus Christ, not only verbally but by your lives.

Latter-day Saints are no better than anyone else unless they are better. By that I mean mere membership in the Church does not save a man. Nor does mere baptism save a man. Salvation is an ongoing process. None of us is saved at any given time in life. The Lord said only he that endures to the end shall be saved. So I call upon all to respond to the invitation and challenge of the President of the Church that everyone shall become a missionary.

Indictive of what conversion will do to a man, I refer to the case of a man and wife who came into my office in Salt Lake some time ago. The man himself, as I learned afterwards, had been the minister of a church in New York. He said: "Two years ago I passed through Salt Lake en route to California. I stopped out of curiosity and went to Temple Square. Something the guide said while there found an echo in my heart. Although I had my own church in New York, I wanted to know more about the Mormons. I cancelled my trip to California and stayed three days in Salt Lake City. Before leaving for my home I obtained the address of the president of the Eastern States Mission. I immediately wrote and asked him to send some missionaries to my home as I wanted to know more.

I was amazed and little bit offended shortly thereafter when I answered the doorbell and two 'beardless young boys' stood on my doorstep. They said, 'We are the missionaries. You sent for us.' Well, I had sent for them, and I felt obliged to ask them in. Brother Brown, I had been a minister of the gospel for many years, but I learned more gospel in the next two hours than I had ever heard in all my life. And I heard it from the lips of babes, for these were as babes as far as age is concerned. And yet they were sage with a message that I couldn't reject."

And then he said: "I studied for nearly two years, read everything I could get both for and against the Church and then I went before my own congregation in New York and said, 'My dear friends, I am resigning as your minister. I have joined the Mormon Church. I am going out to live in Salt Lake City.'" And he gave ten reasons for his action. I shall not recite them, but among them was, "I have found the church which most nearly measures up to the message of Jesus the Christ."

Ancient records testify of Christ

by Dr. O. Preston Robinson

ON the wall of one of the great buildings in Rockerfella Plaza, in the heart of the city of New York, a builder has inscribed these words:

"Man's ultimate destiny depends not whether he can learn new lessons, or make new discoveries, or new conquest but upon his acceptance of the lessons taught him close upon 2,000 years ago."

Man's ultimate destiny does depend upon a return to those simple principles of Christian love and brotherhood

for which the Christ lived and died. Without doubt, the urgent and desperate problems faced by the peoples of the world will not be solved through governmental alliances, through increased concentration of power nor by the applications of military force.

Key to Man's Ultimate Destiny

The key to mankind's return to these basic principles lies in the conviction that Jesus is the Christ, veritably

the Son of God. Peoples of the world must be persuaded, as the scriptures testify, that Jesus was with his Father in the beginning. That, "all things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men." (John 1:25). With this conviction, men must rededicate themselves to living Christ's teachings.

Repeatedly, throughout his life-time, Jesus tried to bring his desciples to an understanding of the fact that he was the Son of God the Saviour of the world. However, due to their blindness, most of his followers failed to grasp this divine fact, at least, until after his crucifixion

and resurrection.

The New Testament, as its title implies, is a witness for Christ. Its pages contain His testimony and the testimony of His followers that He is the Son of God and that His teachings provide the only foundation upon which mankind can find joy and success in this life and exaltation in the life to come.

The Old Testament provides a history of God's dealings and covenants with His children. It, too, testifies of the coming of Christ, but its prophetic descriptions of this event are more general and are subject to interpretation. Probably the most specific prophecies in the Old Testament concerning the coming event of the birth and life of the Saviour are contained in the Book of Isaiah. Isaiah records the beautiful verse made so famous by Handel's "Messiah."

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the nighty God, the everlasting Father, the Prince of Peace."

In his 53rd chapter, Isaiah records the details of the type of life the Messiah would live. (See Isaiah 7:14,

9:6, 53:1-2).

Several of David's Psalms also have been interpreted as referring to the coming of the Saviour. These Psalms record many prophecies which describe details of his life and teachings. (Footnote: See Palms 2, 16, 34, 40, 45, 68, 72, 89, 110). There is a verse, also, in Deuteronomy which some scholars believe refers specifically to the coming of Christ. This scripture states, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall harken." (Deut. 18:15).

With very few other exceptions, however, the Old Testament is devoid of passages which can be interpreted with any degree of certainty as referring to the coming of Jesus as the Messiah. Other ancient records, however, which for one reason or another, never became a part of the cannon of the Bible do testify extensively of Christ and of his divinity as the Son of God. What are these ancient records? How do they testify of Christ? Why have they not become a part of the sacred scriptures? These are interesting and important questions.

Search the Scriptures

On one occasion, when the Jews were theatening to stone Jesus, he challenged them to—"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39).

The incident which prompted the Saviour to make this statement occurred in Jerusalem at the Pool of Bethesda. It will be remembered that Jesus had healed a lame man who had been waiting at this pool and had com-

manded him to, "Rise, take up thy bed, and walk." This was on the Sabbath and when the Jews found this man carrying his bed, they were about to stone him. The man told them that Jesus had healed him. They then sought out Jesus to slay him because he had done these things on the Sabbath. The Savionr chided the Jews for their superficiality. He told them that the very scriptures they studied testified of him, saying, "for had ye believed Moses, ye would have believed me: for he wrote of me." (John 5:46).

It is interesting to ask the question, what were the scriptures writen by Moses to which Christ referred? The New Testament, which testifies so extensively of the Saviour was not written, nor compiled, until may years after His crucifixion. In the Old Testament, it is generally believed that Moses was the author, or the compiler, of only the records now contained in the first five books of the Bible. These books cover the history from the beginning of the world until the time of Joshua. This period, of course, includes the history and writings of Enoch, Abraham, Isaac, Jacob and his twelve sons—the twelve patriarchs. Therefore, any writings about these great prophets would normally be considered to be part of the documentary history written by Moses.

Recent Discovery of Ancient Records

Over the past century, ancient records now known as Pseudepigrapha, have been discovered in various places in Egypt and in the Middle East. The term "Pseudepigrapha" means, "uncertain writings" which may have been written pseudonymously—that is, by others than those whose names they carry as authors. These old records are now available in various libraries, museums and genizahs. A remarkable selection of these are in the British Museum.

As is now well known, some duplicates of these old "pseudepigrapha" have been found in the caves where the Dead Sea Scrolls were discovered. These old socalled pseudonymous records were as carefully stored away by the Dead Sea Covenanters as were the other books which now form a part of the Old Testament. This discovery has confirmed the belfef, held by many scholars, that these old records were available and widely read and accepted as scriptures during the life-time of Jesus Christ. It is believed that the apostles Paul and John were greatly influenced, in their writings, by these old records, among which are the purported writings of Adam, Enoch, Noah and the Twelve Patriarchs. If Moses was the compiler of the history covering the lives of these great prophets and patriarchs, then it could have been to these books that Jesus referred when he said, "For had ye believed Moses, ye would have believed me: for he wrote of me."

Undoubtedly, the Saviour referred to books other than those which we now have in the Old Testament. It is obvious that the records to which Jesus referred must have been well known to the Jews. Moreover, there must have been many references in these books to the coming of a Saviour. Yet, it is a fact, that in the first five books of the Old Testament the only passage which comes close to referring to Jesus is the statement in Deuteronomy that, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy bretheren, like unto me; unto him ye shall hearken." (Deut. 18:15). The only other references which could conceivably be

thus interpreted are contained in the generalised promises given to Abraham that through him and through his seed, all nations would be blessed. Or possibly, in the prophecy of Balaam that there would come a "Star out of Jacob, and a Sceptor shall rise out of Israel." (See Genesis 18:18, Numbers 24:17-19).

Does the Pseudepigrapha Testify of Christ?

The books known as the Pseudepigrapha of the Old Testament are now available in the English translation. (Footnote: "Pseudepigrahpa of the Old Testament" by R. H. Charles, published by Oxford University Press).

Do any of these old records testify of Christ? Again, the question might be asked, could these old records have been among those to which the Saviour referred? The Charles opus is a large book consisting of over 800 pages of fine print. The author of this article has made a rather careful study of this tremendous volume and has counted over 500 passages which could refer to the coming of the Saviour. A few of these interesting "scriptures" are as follows:

From the Boak of Enoch

"For from the beginning the Son of Man was hidden, and the Most High preserved him in the presence of His might, and revealed him to the elect. And the congregation of the elect and holy shall be sown, and all the elect shall stand before Him on that day."

"For I and My Son will be united with them (the children of the earth) forever in the paths of uprightness in their lives; and ye shall have peace: rejoice, ye children of uprightness." (Footnote: Book of Enoch, 48:9, 49:2,3., 62:7,8., 105:2 (Charles, pp. 217, 227, 228, 277. The phrases in parenthesis are believed by Charles to have been added to the original manuscripts). From the Potrigich Simeon

"Then the Mighty One of Israel shall glorify Shem, for the Lord God shall appear an earth, and himself save men."

"For the Lord shall raise up from Levi as it were a High-Priest, and from Judah as it were a King. He shall save all (the Gentiles and) the race of Israel." (Footnote: The Testament of Simeon, 6:5, 7:1-3. (Charles, p. 303).

From the Patriorch Levi

"And by thee and Judah shall the Lord appear among men, saving every race of men. And from the Lord's portion shall be thy life, and He shall be thy field and vineyard."

"And behold I am clear from your ungodliness and transgression, which ye shall commit in the end of the ages (against the Saviour of the world, Christ, acting godlessly) deceiving Israel, and stirring up against it great evils from the Lord." (Footnote: The Testament of Levi, 2:11, 10:2 (Charles pp. 305, 310).

From the Potriarch Judah

"And after these things shall a star arise to you from Jacob in peace, and a man shall arise like a sun of righteousness, walking with the sons of men in meekness and righteousness: and no sin shall be found in him." (Footnote: The Testament of Judah, 24:1 (Charles, p. 323).

From the Patriarch Zebulan

"And after these things shall their arise unto you the Lord Himself, the light of righteousness, and ye shall return unto your land. And ye shall see Him in Jerusalem, for His name's sake." (Footnote: The Testament of Zebulon, 9:8 (Charles p. 331).

From the Potriarch Dan

"For the Lord shall be in the midst of it (Jerusalem) and the Holy One of Israel shall reign over it (in humility and in poverty and he who believeth on Him shall reign amongst men in truth)."

"And the things which ye have heard from your father, do ye impart to your children (that the Saviour of the Gentiles may receive you; for he is true and longsuffering, meek and lowiy, and teacheth by his works the law of God)." (Footnote: The Testament of Dan, 5:13, 6:9 (Charles, p. 335).

From the Patriarch Asher

"Until the Most High shall visit the earth, coming Himself (as man, with men eating and drinking) and breaking the head of the dragon in the water. He shall save Israel and all the Gentiles." (Footnote: The Testament of Asher, 7:3 (Charles p. 345).

From the Patriarch Jaseph

"And I saw that from (Judah was born) a virgin (wearing a linen garment, and from her) was born a lamb, (without spot); and on his left hand there was as it were a lion; and all the beasts rushed against him, and the lamb overcame them, and destroyed them and trod them under foot. And because of him the angels and men rejoiced, and all the land."

"Do ye therefore, my children, observe the commandments of the Lord, and honour Levi and Judah; for from them shall arise unto you (the Lamb of God, who taketh away the sin of the world) one who saveth (all the Gentiles and) Israel. For his kingdom is an everlasting kingdom, which shall not pass away." (Footnote: Testament of Joseph, 19:8, 11 (Charles, pp. 353-354).

Fram the Patriarch Benjamin

"And the twelve tribes shall be gathered together there, and all the Gentiles, until the Most High shall send forth His salvation in the visitation of an only begotten prophet. (And He shall enter into the Temple and there shall the Lord be treated with outrage and He shall be lifted up upon a tree. And the evil of the temple shall be rent and the Spirit of God shall pass on to the Gentiles as fire poured forth. And he shall ascend from Hades and shall pass from earth into heaven. And I know how lowly He shall be upon the earth and how glorious in heaven)."

"Then shall we also rise, each one over our tribe, worshipping the king of heaven (who appeared upon earth in the form of a man in humility. And as many as believe on Him on the earth shall rejoice with Him).

"And also all men shall rise, some unto glory and some unto shame." (Footnote: Testament of Benjamin 9:2-4, 10:7-12 (Charles pp. 358-359).

Fram the Praphet Moses

"And receive thou this writing that thou mayest know how to preserve the books which I shall deliver unto thee: and thou shalt set these in order and anoint them with oil of cedar and put them away in earthen vessels in the place which He made from the beginning of the creation of the world, that His name should be called upon until the day of repentance in the visitation wherewith the Lord will visit them in the consummation of the end of days." (Footnote: The Assumption of Moses, 1:16 (Charles, p. 415).

Fram the Zodokite records

"And through His Messiah He shall make them know His holy spirit, and he is true, and in the true interpretation of his name or their names."

"They shall not be reckoned in the assembly of the people, and in its register they shall not be written, from the day when there was gathered in the Unique Teacher until there shall arise the Messiah from Aaron and from Israel." (Footnote: Fragments of the Zedokite works, 2:10, 9:29 (Charles, pp. 804, 820).

(Footnote: Some of the material for this article, together with these selected quotations, have been adapted from and taken from the book, "How Old is Christ's Gospel?" by O. Preston Robinson, published by Deseret Book Company).

Why was the Pseudepigraphia excluded from the Bible?

As is well known, the Bible is a compliation of ancient records considered by certain scholars and compilers as authentic and sacred. In making this compilation, decisions had to made in respect to those books which would be accepted as part of the cannon and those which would be excluded. Over the centuries, there has been much controversy in respect to this selection. At times, certain books were included, only later to be excluded. For example, the Apocrypha are books which at one time were considered to be part of the cannon of scriptures. Moreover, the Hebrew, the Catholic and the Protestant bibles do not contain exactly the same books.

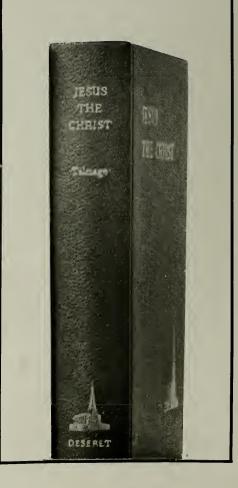
The Church of Jesus Christ of Latter-day Saints accepts the Bible insofar as it has been compiled and translated correctly. Joseph Smith, himself, on several occasions indicated that he believed many things had been changed and many important scriptures had been left out of the book . . . In respect to the Pseudepigrapha, Dr. Charles makes this interesting statement, "The citations of Enoch by the Testaments of the Twelve Patriarchs and by the Book of Jubilees shows that at the close of the second century B.C., and during the first century B.C., this book was regarded in certain circles as inspired." (Footnote: Charles, p. 165).

Also in respect to the Book of Enoch, Charles makes this comment:

"But our book contained much of a questionable character, and from the fourth century of our era onward it fell into discredit; and under the ban of such authorities as Hilary, Jerome, and Augustine, it was gradually passed out of circulation, and become lost to the knowledge of Western Christendom well over a century ago, when an Ethiopic virgin of the work was found in Abyssinia by Bruce, who brought home three manuscripts of it, from one of which Lawrence made the first modern translation of Enoch. (Footnote Charles, p. 163).

These ancient records, together with the Bible, supported so specifically and convincingly by the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, provide ample evidence that Jesus is the Christ, the Saviour of the world. The world must come to this conviction. Man's ultimate destiny depends upon his return to "those lessons taught him close upon 2,000 years ago. This return can only come with acceptance of the fact that Jesus is the Christ.

Or. James E. Talmage on JESUS
THE CHRIST 99





II: General Conference
by charter flight

The dreams that came true

Reported by
Muriel Cuthbert

F OR more than thirty years Lillian Fountain, of the Manchester Stake, cherished a dream of going to Salt Lake City. On September 28th, 1965, her dream, and that of many other British saints began to materialize. Manchester Airport was the gathering place for the saints from all over England, and the passenger lounge buzzed excitedly as they waited for the announcement of their flight.

Adventures began on the previous evening for Winifred Willmott (North London Ward). For her also this trip was a fulfillment of a 30year-old dream, and in her determination not to miss the plane, she travelled up from London on the Monday evening, having no idea where she would spend the night. Inquiries at the Airport gave information of an expensive hotel nearby, and upon hearing Sister Wilmott's reply that she could not afford that price, the kindly assistant, who was a complete stranger, said, "Come home with me and I will look after you." This young lady was deeply religious, and listened with interest about the flight and the Latter-day Saint teachings. They also knelt together in prayer, a wonderful spiritual experience at any time, but more so coming at the beginning of this trip.

Three other London sisters were not so fortunate and almost missed the plane. Sisters Archer, Overton and Sherington, arrived at London Air-



port at 6.30 a.m. Tuesday morning to find it shrouded in fog, and no planes taking off until noon. They made another unsuccessful bid to catch a train, but missed it by a few minutes. Finally they caught a flight and arrived at Manchester an hour after

our plane should have departed. Fortunately they were able to send a message on ahead and the plane waited for them. Brother and Sister Barber and their son John, of Oldham, discovered that their vaccination certificates had not been given the approved stamp by their local medical service, and they were all re-vaccinated by the Airport authorities.

At 2.55 p.m. with everyone on board, the Pan American Boeing 707, named especially for this great occasion "David O. McKay," taxied down the runway, and like a giant bird soared into the sky. We had hardly realised that we were flying when we landed at Prestwick, Glasgow, to pick up the Scottish Saints. Although it had been misty in Manchester, and raining in Scotland this could not

dampen the high spirits of those on board. As we left Glasgow and sped out across the Atlantic ocean the sun came out and shone continuously until well past mid-night by British time.

This sunshine, incidently, continued throughout our entire visit, and temperatures were between 70 and 80 degrees until the day we returned.

There were various reasons for making this flying visit, apart from attending the semi-annual Conference. Maureen Hoyle (Rochdale), the Manchester Stake Relief Society President, was attending the Relief Society Conference. John Bond, Leicester Stake Sunday School Superintendent, whose fare was paid by the Stake travel fund, expressed the sentiments of all on official assignments, and determined to absorb all he could from the Sunday School Conference and other meetings in order to improve the back here. Ten-year-old Jonathan Green, son of Bishop Albert Green of Nottingham, was being taken by his father for special tests

CONTINUED ON PAGE 401





Above left: Sister Muriel Cuthbert (right) speaking to Bishop Johnson, Derby Ward, and his wife before emborking on the flight to Solt Loke City.

Above: Passengers waving goodbye to those they have left behind. A crowd of nearly 200 went to Manchester Airport to see the charter flight leave.

Left: President Ootes, Sunderland Stoke, and Sister Ootes in the departure lounge before the flight.

DODDING PAN AMER



Above: Passengers line up for a group photograph before boarding their Boeing 707 jet-liner for the States.

Right: Brather Rabinson, who was the oldest of the travellers, speaking to the youngest passenger.







Left: Passengers streaming off the jet clipper "David McKay" at the Salt Lake City Airpart.

Belaw: Sister Winifred Stevens, the Relief Society President of Liverpaal, being greeted at the airport by Brather and Sister Peacack, of Granger, and Brother and Sister Sessions, Los Angeles. Centre, Sister Kay Taylar.



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Abave: Three farmer British Missian Presidents were at the airport te greet the visitars. Left ta right, Presidents Andre K Anastasian, Selvay J. Bayer and Bernard P. Brackbank.

Right: Elder Stirling W. Sill, ar Assistant to the Cauncil of the Twelve, talking to President and Sister Bates and their family as they left the plane.

Asthma at the Primary Children's Hospital. Others were going to visit friends, formermissionaries, or relatives that they had never seen. President Bates and his family were also attending the wedding of his sister Edna to Hefin Jones, a former Church builder, with Lynda as a bridesmaid. Muriel Cuthbert (Nottingham) was going to be present at the marriage of her eldest daughter Janis, to Vaughn C. Croft in the Salt Lake Temple. Joan Tennant's (Birmingham) trip was a gift from her husband in appreciation of the way she has raised their five children. For Barbara Heed (Glasgow Stake) it was in the nature of another honeymoon, simply because she was travelling with her husband. Bishop Ernest Preston, of Ashton-Under-Lyme, combined business with pleasure and took his whole family along for a holiday, so did Brother Mair of Peterhead.

For many it was a first flight, and we doubt if there has ever been a happier one; the atmosphere was typically that of a Mormon social oc-



casion, and everyone was walking about and talking to everyone else. Captain Wilson seemed impressed by the overall friendliness and allowed us to view inside his cabin during the flight, a very rare privilege. At one time at least twenty people were queueing to look around it.

We gained eight hours in time during the crossing and we were tired, but when we saw Salt Lake City twinkling like a million jewels in the darkness, we quickly revived, and were ready to disembark almost before the plane had stopped.

What a welcome! The Salt Lake Scots Pipe Band, in full Scottish regalia, played us down and off the plane. Hundreds of friends and relatives who had waited patiently for three hours for our arrival, cheered as they searched for their loved ones. They had enjoyed the reunions with each other while waiting, but now brothers and sisters who had not seen each other for thirty-eight years embraced each other.

Brother and Sister Slater (Manchester) were reunited with their married daughter whom they thought they would never see again. Winifred Stevens (Liverpool District) was greeted by President and Sister Sessions, former missionaries, who had converted and baptised her while strapped into a chair, ten years previously. Although still in a wheelchair she planned to walk into the Salt Lake Temple with them. Three former Mission Presidents also waited to greet us, President Andreas Anastasiou, Bernard P. Brockbank and Selvov J. Boyer, Alice Hughes, North British Mission Relief Society President, was able to see her daughter and first grandchild.

You cannot imagine the joy, the wonderful spirit of love and warm welcome that we received in Zion. In the words of Stella Naylor (Doncaster), "Complete strangers were like brothers and sisters after the first handshake," and we felt at home straight away.

As we dispersed from the Airport many were driven straight to Temple Square to see the inspiring sight of the illuminated Temple — determined not to waste one precious moment.

Conference will long be remembered by all of us, especially how well our beloved prophet looked. He presided at every session and spoke twice, an inspiration to us all and a living testimony of the gospel. The eldest member of our flight, Brother H. Robinson (West Hull), aged 78 vears, was able to obtain his autograph. Lawrence Gregson (Macclesfield) shook the prophet's hand and spoke with him for a few moments. Sister Coilier (Preston) had the unique experience of viewing the workings of the great tabernacle organ and playing a few notes.

Time went all too quickly, visits had been arranged to Welfare Square, Brigham Young University, and the Genealogical Vaults. Where ever we went we collected memories of sunshine, mountains, canyons, temples, great but humble men, inspired leadership, wide streets, cleanliness, and above all the great love and hospitality shown to us by our American brothers and sisters, all of whom we might add seemed to have some connections somewhere with our own wonderful country.

The day of our departure dawned cold and wet, the beautiful sunshine seemed to have arrived and departed with us and Sister Johnson (Derby) expressed the thoughts of many when she maintained that the Lord had sent this special weather as another blessing just for us. Many saints gathered again at the airport to wish us well on our journey home. Due to an accident during the after-

by President Bates

I SUPPOSE all "firsts" must carry risks, and my wife and I were naturally anxious throughout the preparations for this historic event. We have been most relieved to see the way things worked out, I'm sure with the influence of our Heavenly Father and the kindness and generosity of our American brothers and sisters.

We would like to express an appreciation to all who assisted in any way.

noon when a small plane crashed and damaged the main runway, our jet was unable to take off. We boarded four buses, waved farewell to our friends and were driven to the Hill Air Force Base, near Ogden, about 40 miles away, and took off from there.

Our flight home was uneventful but most enjoyable, everyone was full of praise for the Pan-American staff, and pleased to be returning home, but hoping that another visit would be planned in a few years time. Another thought in our minds was to show our appreciation to President Bill Bates and his wife for making our dreams come true. Before we landed he was presented with a toy dog that had been signed by everyone on the flight, we are all deeply grateful to him.

We touched down at Manchester Airport at 3 p.m. on Saturday, October 16th, and were soon reunited with our families. Peggy Mann (Crawley) expressed her feelings . . . "Wonderful experience. I would'nt have missed it for the world. I am now quite satisfied to stay in England." As Dorothy Hamer (Rawtenstall) stated, "Everyone must have returned with a stronger testimony."

The whole of the British Isles should now benefit from the experiences of those who went on this first charter flight. They were not just lucky ones, they were people who worked, saved and dreamed. Evelyn Dunn (Eastwood) took advice from Kipling's poem "If"

"If you can dream and not make dreams your master.

If you can think and not make thoughts your aim . . ."

She realised that it is alright to dream, as long as you work to make your dreams come true. President Bates is a man who works to make his dreams reality.

For those who stayed at home, I would like to give the words of a popular song from "South Pacific"

"You got to have a dream, if you don't have a dream,

How you going to make a dream come true?"

Members queueing up at the doors of the Solt Lake Tabernacle waiting to go in for a Conference session.

FROM SALT LAKE

Conference Report

The 135th Semi-Annual Conference was held in the Tabernacle in October. We print here the full text of the talks by the First Presidency, beginning here with that given at the opening session by President David O. McKay **B**RETHREN and Sisters: It is truly a joy to meet with you this morning. I want to take this opportunity to thank you, and to tell you how grateful I am for your thoughtful solicitations, and your faith and prayers. God bless every one of you for your integrity and devotion to the work of the Lord! It is an honour and a continual joy to be associated with you in the Church of Jesus Christ!

We are grateful for the blessings of the Lord to His Church in all the world, for the assurance of His divine guidance and inspiration. With deep gratitude we acknowledge in your presence the Lord's nearness and His goodness, and in that spirit of prayerful appreciation, pro-

Two great forces..more potent than ever before — Hate and Love

claim that our souls respond in harmony with the glorious vision given to the Prophet Joseph Smith, "Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside Him there is no other Saviour. Great is His wisdom, marvellous are His ways, and the extent of his doings none can find out. For thus saith the Lord—I, the Lord, an merciful and gracious unto those who fear me, and delight to honour those who serve me in righteousness and in truth unto the end." (Doctrine and Covenants 76:1-2, 5).

I deeply sense my inadequacy in trying to express in words the message I have in my heart this morning. I earnestly pray for your help and assistance, and especially for the inspiration of the Lord, that we may sense His presence during this Opening Session and all the sessions of this Conference. I am delighted to see these doorways crowded by interested listeners. It is a sight we all should take to heart, a manifestation of those who love the Lord and keep His commandments.

I cannot get my thoughts off the fact that there are two great forces in the world more potent than ever before, each force more determined to achieve success, more active in planning, and, on the one side—scheming—than ever before.

These two great forces are Hate and Love. Hate had its origin in our pre-existent state. There is a significant reference in the Apocalypse to "war in heaven." (Revelation 12:4). It is not only significant, but seemingly contradictory, for we think of Heaven as a celestial abode of bliss, an impossible condition where war and contention could exist. The passage is significant because it implies a freedom of choice and of action in the Spirit World. In the Pearl of Great Price we are given this account: "Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down; And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not harken unto my voice." (Moses 4:3-4).

Two things you will note in that passage—One, that Satan was determined to destroy the free agency of man. Free Agency is a gift of God. It is part of His divinity. The second point is that he desired to supplant God—I quote, "Give me Thy glory."

The world does not comprehend the significance of that divine gift to the individual. It is as inherent as intelligence which, we are told, has never been nor can be created.

In the spirit of hate, as is manifest today in the world, the very existence of God is denied, the free agency of man is taken from him, and the power of the State supplanted. I do not know that there was ever a time in the history of mankind when the Evil One seemed so determined to take from man his freedom.

A fundamental principle of the Gospel is Free Agency, and references in the scriptures show that this principle is (1) essential to man's salvation; and, (2) may become a measuring rod by which the actions of men, of organizations, of nations may be judged.

"Therefore," we are told in the scripture, "cheer up your hearts, and remember that ye are free to act for yourselves—to choose the way of everlasting death or the

way of eternal life." (2 Nephi 10:23).

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves." (Doctrine and Covenants 104:17).

"Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." (Doctrine and Covenants 101:79-80).

"My independence is sacred to me," said Brigham Young "It is a portion of that same Diety that rules in the Heavens. There is not a being upon the face of the earth who is made in the image of God, who stands erect and is organized as God is, that should be deprived of the free exercise of his agency so far as he does not infringe upon other's rights, save by good advice and a good example."

The history of the world with all its contention and strife is largely an account of man's effort to free himself from bondage and usurpation.

Man's Free Agency is an eternal principle of progress, and any form of government that curtails or inhibits its free exercise is wrong—Satan's plan in the beginning was one of coercion, and it was rejected because he sought to destroy the agency of man which God had given him.

When man uses this God-given right to encroach upon the rights of another, he commits a wrong. Liberty becomes license, and the man, a transgressor. It is the function of the State to curtail the violator and to protect the individual.

Next to the bestowal of life itself, the right to direct our lives is God's greatest gift to man. Freedom of choice is more to be treasured than any possession earth can give. It is inherent in the spirit of man. It is a divine gift to every normal being. Whether born in abject poverty, or shackled at birth by inherited riches, everyone has the most precious of all life's endowments-the gift of free agency, man's inherited and inalienable right. It is the impelling source of the soul's progress. It is the purpose of the Lord that man become like Him. In order for man to achieve this, it was necessary for the Creator first to make him free. To man is given a special endowment, not bestowed upon any other living thing. God gave to him the power of choice. Only to the human being did the Creator say: " . . . thou mayest choose for thyself, for it is given unto thee . . ." (Moses 3:17). Without this divine power to choose, humanity cannot progress.

With free agency, however, there comes responsibility. If man is to be rewarded for righteousness and punished for evil, then common justice demands that he be given the power of independent action. A knowledge of good and evil is essential to man's progress on earth.

If he were coerced to do right at all times, or were helplessly enticed to commit sin, he would merit neither a blessing for the first nor punishment for the second. Man's responsibility is correspondingly operative with his free agency. Actions in harmony with divine law and the laws of nature will bring happiness, and those in opposition to divine truth, misery. Man is responsible not only for every deed, but also for every idle word and thought.

Freedom of the will and the responsibility associated with it are fundamental aspects of Jesus' teachings. Throughout His ministry He emphasized the worth of the individual and exemplified what is now expressed in modern revelation as "his work and his glory." (Moses 1:39). Only through the divine gift of soul freedom is

such progress possible.

Force rules in the world today. Individual freedom is threatened by international rivalries and false political ideals. Unwise legislation, too often prompted by political expediency, if enacted, will seductively undermine man's right of free agency, rob him of his rightful liberties, and make him but a cog in the crushing wheel of regimentation.

Though it is not a pleasing thought, we must realize that over half the world is under the influence of hate, as manifest by the Chinese leader, manifest by the Communist group in Russia, and manifest in Cuba. Accompanying the spirit of hate is the denial of the existence of God. Satan was cast down because he tried to replace the Creator. But his power is still manifest. He is active and is prompting at this moment the denial of God's existence, the existence of His Beloved Son, denying the efficacy of the Gospel of Jesus Christ.

The Associated Press sometime ago related some instances that are taking place in China to change men's minds in a nation of over six-hundred million people, whose hearts, whose minds have been changed as far as they could be changed of hate. Forty-five or fifty years ago there was the spirit of tolerance and respect in China for Americans. In a school at Peking, which was fostered by Americans, I personally saw some of the most active young men in junior high school that I have ever seen in my life. I have never seen more courtesy in any country in the world. Today all that is changed. The Associated

Press made this report: A decade ago Mao Tze-Tung's newly-created People's Republic of China threw its Red Shadow across an alarmed Asia. Today, the lengthening Shadow has crept half-way across the earth to the Americas. No one can say with certainty where it will stop . . . In his sixty-sixth year this roundfaced, lofty-browed son of peasants has been raised by his Communist followers to the eminence of a demi-god. His words, actions and even his thoughts are holy writ for 630 million people. He is one of the most powerful men on earth, and much of his power based on the most debilitating of human emotions hate. Hatred for the United States, hatred for rich landlords, for counter-revolutionaries, for Chiang Kaishek, hatred for everyone who fails to conform. 'Hatred,' said a traveller recently returned from Mao's China, 'has become an institution, particularly hatred for the United States. It is horrible to see this vast human machinery run by only one fuel-hatred!

If it used love instead, it could become the most powerful nation on earth." (Associated Press, appear-

ing in the Salt Lake Tribune, Sunday, December 11th, 1960).

In the spirit of hate these men would supplant God. In the spirit of hate they deny His existence. They deny the existence of His Only Begotten Son. They would destroy the free agency of man. Here, in the spirit of love, we praise His name, and teach His precepts.

Let us for a moment or two consider Jesus, the man of love. He revered and worshipped God, and is Himself revered and worshipped by all Christian nations and classes of individuals. "Whatever may be the surprises of the future," writes Renan, "Jesus will never be sur-

passed."

Millions of people, speaking different languages and cherishing various ideals, worship Him and revere Him because His wisdom and spirituality comprehend and exceed that of all others. He it is who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12) He also said to His disciples, "I have given you an example, that ye should do as I have done to you." (John 13:15).

First, in the spirit of Love, let us consider Jesus' attitude toward God. That is the great question before the world today. The Communists deny Him. Mao ridicules Him, and they have poisoned untold millions of minds against Christ.

What about Jesus as manifest in the flesh? In announcing His birth the Heavenly Hosts sang, "Glory to God in the highest, peace on earth, good will to men." In that message this is Godliness, Peace, Brotherly kindness!

Godliness, Jesus exemplified every hour of His earthly existence. On the banks of the Jordan at the beginning of His ministry, we hear Him say to John, the forerunner: "Suffer it to be so now: for thus it becometh us to fulfill all righteouseness." (Matthew 3:15).

On the Mount of Temptation, which rises just above the Jordan where Jesus was baptized, He was tempted by that Tempter who tried to supplant God; tempted with all the things of earth and the power thereof. We hear Him say in sublime majesty, "Get thee hence, Satan: or it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." (Matthew 4:10).

When He taught the disciples to pray, he included in the first petition Godliness, "Hallowed be Thy name."

Addressing the Twelve at the Last Supper, He said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent." (John 17:3).

That is the spirit of love, the spirit of faith in God the Creator of Heaven and earth through His Beloved Son. He is worshipped by His only Begotten Son.

What about the condition of Peace?

"Peace has been defined as the happy blessings." Without it there can be no happiness, and "happiness," said the Prophet Joseph Smith, "is the object and design of our existence; and will be the end thereof if we pursue the path that leads to it."

Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John

16:33).

On the same occasion, He said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." All through His life peace was on His lips and in His heart, and when He came forth from the

tomb, and appeared unto His diciples, His first greeting was, "Peace be unto you."

Peace as taught by the Saviour is exemption from individual troubles, from family broils, from national riots and difficulties. Such peace refers to the person just as much as it does to communities. That man is not at peace who is untrue to the whisperings of Christ, the promptings of his conscience. He cannot be at peace when he is untrue to his better self when he transgresses the law of righteousness, either in dealing with himself by indulging in passions or appetites, in yielding to the temptations of the flesh, or whether he is untrue to trust in transgressing the law.

Peace does not come to the transgressor of law. Peace come by obedience to law, and it is that message which Jesus would have us establish among men—peace to the individual that he may be at peace with his God; perfect harmony existing between his Creator and himself; perfect harmony existing between himself and law, the righteous laws to which he is subject and from which he never can escape; peace in the home—families living at peace with each other and with their neighbours.

There are some who would say His teachings are not

applicable today.

A few years ago there was a boy among boys who saw Him, who heard Him and received His teachings. Joseph Smith saw the Redeemer, and he has given that testimony to the world; he has recorded His message, and emphasized again the eternal truth that Christ's teachings are divine, and as applicable to the civilized world today as to the people among whom Jesus walked and talked.

Fundamental in all Christ's teachings was the crime of wrong thinking. He condemned avarice, enmity, hate, jealousy as vehemently as He did the results that avarice, enmity, and hate produce. Modern psychology, as all students know, proves the virtue of such teachings regarding the injury that follows the harbouring of hate. He who harbours hatred and bitterness injures himself far more than the one towards whom he manifests these evil propensities.

Equally applicable to present conditions are His teachings regarding the value and sacredness of human life, the virtue of forgiveness, the necessity of fair dealings, the crime of hypocrisy, the sin of covetousness, the saving

power of love, the immortality of man.

If men ever reject the fact that Christ is our Lord and Saviour, and fill their souls with hatred as that nation of over six-hundred million people are compelled to do and not only to deny Christ, but to deny that His mission is to redeem man from the sordid life of selfish indulgence and sin, and lift him into a realm shown only by Him of self-sacrifice, generosity, beauty, and love; if the majority of nations fail to recognize Christ as the only "name under heaven given among men, whereby we must be saved" (Acts 4:12), if doubting men reject the possibility of obtaining that spiritual assurance of Christ's divinity disclosed by Thomas when He reverently exclaimed: "My Lord and my God" (John 20:28); if the acts of men generally be in accordance with such rejection rather than in accordance with their acceptance of Him as the Divine One, then this world will continue to be torn by contention, made miserable by hideous warfare, and ignominiously wrecked on the shoals of materialism, selfish indulgence, and disbelief and hatred.

Without Jesus of Nazareth, the Crucified Christ, the

Risen Lord, the trates of the jungle will hold the human family in bondage.

In conclusion, the obligation and duty rests upon the Church of Jesus Christ to proclaim the mighty truth that the Man of Galilee, the Resurrected Christ, is truly the Way, the Truth, and the Life—that He is in very deed the Saviour of all mankind.

Pernicious efforts and sinister schemes are cunningly and stealthily being fostered to deprive man of his individual freedom, and have him revert to the life of the jungle. With faith in the revealed word of God, let all true believers in individual freedom cherish the spiritual ideals of the Christ, and ever strive to make real the dream that all men shall be free. That this condition may soon be possible and real, and that men may strive to bring it about, I humbly pray in the name of Jesus Christ, Amen.

Our duty to be loyal citizens

by President Hugh B. Brown

DURING the sessions of this conference, we have heard from many speakers who have discussed various inspiring subjects. We who speak in later sessions find that what we had intended to say has already been discussed, but there is one subject I would like to mention. We believe in peace, patriotism, and loyalty, and the fact that America is a chosen land, preserved and discovered under divine inspiration, with a Constitution which we believe was inspired and which we must, under all circumstances, maintain.

As this is a world-wide Church, we counsel our members wherever they may live in other Christian countries, to be patriotic and loyal to their homeland. Whatever may be said here about America, therefore, is not intended to reflect adversely on others, but should be understood by members of the Church living in other countries as an appeal to all for loyalty and good citizenship.

Occasionally we hear derogatory statements about our government and ominous forebodings about the future of America. We are concerned when we see evidence of doubt, misgivings and lack of confidence in the future of America as she faces current problems. We believe, however, that all good citizens of this country have a deep heart-felt gratitude for the abundant blessings showered upon us by a benevolent Father.

I should not like to be one of those who refuses to recognise the challenge of the problems of our times. On the other hand, I refuse to be numbered amongst those who are losing faith in America.

Let us remind you that the people of every country of every age and time throughout history have had to face up to problems and find their solutions. We believe that in the exercise of the freedom her people enjoy and with divine guidance, she will have full capability to solve any problems she encounters

This conclusion is not just our own. Our Heavenly Father has given us encouraging promises concerning this land. Six hundred years before the birth of Christ. He called this a land of promise to the people of our generation. However, he made an important condition: ' they will but serve the God of the land, who is Jesus Christ . . ." (Ether 2:12) It is that we would like to emphasize.

To the ancient inhabitants of this continent, He said: Wherefore I will consecrate this land unto thy seed. and them who shall be numbered among thy seed, forever, for the land of their inheritance; for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God. —II Nephi 10:19.

We believe and have confidence in these words of the Lord. They bring us a message of confidence and hope. Each of us has the right to rely fully upon them, for he has said: "I will fulfill my promises which I have made

unto the children of men." (II Nephi 10:17).

Further reason for confidence is found in modern revelation wherein the Lord said that He had established the Constitution of the United States by the hands of wise men whom he raised up unto this very purpose. The constitutional framework of the law of this land has been the study of legal scholars and statesmen the world over. In no other document is the right and dignity of man lifted to so high a plane. Principles of freedom are inherent and fundamental to every concept. This did not just happen. To us the Constitution of the United States is God-given to the people of a promised land. In the October issue of National Geographic Magazine, Professor Freidel of Harvard University, calls attention to two of our great presidents. I quote:

"In the first two decades of the 20th Century, Theodore Roosevelt and Woodrow Wilson endowed the American presidency with a powerful leadership the nation had not known since Lincoln. Several of their successors gave nostalgic tugs backward, but these two-one a Republican, the other a Democratestablished a pattern for succeeding strong Presidents.

"At home both sought a larger measure of political democracy and economic justice, and abroad a share in responsibility for world order. They moved to assume the sober duties of the United States in its new status as an industrial giant and major world power.

"Both these Presidents and their supporters, the progressive generation, believed that, without abandoning the free-enterprise system, they could perfect the dream of the Founding Fathers by combining a scientific approach to the problems of the age with positive government action.

We should understand that each of us has a duty to honour, support, and sustain our civil leaders and the law. The fact that everyone is entitled to his or her own opinion insofar as various matters of law and government are concerned does not relieve anyone of us of the personal responsibility to obey, honour and sustain the elected governmental officers and the law which it is their duty to administer.

Unfortunately there are those among us today who advocate breaking the law as one means of calling to the

attention of the nation that some have not been given the full benefit of the law. They argue that the laws they break are minor and that the breach is useful and justified because it assists in the enforcement of a greater law.

This reasoning is fallacious and inconsistent with Christian principles. To follow such thinking is to decide that every man is entitled to choose which law he will abide and which he will violate. No orderly society can be established thereon. There are lawful ways and means of securing all human rights, and one does not foster Christian virtue through irresponsible breaking of the

Seeds of anarchy are sowed in the minds of those who follow a lawless course. Anarchy was never the way of God but rather the way of Satan.

Recent riots in various parts of our country emphasize this alarming trend. These lawless demonstrations are often instigated and led by misguided youth against authority, against discipline, against the orderly government of society and every symbol of authority. Let us heed the words of that vigorous patriot, Theadore Roosevelt, who said, "We are the government, you and I."

I quote a paragraph from Destiny Magazine:

'Let us always remember that the planting of America in the strain that determined our country's character was a spiritual planting. The fathers who planted this nation were Christians. They came here as Christians. They came because they were Christians. They came on a specifically Christian venture. Get it fixed in your mind that the planting that determined the genius of America was a Church-not a town, nor a colony, not a trading of exploring venture, not a gold rush, but a church, a little Pilgrim church crossed the sea for the sake of its church life. That is the origin of the United States."

To those who are losing faith in America, to those who criticize her, we issue this challenge: Cast your eyes to the four corners of the earth. Can you see anything to compare with her. Where do you find greater evidence of freedom. In what land do the inhabitants have greater voice in governing themselves. Where do you see a way of life which has produced a greater abundance for its people. In which country do you find greater numbers of children receiving an excellence of education to surpass that which is to be found here. Where is there less want, less misery. Where in all the world do you find men who are given comparable rights to enjoy their freedom to worship as that freedom finds expression in the land of America. Can you really doubt that this land is in very deed a land of promise.

Let all men of good will, offer constructive criticism to assist this great land of freedom in the solving of her problems. There will be problems, to be sure, but let these probelms be solved with mature deliberation. Let those who speak out speak in fairness. Let these problems and their proposed solutions be discussed in honest debate. All too often those who debate her issues distort and magnify all out of proportion the subject of their concern.

More than any other people, members of this Church, having the prophecies of God before them, ought to know that America is not going to fail, that the God of Heaven will not permit it if her people will but serve the God of this land. She has a great destiny yet to fulfill. Imperfect though she may be, she is, nevertheless, the hope of the world. Men of faint heart and blurred vision

may from time to time lose sight of this fact. The fact itself, however, is immutable.

America has thus far been preserved because she is built upon a sound foundation, which was ordained of God Himself. She is the cradle of freedom prepared by Him for the restoration of the Gospel of the Lord Jesus Christ. Let all who have permitted discouragement or despair to enter into their hearts take renewed hope and courage. Let all honest men everywhere rally and support the cause of freedom and justice under the law.

Surely as we face the future there is reason for concern, but there is no reason for despair. Let us find a reason to lift, to build and to uphold. Let us shrink from those whose only contribution, is to complain, to condemn and to destroy. To win the future will require men of faith, of courage and of purpose. The Lord God of Heaven will prosper and gloriously support such men. He will, however, find little reason to consider the activities of those who are barren and unproductive, who simply criticize, complain and deplore. America needs leaders who have eyes to see, ears to hear and hearts to understand. In their hand she will be preserved.

I would hope that they will recognize in her not only a great but a Divinely inspired form of government. They will understand that she is adaptable to changing times. They will know that she has the capacity to maintain fundamental integrity while meeting the needs of a world in motion. They must be wise enough to know that she will not always be infallible, but they will have faith that once the error of her ways is made known she will return again to a wiser course of action. She will not stray far, for though the vision of her leaders may become obscure at times, the steadying hand of God will tide this nation through the troubled waters that may lie ahead.

The late Dr. Adam S. Bennion left us the following thoughtful statement:

"America has become a great nation because the men who builded her believed in her—loved her—sacrificed for her. That same patriotism and pride, if kept vigorously alive, can carry us through our present crisis to even greater heights.

"The heart of America is sound. There are ills, of course. There are base men and mean. There always have been. But the land is full or honest, toiling men, and worthy, devoted women. Let's herald their integrity as well as proclaim the evils of our social structure."

Then let us prepare for the future unafraid. Let faith replace fears. Let courage dispell gloom. Let hope triumph over despair, and let faith in God the Eternal Father reign supreme above all our works for it is to him above all others that we owe final allegiance. The plain duty of our lives is to conduct ourselves that more and more of His children will desire Him and His ways. One day the world will come to recognize that the jewel in the crown of America which surpasses all others is the jewel of the restored gospel of Jesus Christ, because through it men can come to know that their Father in Heaven is real, that He loves them, and that He has prepared a place for them. If they but follow the path that leads to the straight gate, the joy that transcends all other joy awaits them.

Concerning this jewel, I would like to make this further statement to our friends who have joined us today. To a modern prophet, the Lord revealed to the world that a great and marvellous work was about to come forth among the children of men. He said that the field was

white already to harvest in the re-establishment of His Church upon the earth. He exhorted all his children everywhere to ask Him and promised that they should receive. He said, "If ye will knock, it shall be opened unto you." He further counselled those to whom the message came to keep His commandments and to seek to bring forth and established the cause of Zion. He counselled us to seek not for riches but for wisdom, and in so doing the mysteries of God would be unfolded unto us.

We humbly advise you that this great and marvellous work is going forth in many parts of the earth today. In excess of twelve thousand young missionaries are labouring in your communities throughout the world. In their hearts burns a desire to speak with you, and they are anxious to tell you the full storey of the restoration of the Gospel of Jesus Christ. They are anxious to bring you evidence that our Father in Heaven, the Father of all the inhabitants of the earth, is very real and that man was literally created in His image. These missionaries wish to share their knowledge of the risen Christ with you. They would like you to know that He is a being separate and distinct from His Father and that He actually lives today He has restored to the earth the fullness of His gospel, including the full organizational structure of His kingdom.

These missionaries of the Church are likewise anxious to share their knowledge of the destiny of mankind, of the glorious things He has prepared for all His children who will give heed to His voice, who will follow Him in the plain path which He has made known.

May I invite you to inquire of these missionaries of the Church concerning this marvellous work that they might make full explanation to you of the great message which has been revealed to the earth.

I cannot leave this subjet without a sincere and heart-felt prayer that the spirit of Almighty God shall be upon all men everywhere. May our lofty institutions, our match-less Constitution, love of freedom and liberty be noted by other nations and insofar as they can be made applicable, be adopted by them that all men everywhere may join us in singing, what might well become an international anthem, "Our father's God to thee, Author of liberty, To thee we sing. Long may our land be bright with Freedom's holy light. Protect us by thy might, Great God, our King!" That all may become the special concern of providential care, I humbly pray, in the name of Jesus Christ. Amen.

Laws are made to protect us

by President N. Eldon Tanner

PRESIDENT McKay, brothers and sisters, and all who are listening in, it is a real privilege and blessing to partake of the peaceful spirit of this great Conference, to be

instructed by these devoted men, and to be inspired to greater faith and better living.

We thank the Lord that our beloved leader, President David O. McKay, through the magnifying of his calling, has been sanctified by the Spirit unto the renewing of his body which makes it possible for him to be with us today. People were never more inspired by a Prophet of God than are we by his presence here, his stirring message yesterday morning, and his inspired leadership. We join in praying that he may continue to improve in health and strength. I thank the Lord for the privilege I enjoy of associating so closely with him and with these, my dedicated colleagues.

Just five years ago this month I was honoured by a call from the Prophet to be an assistant to the Council of the Twelve. As most of you know, I am a Canadian citizen. Though I love Canada, a country which was good to me in every way, and which is taking its proper place in the world, and is a strong proponent of liberty and freedom for all, I am planning, as soon as I can qualify, to become a citizen of the United States of America.

As I become a citizen of this great country, I am determined to join with all law-abiding citizens and dedicate myself to this nation's ideals of equality and justice under law, and to our responsibilities as free men. I am seriously concerned, however, about the lawlessness in the world today, and right here in the United States. As a prospective citizen, and in the position I hold in the Church, I should like to speak for a few minutes on our Twelfth Article of Faith, which is:

We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honouring and sustaining the law.

It is the duty of every citizen to be sincerely concerned with his country's efforts to advance freedom and individual opportunity, to curb lawlessness and to achieve equal justice. The Church makes its position quite clear in its Declaration of Belief regarding governments and laws, some of which are as follows:

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly...

We believe that every man should be honoured in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror...

We believe that the commission of crime should be punished according to the nature of the offence; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offence is committed; and for the public peace and tranquility all men should step forward and use their ability in bringing offenders against good laws to punishment.

(D. & C. 134: 1, 2, 5, 6, 8)

As pointed out by the President of the United States in his Proclamation on Law Day, our lives, our liberty, and our rights to pursue our individual destinies are dependent upon our system of law and independent courts.

Laws are not made alone to curb the evil-doer, or as negative restraint, but to protect the rights and liberties of every citizen. As John C. Cornelius said "Laws are the rules by which the game of life is played." There is no reason or justification for men to disregard the law and try to take it into their own hands.

Abraham Lincoln once said:

Bad laws if they exist, should be repealed as soon as possible; still, while they continue in force, they should be religiously observed.

Christ, himself, while here upon the earth, was one of our greatest examples of a law-abiding citizen. When he was asked by those who were trying to discredit him, "What thinkest thou? Is it lawful to give tribute unto caesar, or not?" his answer was, "Render . . . unto Caesar the things which are Caesar's; and unto God the things that are God's. (Matt. 22:17-21).

And even when he was being tried for his life he maintained a submissive demeanor toward the chief priests and council who were plotting his death. When he stood before Caiaphas he remained silent and made no reply to the questions asked until the high priest said: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." (Matt. 26:3). When he spoke thus with official authority the Saviour gave an immediate answer, thus acknowledging the office of the high priest, however unworthy the man.

Someone wisely said:

To us the law is the bedrock of our basic ideals: democracy, freedom, justice. However, from day to day most of us take our law for granted. We forget about it until we need it or break it, but law looks over our shoulders constantly, seldom intruding on us, so much a part of our lives that it has become more of a guide than a restriction, more protection that threat of punishment.

In our democratic countries everyone has the right:

- a. To a good education.
- b. To live where he pleases.
- c. To choose his vocation.
- d. To a secret ballot.
- e. To own property.
- f. To start his own business.
- g. To a fair and speedy trial if accused of crime.
- h. To worship according to the dictates of his own conscience.

These rights, privileges and blessings are just not available to those who live in the Communist countries. It is a great privilege and blessing to live in a country where all people, regardless of race, religion, or national origin, can live together in peace and prosperity; where we have established a form of law by free men for the good of all; where all men enjoy the inalienable right to be free and self-governed.

Abraham Lincoln admonished:

Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries and in colleges; let it be written in primers, spelling books, and almanacs; let it be preached from the pulpit, proclaimed in legislative halls and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colours and conditions sacrifice unceasingly upon its altars.

That is a small price to pay for liberty and the other blessings enjoyed in a free country. Let us fully realize that we adults can break no law with impunity without our children losing respect for the law. The juvenile delinquent is in trouble because he has not learned the importance of abiding by the law, or he has not learned to adjust his conduct to the standards of the community of which he is a part.

Some causes of the delinquents' troubles are:

- a. Disregard for law in the home.
- b. Lack of discipline in the home.
- c. Example of adults.
- d. Expressed sympathy for criminals and criticism of police.
- e. And last but not least, failure to accept Christ as the Saviour of the world, and failure to keep the laws of God.

The only solution for these problems is for adults to honour the law of God and the law of the land and to cultivate in our youth an understanding of and respect for the rules of civilised living which make an orderly society possible. A voluntary acceptance of the law is the civilized substitute for riots, chaos and terror.

Though we hear much about the juvenile delinquent, I have every confidence in our youth, and often wish that I could live long enough to see how much better they administer public affairs than they are being administered today. However, they need guidance, example, encouragement and discipline

I should like to read "A Modern American Fable," by Al. McIntosh.

One day, when Junior was 14, he noticed his father grinning all over when he came from his office. "Got pinched for speeding," he admitted, "but got Jake down at the City Hall to fix the ticket for me."

When Junior was 15, he was with his mother in the family car when she backed into a tree. The damage would easily exceed 100. "We'll say that someone rammed us when we were parked downtown," his mother said. "Then we'll collect insurance for it, because that's what insurance companies are really for."...

When Junior was 17, he listened one night to his lawyer uncle bragging about how cute he'd been in getting his client off scot-free in a court case. "It took a little high-class arm twisting on one of the witnesses," he bragged, "and by the time he got to court, we had it made. Even if you know they're guilty, you never want to plead them guilty, because you can't make any money that way," said the uncle.

When Junior was 18, his family pulled every possible string to get him a paying scholarship at a coveted Ivy League school. They even storied about the family income, to make it seem that Junior needed financial aid. He didn't make the grade there, but

by a stroke of luck he wangled an appointment to a service academy.

Junior was having it a bit tough scholastically. An upper-classman sold him the answers to the calculus examinations, Junior was caught, and expelled.

On his return home, his mother went into hysterics weeping over the disgrace. "How could you have done this to us," she sobbed "This isn't the way we raised you!"

"Unbelievable,' said his father. "I can't understand

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We as citizens, each and every on of us, including our youth, have a heavy responsibility to obey and enforce the law. Imagine what our country would be today without law!

- a. No traffic regulations.
- b. No marriage laws.
- c. No property rights.
- d. No police protection,
- e. No courts of justice.

Yet we find all too many people are:

- a. Rushing to beat an amber light.
- b. Speeding on the highways.
- c. Driving while intoxicated.
- d. Ignoring marriage vows.
- e. Carrying on illegal demonstrations and rioting.
- f. Collecting undeserved unemployment insurance, etc. In a recent case a 16-year-old boy obtained alcohol from the State Liquor store, and under its influence he stole a truck, and crashed into a parked taxi causing severe injuries to the driver. Since the regulations forbid the sale of liquor to those under 21, the government employee who sold the liquor broke the law and contributed to juvenile delinquency.

Just the other day a drunken driver, ran a red light, crashed into another car, killing two people, ruining the two cars and injuring other passengers. What tremendous loss to him and to the families of those who lost their lives, and what great and lasting sorrow because of ignoring the law! We have cases every day where people are suffering because of disobedience to the law.

Freedom, liberty and peace can be fully enjoyed only as the laws of the land and the laws of God are honoured and obeyed. Therefore let us adopt the slogan: "As for me and my house, we will honour, obey and sustain the law, and use our best influence to encourage others to do the same."

Let us remember, too, and never forget, that if we keep the laws of God, the greatest of all law-givers, we will automatically keep laws of the land and that the laws of God, if kept will ensure peace, security and happiness here on this earth, and lead us to immortality and eternal life.

Some of these commandments given by the Lord are:

Thou shalt have no other gods before me.

Remember the sabbath day, to keep it holy.

Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour. Thou shalt not covet . . . anything that is thy neighhour's.

And when the lawyer asked the Master, tempting him: Master, which is the great commandment of the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the

prophets. (Matthew 22:36-40).

We are most fortunate, my brethren and sisters, to know that the law of God is contained in the Gospel of Jesus Christ; that the gospel gives us the plan of life and salvation, the solution to all our problems, and which, if accepted and lived, will bring peace to the soul, peace to the country and to the world, and which would GUAR-ANTEE HEALTH, LOVE, AND HAPPINESS, SUC-CESS AND ETERNAL LIFE.

I wish to bear my testimony to you, my brothers and sisters, and to all the world that these things are true; that the gospel in its fullness has been restored in these, the latter days; that the Priesthood of God is upon the earth; that God does live and that Jesus Christ is his Son, who came and gave his life for you and me; and that they are interested in us today. There is no doubt that the Saviour meant what he said in these words: "... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

May we accept these truths and as free men honour, obey and sustain the law of the land in which we live, and obey the laws of God, that we might be found worthy of the country in which we live and worthy of Eternal Life, I humbly pray in the name of Jesus Christ. Amen.

The Prophet's testimony

(Remarks by President David O. McKay at the closing session of the 135th Semi-Annual Conference of the Church held in the Salt Lake Tabernacle.

MY dear Brethren and Sisters, as we come to this part-ing hour, I should like to say to you that the teachings and life of the Master never before seemed to me more beautiful, more necessary, and more applicable to human happiness than they are todays Never have I believed more firmly in the perfection of humanity as the final result of man's placement here on earth. With my whole soul I accept Jesus Christ as the personification of human perfection-as God made manifest in the flesh, as the Saviour and Redeemer of mankind, excepting Him as my Redeemer, Saviour, and Lord, I accept His Gospel as the Plan of Salvation, as the one perfect way to happiness and peace. There is not a principle which was taught by Him but seems to me to be applicable to the growth, development, and happiness of mankind. Everyone of His teachings seems to me to touch the true philosophy of living. I accept them with all my heart.

So it is with the Church which Christ has established. Every phase of it is applicable to the welfare of the human family-thus do Christ and His Church become my ideal, my inspiration in life. I think it is the highest ideal for which man can strive.

Let us strive so earnestly to represent Him or to follow Him that our spirits may be eternally young. If thoughts affect the physical being, might it be true that eternal truths will contribute to the eternal nature of the spirit within? On the night of His betrayal, the Saviour said: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3). And how may we know of the doctrine, Jesus answered, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17).

Wisdom comes through effort. All good things require effort. That which is worth having will cost part of your physical being, your intellectual power, and your soul power-"Ask, and it shall be given you; seek, and ye shall find; knock, and 'it shall be opened unto you." (Matthew 7:7). But you have to ask, you have to seek, you have to knock. On the other hand, sin thrusts itself upon you—it entices, it allures. You do not have to put forth effort. It is like the poor, fallen woman, who lies in wait to deceive. It is like the billboard advertising, attracting you to drink and to smoke. It is like the message that comes into your very homes with the television and radio, or the golden packet put right into your hand. It seeks you, and it requires effort and fortitude to combat it. But truth and wisdom are gained only by seeking, by prayer, and by effort.

We cannot be true to ourselves and to our loved ones. to our associates, without feeling a determination to know more about this great truth to which testimonies have been borne here throughout this conference. The spirit within bears testimony that truth exists in this old world.

"Whom seek ye?" were the first words that Christ uttered to some of His Twelve, as they approached Him one day on the banks of the Jordan, and they answered: "Master, where abideth thou?"

I ask the youth of the Church—"Whom do you seek?" Would you keep that youth? Then love the Lord your God with all your mind, with all your heart, and with all your soul, and though the body becomes decrepit and like an old house begins to tumble, your spirit will still be young, as young as the little babe that might be in that tumbled-down house, because your body, after all, is but the house in which you live. Even when your heart stops beating, your eyelids close, and you respond no more to your physical environment, that spirit, still young, will go into the presence of Him whom you have made your

Then truly will it be demonstrated that-"The stars shall fade away, the sun himself Grow dim with age, and Nature sink in years; But thou shalt flourish in immortal youth, Unhurt amidst the war of elements, The wreck of matter, and the crash of worlds."

(Joseph Addison-"Cato," Act V, Scene 1.) And now, this great conference draws to a close. Our anticipation, our hopes, and our prayers that it might



President McKay bearing his testimony at Conference.

prove to be uplifting and inspirational have been realized, and for that we are grateful to our Heavenly Father, grateful for the inspiration He has given to us and to the world! Truly, our hearts have been filled with gratitude that the Lord has magnified each one to the end that His word has been spoken.

As we leave to go to our various homes, let us make real the good feelings that have been aroused in our souls. Let us not permit to evaporate from our minds and feeling the good resolutions we have formed. Let us resolve that from now on we are going to be men of higher and more sterling character, more conscious of our own weaknesses, more kind and charitable towards others' failings. As we depart, let us be more determined to be kinder husbands, more thoughtful wives, more exemplary to our children, more determined that in our homes we are going to have just a little taste of Heaven here on earth.

Cherish in your hearts the testimony of Truth, make it as solid and as firm and unwavering as the fixed stars in the Heavens. May there come into everyone's heart and in all our homes the true spirit of Christ, our Redeemer, whose reality, whose inspiring guidance I know to be real. May a kind Heaven help us to cherish worthy ideals and noble aspirations. Whatever our joys and sorrows, let us

ever remember that what we ardently desire in our hearts will determine what we really are. How constantly and consistently we cherish noble aspirations in our minds and follow them will determine whether we drift as failures along life's highway or fulfill the divine purpose of our being.

God bless you officers and leaders of the Church. May the love of the Redeemer be in each heart, and that means that that love will be expressed in serving one another. God bless these Brethren of the General Authorities with increased health and strength to carry on their responsibilities throughout the world.

I know that God lives, that His Son Jesus Christ is the Saviour of the world, and that Divine Beings restored to the Prophet Joseph Smith the Gospel of Jesus Christ as He established it in the Meridian of Time.

I bear you this testimony as we part this afternoon, and pray the blessings of the Lord to be upon each and everyone of you; that the influence of the Priesthood, of the auxiliaries, and the missionaries may be more effective from this time forward than ever before in leading the honest in heart of the whole world to turn their hearts to the worship of God, our Eternal Father, and give them power to control the animal nature, and live in the Spirit.

PRIESTHOOD and GENEALOGY

THE keys of authority to perform vicarious work for the dead were restored to Joseph Smith and Oliver Cowdery on April 3, 1836, in the Kirkland Temple. Among other things, the prophet Elijah said: "Therefore the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

The responsibility of genealogical research and the performance of for their ancestors, has been placed temple ordinances for themselves and upon the priesthood of the Church and their families. The worthy Aaronic Priesthood has the responsibility of baptism for the dead, and the worthy Melchizedek Priesthood the responsibility for endowment and sealing work. The wives and daughters participate in their family responsibility with the priesthood. Genealogical and temple work are priesthood activities and are the responsibility of the individual priesthood bearer, but must be directed on a quorum and group basis under the leadership of priesthood officers to succeed.

Temple work may be defined as the endowment and sealing work for both the living and the dead, genealogical work as the research necessary to identify family members of our progenitors before temple ordinance work can be done for them. Genealogical and temple work is not an auxiliary but an actual part of the priesthood and like home

teaching, missionary or welfare work is a basic priesthood activity.

STAKE ORGANIZATION

- 1. The stake president will be assisted by one high council member of the stake Melchizedek Priesthood committee who will act as adviser for the genealogical programme of the stake.
- 2. The stake genealogical adviser among other things will:—
 - a, Recommend genealogical personnel and provide training for those called.
 - b, Organize and arrange transportation for stake temple day.
 - c, Organize classes to train genealogical specialists who will assist ward members.
- d, Encourage genealogical research and temple work in quorums and motivate leaders to assume leadership in this activity.
- e, Recommend subject matter, meeting time, and instructional personnel as needed.
- The stake clerk will include a report on genealogical and temple work in the combined stake report summarizing all phases of priesthood achievement.

WARD ORGANIZATION

- 1. The bishop will be assisted by the high priests group leader who will act as adviser for the genealogical programme of the ward.
- The ward genealogical adviser among other things will:
 - a, Report degree of success achieved in auxiliary and priest-

- hood genealogial classes.
- b, Provide training and assistance for class teachers and record examiners.
- c, Manage the pedigree referral programme.
- d, Encourage genealogical work among both old and young in the ward.
- e, Complete genealogical reports each month and completed family group sheets to record examiners for processing.

MISSION ORGANIZATION

- 1. The mission president will be assisted by a Mission Board adviser for the genealogical programme of the mission. The basic plan as outlined for stakes and wards should be followed as closely as possible in the districts and branches of the missions.
- 2. The district president has the same responsibility in genealogical matters as the stake president. He will be assisted by a district council member who is appointed as adviser for the district genealogical programme.
- 3. The branch council should be organized and patterned after the ward programme. A branch elder or Melchizedek Priesthood leader should be appointed to meet in the branch council as the adviser for the branch genealogical and temple work. The branch president will be assisted by his advisor and has the same basic genealogical responsibility as the ward bishop.

4. There should be at least two record examiners in each district. Family group records should be submitted to the district councillor who in turn will assign them to the district examiners for checking. This can be done on a branch basis in large branches.

OUORUM ORGANIZATION

- 1. Quorum and group leaders, through home teaching and other means, are expected to persuade all their members to qualify for and receive the blessings of the temple and become active in genealogical research and vicarious temple ordinances.
- 2. The home teacher can, when directed by the bishop or branch president and the quorum or group leader, inquire as to the family progress in genealogical work and determine their activity by covering the following items:
 - a, A book of remembrance for each family member.
 - b, Pedigree charts for each member of the family.
 - c, A family group record sheet for each marriage union.
 - d, See if baptisms, endowments and sealings have been done for each member on the family group record.
- e, Temple activity, with an active family organization.
- f, When requested by the family, aid in genealogical work such as; helping the family start genealogical work themselves, encouraging the family to attend genealogical meetings, and asking their quorum leader to recommend specialists to assist the family with special problems, may be given by the home teachers.
- 3. Temple marriage is the goal toward which all church members should strive. The home teachers can aid in achieving this goal in their discussion of genealogical activity with the family. Parents, home teachers, auxiliary officers and teachers and priesthood officers must stress the goal and eternal values of temple marriage so that such marriages will increase both in number and quality.

RELIEF SOCIETY

by Christine H. Robinson



PREPARATION

PREPARATION is at the heart of any successful endeavour. One cannot expect to succeed unless one plans to succeed. It has been wisely said, "When you fail to prepare, you prepare to fail."

This particularly is true in teaching a lesson in Relief Society or any other organization in the Church. Most of us who teach in the Church are not skilled teachers. Very few of us have had any formal teacher training classes. Yet, those of us who are called to teach are given one of life's most important assignments. We are given the charge to impart information in such a way as

to cause it to change the lives for better of those whom we teach.

The fact that most of us are not trained teachers emphasizes the importance of preparation. Unless we prepare, we can no more expect to experience the joys of a job well done than a builder can expect to erect a sound building if he goes about it without preparation and a detailed plan.

Do you GIVE or do you READ your lesson?

As we have observed Relief Society teaching methods, we have been thrilled with the number of our

sisters who present well planned, effective lessons. On the other hand, we have been startled to observe that some of our potentially capable teachers ruin their chances of effectiveness by reading the lessons to the class from the magazine. In fact, to our sad surprise we have learned that some teachers have the mistaken idea that they have not given the lesson unless they have read it to the class from the magazine. This is most unfortunate: in fact, it is violation of what one authority describes as the first of his ten commandments for the teacher. This first commandment is "Thou shalt not read thy lesson to the class."

Some of those who break this first commandment possibly do so for one or all of the following three reasons:

- They feel inadequate to present the lesson in their own words.
- 2. They do not understand the lesson well enough to present it.
- They do not realize that reading a lesson tends to make it dull and uninteresting.

Every lesson, regardless of how well written, needs the intimate touch of the teacher's personality.

Impartonce of Preparation

All three of these reasons can be answered in one word—PREPAR-ATION.

Teachers who prepare overcome their inadequacies.

Teachers who prepare will gain an understanding of the lesson.

Teachers who prepare lay the foundation for an interesting, motivating lesson.

What is invalved in lesson preparation? PRAYER is the first step in preparing a lesson. Relief Society lessons, whether they be Visiting Teaching, Theology, Literature, Homemaking, or Social Science, are a part of a divine organization of the Church established through prophecy by the Lord. Those of you who teach these lessons are engaged in the Lord's work. If you are faithful and prayerful the Lord will help you. He will give you understanding expectations. Remember the Lord and strength beyond your fondest has said to all of us, "Ask, and it

shall be given you; seek and ye shall find, knock and it shall be opened unto you." (Matthew 7:7).

STUDY is the second step in effective preparation. This is a relatively simple requirement. All we need to do is read the lesson through carefully far enough in advance so we can think about it, pray about it, and come to an understanding of it. It may be necessary for us to read the lesson several times in order to gain a full knowledge of its contents. Let us underline the important points as we read. We should prayerfully study the lesson until the main ideas are clear to us. We cannot hope to teach another something we do not understand ourselves.

The third step is to PLAN TIME TO PREPARE. Most of us who teach in Relief Society are busy women, In order to prepare our lessons properly, we must plan the time for it. We should keep our magazine and reference books handy so that we can pick them up at odd minutes when we might be otherwise wasting our time. If we start preparing for the next lesson as soon as we finish giving the one before it, we shall find the time in our busy schedule to prepare. Thus we can get the main ideas of the lesson in our minds so that we can think about them and organize them as we go about our other duties.

The fourth step is to make a PLAN. Fortunately for those of us who teach in Relief Society this plan has already been prepared for us. This plan consists of "The lesson helps" for each of the departments as they appear in advance in the "Millennial Star." These "lesson helps" present the objective of every lesson. They provide a brief statement of the contents of the lesson itself. This statement "lesson at a glance" is the kernel of the lesson which will help those being taught to put the lesson to work in their lives. These "lesson helps" also outline the points to emphasize in the lesson. They suggest lesson development, ideas for discussion, methods of applying the lesson, and assignments to make in

order to get class participation. Study "the lesson helps" along with the lesson. These helps will point out the main ideas of the lesson and emphasizes its objective.

Prepare for class porticipation

Every lesson should be a learning experience for each member of the class. Class members learn little by merely sitting and listening to someone talk, they must participate. They must feel a part of everything that is being said and think themselves into the lesson. Each class member should be given an opportunity to express her thoughts and experiences as they relate to the lesson.

One of the best ways to encourage class participation is to ask thoughtprovoking challenging questions. These questions should be adapted to the experience and capacity of the class. We should avoid asking questions that can be answered "yes" or "no." Questions which are carefully prepared will arouse interest in the class members, cause them to think about the subject and will test their understanding of the lesson. Questions should be short and to the point. You may like to write on slips of paper questions about the lesson and give them to members in advance so they will come to class prepared to participate.

SUMMARY

No lesson can be well taught unless the teacher prepares adequately for it. Time spent in preparation pays rich dividends. These dividends come back to you in your own expanded knowledge and capacity to teach an in the choice satisfaction of a job well done. Most important they bless the learner—those who are members of your class—in that their understanding of the Gospel and its application to their lives is enlarged.

The Lord has commanded us that we should teach one another the doctrines of salvation. Also he has counselled us to, "organize yourselves; prepare every needful thing; establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." (D. and C. 88:119).

Relief Society lesson helps

Visiting Teaching

essage 67: "See That Ye Love One Another; Cease to be Covetous: Learn to Impart One to Another As the Gospel Requires (D. & C. 88:123)

Objective: To show that love is the most important ingredient of an abundant life.

1. THOUGHTS FOR DISCUSSION

- a, Love of God and man make up the greatest of all commandments.
- b, We have been commanded to love the Lord and our neighbours.
- c. We learn to love by loving.
- d. Love brings rewards.

2, PROCEDURE SUGGESTIONS

- a, Place word LOVE in large letters on chalkboard. Write questions WHAT? WHOM? HOW? WHY? around it.
- b, Assign four sisters, each in turn to answer and discuss one of the questions pertaining to love which bring out the four power thoughts (2 min.) What is love? Whom should we love? How do we learn to love? Why should we love? Allow for a short discussion after each assignment.
- c, Discuss question b listed to be talked about in the home.

3. APPLICATION

When we, as mothers, express love through our daily words and deeds, we are keeping the greatest of all commandments, and are bringing growth and happiness into our own lives and the lives of others.

- 4, QUESTIONS THAT MAY LEAD TO DISCUSSION IN THE HOME
 - a, What makes love of God and neighbour the greatest of all commandments?
 - b, How do we express love to the Lord? our neighbour? all mankind?
- c, Why does love benefit one and how does it benefit both the one who loves and the one who is loved.

Message 68: "Cease to Be Idle" (D. & C. 88:124)
Objective: To show that only through helpful and skillful work can we achieve purposeful and happy lives.

- I, THOUGHTS FOR DISCUSSION
 - a, Idleness is not thought well of by the Lord.
 - b, Work is a blessing.
- c, An important gift can be made by each of us through planned work.
- 2. PROCEDURE SUGGESTIONS
 - a, Place words Idleness and Industry on chalkboard.
 - b, Discuss what it means to be idle, using scriptures contained in message and questions listed under A for discussion in the home. (List points on chalkboard under word "Idleness" if desired)
 - c, Assign a sister to give the parable of the talents and its meaning in our lives. (2 minutes)
 - d, Discuss the blessings of work (list points on chalkboard under word "Industry" if desired).
 - e, Assign a sister to talk about thought No. C, and in-

clude in the discussion question No. C, to be talked about in home.

f, Have the class discuss. 3. APPLICATION

As mothers, each day of our lives can be full of meaning and happy if we are not idle and have spent our time doing useful work.

4, QUESTIONS THAT MAY LEAD TO DISCUSSION IN THE HOME

- a, What does it mean to be idle? It is possible to be busy and still idle away our time?
- b, Why is work a blessing?
- c, Can we do our duty, as mothers, through helpful work at home? at Church? In the neighbourhood? In the community?
- d, How can we help our children to be grateful for the work?

Theology

Lesson 67: The Law, Man and the Universe (D. & C. 88: 36-75.)

Objective: To understand the importance of a reign of law in the world and to learn how man may profit eternally by obedience to law.

1, LESSON AT A GLANCE

The knowledge that law does reign in the world should give the Latter-day Saint a view concerning experiences in life. To learn of and to obey law is for our eternal benefit.

2, LESSON EMPHASIS

- a, In this revelation we learn that a law has been given unto all things. We need to understand that moral laws are as unchangeable as those by which the universe is governed.
- b, The basic laws and principles of the gospel do not change. Obedience to law brings the blessings and benefits of that law. Latter-day Saints should study faithfully to know and understand the Lords' will that their "minds become single to God."
- c, The commandment is given that we should call upon the Lord while he is near.
- d, A thorough study of the scriptures may bring one to realise the basic truth about himself and his relationship to God.
- e, Too much laughter and light mindedness towards sacred things, and improper conduct are condemned by the Lord; yet, happiness, joy and cheerfulness are signs of the saint.

3, MAKING THE LESSON LIVE

- a, A test might be conducted to show that there is order in all things. (For example, a jar with equal parts of water, gravel and salad oil might be shaken to mix the various ingredients and the left to stand for a while. The materials will separate into distinct parts. What is the value of this lesson to us.
- b, Assign two sisters to discuss questions 4 and 5 found at the end of the lesson. (Give a time

limit).

4. LESSÓN APPLICATION

Suppose that a friend has lost faith in the gospel and has asked for your advice and help. How and in what way would this lesson prepare you to help her to understand or appreciate the truths of the gospel? (This situation could be solved by class discussion, or by assignment to a sister.)

Lesson 68: Knowledge and events of the future (D. & C. 88:76-116).

Objective: To learn the value of missionary preparation; the place of education in the gospel; and of happenings in the future as they are foretold.

1, LESSON AT A GLANCE

Fasting, prayer, study, and righteous living are necessary in order to get ready to serve as a missionary, parent, or "neighbour," and to prepare ourselves to meet the troubled times which have been foretold.

2, LESSON EMPHASIS

a, Fasting and prayer are given as a commandment to the servants of the Lord to help them in preparation of their missionary work.

b, It is our duty in this particular time to (a) "teach one another the doctrine of the kingdom," (b) "warn our neighbour;" and (c) know of the "judgements to come" and prepare ourselves to meet them.

c, There are subjects "necessary for you to understand" in preparing for teaching and missionary duty.

d, "He that seeketh me early shall find me, and shall not be forsaken."

e, It is necessary to learn how freedom from the bondage of sin is preserved.

3, MAKING THE LESSON LIVE

a, Ask a sister to prepare and present a five minute talk on the value of fasting in preparation to sincere prayer as she would give it to a young family.

b, Ask a class member to discuss how this lesson will help them to prepare themselves to teach the doctrines of the kingdom to their children.

c, Assignment could be made to a sister to explain the system of education as given in D. & C. 88, verses 77-79 and tell how it may apply in our lives today.

L CAUTION

Do not name any particular church in speaking of verse 94

Literature

Lesson II: Growth through experience

Objective: To show how literature expresses the fact that sometimes we learn through experience, and sometimes we oppose learning and remain unchanged.

1, LESSON AT A GLANCE

We can grow through the opportunities of experience or we can cease to progress through the routine of experience—all caused by our feelings towards it.

2, POINTS TO STRESS

a, There is dignity in work and nobility in the simple life.

b, The words, courage, fear, pride, humility, freedom, bondage, are without meaning unless applied to something—until we come to know them through ex-

perience.

c, Those who grow up through life's experiences, grow in an understanding of life's true values and in character qualities.

d, Many people have their eyes set on what they can get out of life rather than on what they can give to

3. VITALIZING THE LESSON

a, Exchange of ideas by all the class could be encouraged by assignments and by discussion. Class leaders or assigned sisters could tell the stories, reading from the text those parts of each story that are of great literary value. (Example: The description of the bear found on pages 192-193)

b, Draw attention to the character qualities of the woman and the youth in the two stories.

c, Use the questions at the end of the lesson.

The sisters should be left with a desire to examine their own qualities and characters, their own sense of values.

Lesson 12: The place of suffering in Life-Part 1

Objective: To show the nature of grief and man's supports in time of suffering.

1, LESSON AT A GLANCE

Sorrow comes to the whole human race; it may be an ache of loneliness, but can be made less by talking to a sympathetic person, by developing emotional powers and by exercising faith in God.

2, POINTS TO STRESS

a, The need to speak of our grief

b, Man's first thought is of himself

c, Importance of emotional powers within.

d, "All things work together for good to them that love God."

3, MAKING THE LESSON LIVE

a, Assign two sisters to read suitable passages from Job, having one sister read the words of Job and another the words of the Comforter.

 Choose verses carefully so as to bring out the aim of the lesson

Discuss these verses in an interesting but brief way.

b, Show a picture, if possible, of an old English cab

c, Ask a sister to read choice portions from "The Lament."

d, Talk of the emotional helps which can be found in time of sorrow.

e, Assign several sisters to read favourite passages from Compensation, by Ralph Waldo Emerson.

Social Science

Lesson 12: Home is a Harbour

Objective: To increase the influence of the mother within her home in keeping the customs of Christmas in harmony with its religious meaning.

1, LESSON AT A GLANCE

This lesson talks about the influence of the mother in building Christmas beliefs and practices, and making the home ready for Christmas, which, of course, means, first of all, preparing her own attitude. Descriptions of two different kinds of homes at Christmas are givet.

2. POINTS TO STRESS

a, Many families are afraid that the real spirit of

Christmas is being lost in a wave of buying and selling gifts.

- b, The stand taken by the mother may decrease this habit within her own home.
- c, Christmas practices are important only if they take into account the real message and aim of Christmas—that it is in memory of the birth and mission of the Saviour.
- d, If the mother is to keep the Christmas celebrations in her home in harmony with its religious meaning, she herself must be in harmony with this feeling.
- e, The scriptures which point out the commandments of the Lord, help her in reaching this good feeling.
- f, Home is the place for peace and love and understanding. All are important for the joy of Christmas.
- 3, SUGGESTED LESSON DEVELOPMENT

The first part of this lesson might be built up through discussion, guided by the class leader, with several class members participating. The conversation piece from House A might be read by a good reader, prepared in advance. The short dramatization entitled, "Home is a Harbour," might be given by class members (previously assigned) reading the parts in "drawing-room drama" style. Should this be done, the men's characters should be men, not women in men's dress. Singing of some Christmas carols would make the presentation more enjoyable. Some special Christmas music would also add to the lesson.

Literature No.2

Optianal Lesson in Lieu of Literature—Latter-day Soint Hymns, January lessan: "The Morning Breoks," words by Parley P. Prott, music by George Coreless.

"The Morning Breaks, the shadows flee" is one of the best and most inspiring of Latter-day Saint hymns. The words were written by Parley Parker Pratt, the music by George Edward Percy Careless. This inspiring hymn was not written in time to be included in Emma Smith's collection of hymns.

PARLEY P. PRATT

Parley P. Pratt was the most prolific hymn writer of the church. Thirty-eight of his inspired songs appear in the new Church Hymn Book.

The following story is typical of many which could be written about this man. The Apostle was crossing the Atlantic on one of his missions to England, and owing to lack of money he was in the steerage. In mid-ocean the passengers on the upper deck wanted to have a programme and were looking for an orator. Someone suggested that there was a Mormon Apostle on the lower deck and Parley P. Pratt was sent for. Brother Pratt was shabbily dressed and his looks dissappointed the wealthy who were to listen to him. However, when he started to speak his audience was entranced and they soon forgot about his shabby clothes. After his speech, Brother Pratt was invited to ride first-class for the rest of the voyage. WORDS OF THE HYMN

There was no dramatic incident connected with the writing of the words of this hymn. It was one of those poems, which, in the author's own words, were the melting strains of joy and admiration of contemplating

the approaching dawn of the glorious day which shall crown the earth and its inhabitants with universal peace and rest."

The first two stanzas of his hymn deal in metaphors. They picture the world in spiritual darkness until the Lord spoke to the Prophet Joseph Smith and opened up this dispensation of the fulness of times, when—

"Day from his quiver drew His shining shaft,
And thwart the night the flaming arrow flew—,"
and the Gospel was established and the shadows of night
dispelled by the dawning of a new day.

The third and fourth stanzas speak of the ushering in of the Fulness of the Gentiles, the realization of Israel's blessings, and the return of the Jews to the promised land.

A new note of exultation is found in the first two lines of the fifth stanza:

"Angels from heaven and truth from earth, Have met, and both have record borne,"

These are poetic responses to one of the most beautiful of the revelations of the Lord to the Prophet on the coming forth of the Book of Mormon. (See D. & C. 84: 100-101).

This hymn occupies one of the first places in Latterday Saint Hymns not only because of its restoration theme, but because of its effective imagery and its superior literary and poetic qualities. It will live forever in Latter-day Saint Hymnology.

THE MUSIC

The music for "The Morning Breaks" was composed under interesting circumstances. Brother Careless together with a group of Saints sailed from England on June 30th, 1864. When the ship neared New York, the Captain came to Brother Careless and said that he had admired the singing of the Mormon group so much that he wanted one of the professor's hymn tunes.

"I am very sorry, Captain, but my music is all packed up. I haven't even a bit of music paper, or I would write one for you." The Captain said he must have one of the professor's tunes. Young Careless took a piece of writing paper out of his pocket, drew a staff across it, then looked for a quiet place. On an empty barrel, in a corner of the vessel, he sat down and wrote the music for the hymn, "The Morning Breaks, the Shadows Flee." After writing the music, Brother Careless assembled his choir and sang it for the Captain, giving him the rough copy of the music. The Captain seemed most delighted.

GEORGE CARELESS

George Careless was born in London on September 14th, 1839. As a boy he exhibited much musical talent. George Careless was a student of the Royal Academy

of London, He played under eminent leaders as Exeter Hall, Drury Lane, and the Crystal Palace. At one time he played first violin at the huge Crystal Palace led by Sir Michael Costa. He was often referred to as a "natural" musician, as well as a highly trained one.

Brother Careless' interest in music never faltered, and later his testimony of the Gospel came to him even more strongly than did his love for music. When he offered his resignation to Sir Michael and explained that his purpose was to move to the headquarters of the Latter-day Saint Church in Utah, he was told that he would be wasting his time and talent in that wilderness among the

CONCLUDED ON OPPOSITE PAGE

SUNDAY SCHOOL: THE HOME'S GOOD RIGHT ARM

OUR Lord, through his Prophets, has emphasised repeatedly that the responsibility for teaching children lies with the parents, In the Doctrine and Covenants the Lord tells us that, "Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the son of the living God and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents." Moreover, parents shall, "teach their children to pray and to walk uprightly before the Lord."

The Sunday School, however, reaches out and offers its expert help to parents in this important responsibility. Sunday School is the home's good right arm. If a close relationship exits between the home and the Sunday School a solid foundation is laid for the application of Gospel principles in the lives of Sunday School attenders.

THE ESSENTIALS

The same qualities that characterize successful teaching in the Sunday School apply to the parents in their relationship with their children in the home. Patience, understanding.

tolerance, a wholesome and healthful attitude, a good example—these are the basics that help to achieve worthwhile goals in the rearing and teaching of children. These, also are the essentials of a wholesome, happy family life.

All of these important Christian virtues can be taught, encouraged and inspired both in the classroom and in the home. The important thing is that these two wonderful institutions work co-operatively together.

What better opportunity is there for the needed practice of principles taught in the classroom than the home working co-operatively with the Sunday School teacher? What better laboratory for practice is afforded the Sunday School than a orderly, living home where parents are convinced of their teaching responsibility to their children. Fortunate indeed, too, are parents whose children have Sunday School teachers who go beyond the discussion of Gospel principles and point the way, with solid encouragement, to the application of these principles in daily living.

NEED FOR CO-OPERATION

If the Gospel of Jesus Christ is to be put actively into practice in the lives of Latter-day Saints, the Sunday School and the home need to co-operate effectively. This co-operation can be established in many ways with the divine purpose of encouraging and motivating the application of Gospel principles. Here are some ways in which the Sunday School teacher and the parents at home can work co-operatively.

 Parents, themselves, should take a vital and continued interest in teaching being given to their children in Sunday School.

Wise parents should acquaint themselves with the courses of study being presented to their children in the Sunday School. They should take an interest in the teacher and in the way the class is being taught. This can be done by an occasional visit to the class. It can also be accomplished through parents becoming acquainted with Sunday School officers and teachers and in showing an interest in the progress being made by their students. Constructive interest of this type helps to make Sunday School teaching more effective. More over, parents who enquire of their children about the lessons they have been taught, open many

Indians, where he would have no opportunity to perform his music that he loved so dearly.

However, this proved to be an error in judgement, as Brigham Young, the President of the Church, at once recognized the talent of the small slender, black-eyed man, and immediately placed him in charge of all Church music in Salt Lake City. This included being conductor of the Tabernacle Choir.

He is best known for his beautifully harmonized Sacramental Hymns, although he has written in many noods. The martial "Hark listen to the Trumpeters," the xultant "The Morning Breaks," are tremendous in their strength and spirit, and "Though deepening trials" will always bring comfort and peace to the troubled soul.

LESSON PRESENTATION SUGGESTIONS

- 1, Assign a good reader to read the words of the hymn, "The Morning Breaks."
- 2. Discuss the meaning of the first two stanzas.
- 3. Discuss the third and fourth stanzas.
- Assign a sister to read and explain D. & C. 84:100-101.
- 5, Discuss the relationship of the scripture to the fifth stanza of the hymn.
- 6, Why will this hymn live forever in L.D.S. Hymnology?
- Assign a sister to relate the story of Parley P. Pratt as brought out in the lesson.
- 8. Assign a sister to tell the life of George Careless.

avenues for suggested and motivated applications. This type of interest also compliments and encourages the teacher. It can and must be done, however, without interference. Parents should take a constructive and not a critical interest.

2. The teacher should help to mativate this parental interest

In their busy lives, many parents fail to evidence an adequate interest in their children's Sunday School experiences. The wise teacher should look for opportunities to contact parents, not only to show an interest in their children, but also to acquaint them with lessons taught, projects being organised, challenges being given, assignments made along with possible Gospel applications in which the parents might participate.

3. Teachers should encourage parental visits to the class

Particularly in the younger classes, home co-operation can be stimulated if parents, occasionally, are invited to attend a class. Such visits may have two-fold advantages. They provide parents with a first hand acquaintance with the teacher, with her subject and the methods she is using. Also, the teacher, through the visits from parents, may be able to get better acquainted with them, thus opening many doors for future cooperative effort in the applications of Gospel principles to the lives of the children.

HOW CAN COURSE INFORMATION BE TRANSMITTED TO PARENTS

For the fullest co-operation, parents should be acquainted with the actual lessons being taught to their children from week to week. This information can be transmitted to parents through the students themselves. This can be done verbally, or in the younger classes, through slips of paper carried home by the students.

Teachers also can communicate directly with parents, by telephone or through the mail. This type of interest not only helps to build a cooperative spirit, but also it will do

much to encourage attendance on the part of the children.

The ward or branch bulletin, also, might possibly be used to acquaint parents with subject matter being taught their children. Also, these bulletins might be used to inform parents about assignments given and projects in process. This type of information will do much to help parents to participate in and encourage the students to fulfil assignments and projects.

Another effective way, of course, for parents to know about Sunday School subject matters is for them to become acquainted with Sunday School manuals. The teacher should encourage the students to obtain copies of the course manual and to carry it home for personal study. Wise parents should encourage their obtain the lesson children to manuals and, moreover, to ask intelligent and pertinent questions when their children return from Sunday School. Thus, setting the stage for the application of Gospel principles and for teaching their children "to pray and to walk uprightly before the Lord."



Verbal snapshots

TO be happy we should serve others. Set your life on an inclined plane each day, doing something better, higher, and bigger confidently so that you are always progressing. You can never be happy unless you are improving yourself every day.

What is the worth of a boy or a girl? MIA leaders must be interested in and not only help the young people whose names appear on the records of the church, but also every young person who is a potential member. Among our young people are future leaders. Given the right opportunity and training each young person is not only a potential leader, but also a potential head of a faithful Latter-day Saint family. The loss of one boy or girl from the fold of Christ today may mean the loss of hundreds in future generations. MIA leaders in the small branches should never say, "Oh there is just one boy or just one girl in that age group. We don't have time to worry about him or her." How much was the life of just one boy, say the boy Joseph Smith, worth to mankind? Who can estimate the potential worth of any boy or any girl? Let's keep as close to our young people as humanly possible. so they will keep close to the church.

Likewise, let's keep track of our leaders. The Mission Committee of the MIA General Board is striving to keep a current card file on Mission MIA Superintendants and Presidents. We would like to urge all missions to let the general board know when the supervisors are changed so that the file can be kept up to date. We would appreciate knowing in each case the name and address of the new appointees along with some background information on each. With this information, the committee can give better service to the MIA in the mission.

Let's ring the bell for perfection by keeping records current. Some do's and don't's:

DO

- 1. Take the First Step Now.
- Give yourself a mental reward.
 Praise yourself—although not aloud.
- 3. Keep busy mentally.
- 4. Get organized.

DON'T

- 1. Do not wait until you can do a good job.
- Do not be a pencil sharpener.Do not wait to get ready. Get with it.
- 3. Do not do all the easy jobs first.
- Do not waste time making decisions about trifles. Make them quickly. Indecision is a bad habit. Use your intuition. It is usually right.
- Do not leave your work today to chance. Plan ahead, If you think about your difficulties, your unconscious will be against you.

CONSTANCY IN RECORD KEEPING. As vital as the date of your leadership meeting or your weekly MIA is the date each month

when your reports are due. Prior to this date write yourself a note: "Get reports done." Procrastination is the thief of time. Don't let it steal from you. Set the burglar alarms on your calendar now. Every special event should be reported properly to the secretary of your branch or district. This report should be a VERBAL SNAPSHOT of the event which through the vears will reconstruct the event, its mood, and its meaning. Don't let these events get stale so you will have to try to recollect a few gleanings which do not accurately portrav what was really done.

INSTRUCTIONS FOR YMMIA SECRE-

The following records are important and should be attended to:

- Yearly summary of attendance of YMMIA Leaders.
- 2. Mutual Improvement Association Leaders' Roll.
- Young Men's Mutual Improvement Association class roll. (branch).
- Branch attendance at leadership meeting, (district).
- 5. Class teacher and subject sheet.
- 6. Activity participation roll. (branch).

MINUTES. Minutes should be taken of branch and district functions and any activity that pertains to an MIA sponsored meeting. Also, minutes of YMMIA meeting with the branch presidency.

HISTORY. Historical records of the YMMIA officers and of the branch and district should be kept.



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FINANCES. Financial record of the branch and district and also a summary for the year.

SUMMARY AND ENROLL-MENT REPORTS. For a break-down of this material so that an accurate record can be kept, one can consult the executive manual or check the special bulletin, "Instructions for YMMIA secretaries, 1965" which can be obtained from the YMMIA offices in Salt Lake City, Utah.

Of course, the boys' programme ties right in with the Aaronic Priesthood programme, which also recognises the standard service award programme. It must be correlated through the Aaronic Priesthood Supervisor and Secretary.

INSTRUCTIONS FOR YWMIA SECRE-TARIES

It was not so long back that the young ladies were attending in lesser quantities than the young men and it was wondered why. A pilot study was run in the Granite Stake, Salt Lake City, Utah, in using the girl's programme and the ward events connected with it. This made a great improvement in the attendance figures and activities of the young women. So it is patterned very much along the boy's programme.

The following rolls are important in the YWMIA for secretaries to attend to:

- 1. Attendance rolls.
- 2. Yearly summary of attendance of class members.
- Leadership meeting attendance (district).
- 4. Class teacher and subject sheet. (branch).
- 5. Activity participation roll. (branch).

MINUTES. Minutes of leadership meeting, branch meetings district meetings, activity reports, and branch evaluation meeting should be carefully kept.

HISTORY. Historical record of the YWMIA officers, branch and district historical records of events and the MIA information sheet, with a calculation of history and minutes.

FINANCES. The financial record and summary (district and branch)

monthly.

SUMMARY. Records of the MIA enrollment and attendance for the year.

DISTRICT AND BRANCH MIA SECRETARIES ARE NEVER TOO BUSY TO DO A GOOD JOB WITH THEIR SEC-RETARIAL RESPONSIBILITIES!

Any further information desirable for the YWMIA Secretaries can be received from a special bulletin report which is put out on the subject by the general headquarters of the church in Salt Lake City, Utah, or by consultation with the MIA Executive Manual

In conclusion may we quote Apostle Richard L. Evans, who said: "We only grow by growing; we only do by doing; and he who shows a niggardly, unwilling nature, he who refuses to grow as much as he should grow, to learn as much as he should learn and to work as well as he could work, he who holds back his best efforts whatever he may be doing for others, is cheating first himself and dwarfing himself inside. He is afraid of doing too much and seldom does enough. The spirit of slipping through, the spirit of simply getting by will rob us of the richest rewards."

Indifference is one of the greatest sins. We cannot be indifferent and be a good secretary. Edmund Burke phrased it well when he said: "All that is needed for the triumph of evil is that good men do nothing."

Whom do you admire most? The individual that is disinterested in his work and doesn't care or he who devotes every fibre of his being to the cause in which he is engaged? Had Jesus faltered or had he changed objectives or turned back even in the last hour, his life would have lost its meaning. This is without doubt the greatest example of absolute dedication. Remember yours is more important than any spoken word ever was because these records are filed in the archives of the church. They are the records by which we will be judged when the books are opened. Let us make sure that our records will not be found wanting.

Four Vital Questions



W HAT a blessing it is to be able to teach children effectively—that they go home filled with the message of the lesson and eager to continue living it during the week.

Elder Mark E. Petersen has stated, "We who labour in the Church must never lose sight of this matter of conversion. A child is not necessarily converted merely by being born into a Latter-day Saint Family. He is not converted by merely living in such a home. Parents and Church workers alike must realize that a person is not converted unless he is taught, and properly taught, by both example and precept."

Preparation is the foundation of all-effective teaching and good preparation includes careful evaluation. If a Primary teacher will evaluate carefully each week's lesson; if she will check on herself and her teaching, she will be a true influence for good in the lives of the children and they will go home eager to live the gospel teachings.

Here is a way of preparing your lesson, standard, music, or any Primary teaching you might present during the coming month. This method will make your presentation purposeful in the lives of the boys and girls. Each week as you prepare your Primary assignment ask yourself these four questions. Keep them in mind all during your preparation as a guide to everything you plan to do or say: I. What do I want the children to believe? 2. Why is this

material important in the life of the child? 3. Do I believe what I am teaching? 4. Will the children go home believing so strongly that they will live the teaching?

WHAT DO I WANT THE CHILDREN TO BELIEVE? I want them to realise that in Primary today they will learn one gospel truth. Everything that I do and say in my lesson today will be to enhance that truth. It is the purpose for which I am presenting the material. I will forget everything else. I will not clutter childish minds with many subjects. I will teach one truth and every game we play, song we sing, poem we recite, story we tell, will be done with the purpose of strengthening that truth.

WHY IS THIS MATERIAL IM-PORTANT IN THE LIFE OF THE CHILD? It isn't enough to tell stories from the Bible or Book of Mormon. I must see the depth in the story. I must see the meaning that this story has for the child today. If I teach that Daniel was courageous I shall also show how a modern child can be courageous by not being tempted to do wrong. If I teach how Brigham Young paid his tithing, I shall also show how the children under my care will be blessed if they pay their tithing. I will make every lesson real to the children.

In the following illustration Joyce's teacher in Primary not only taught her about kindness, she showed her a concrete way to be kind in her own home during the week. She made it important in her life.

Joyce skipped happily through the door and reached enthusiastically for her mother's hand. Grasping the hand firmly, she smiled into her mother's questioning eyes and answered the unspoken queries with the twinkle in her own. Then, still holding the hand firmly, she doubled all of the fingers but one back against the palm. Now mother had one finger pointing away from her and three pointing towards her. Joyce stood at her mother's side. She touched her mother's outstretched finger.

"This is the finger that means someone else should be kind," she explained. "It is pointing away from me. These three fingers mean I should be kind. They are pointing towards me. During this week I will do three kind acts for someone else. That will be one good deed for each of these three fingers. That's what we learned from the Primary Standard today. Before we were dismissed our teacher had each of us point three ingers at ourselves and think of the kind acts we could do." Joyce hesitated, then she continued, "I'll begin by setting the table for dinner.'

DO I BELIEVE WHAT I AM TEACHING? If I do not believe what I am teaching I had better get on my knees and pray about it until I do believe it. I will ask my Branch President or Bishop to help me understand the subject.

Children can sense the conviction and truth in a teacher's voice when she knows for herself that what she is teaching is true. They can feel the doubt and uncertainty in a person's voice when doubt is in her mind.

If a Primary teacher does not know enough about the lesson material which she is teaching, she should read the Scripture references included with the lesson and talk to a well-informed person about the subject. Any teacher will give a better lesson if she is well informed about her subject and knows it is true.

DID THE CHILDREN GO HOME BELIEVING SO ME STRONGLY THAT THEY WILL LIVE THE TEACHING? If I have truly fulfilled my calling as a Primary worker for my Heavenly Father I have changed the behaviour of the children. This is my goal. This is what happens when teaching is effective. This nappened in Julie's life:

Julie went to Primary with her friend, although she and her family were not members of the Church. One day after she had been attending for several months, she staved after class to talk with her teacher. She wondered how she could get someone to talk with her family about the wonderful lesson she was learning. The teacher got in touch with the Bishop and it was not long until the missionaries began making regular calls at Julie's home. Finally the entire family were ready to be baptized and they made an impressive sight as they sat together all dressed in white, waiting for this sacred ordinance to be performed. The Bishop called for the father, being the head of the family to be baptized first.

Julie's father said, "I think Julie should be the first one to be baptized. You see, she was the first one to learn about the gospel in Primary. If it had not have been for her, I am afraid we might not all be here today. I think she should have the privilege of going down into the waters of baptizm first."

There were tears in Julie's eyes as she smiled up at her father, and then reached for the Bishop's hand as he helped her down into the water.

Julie had been taught of the Lord and her Primary teacher had peace in her heart when all the family were baptized.

Check Up On Your Primary Preparo-

- Ask yourself four questions:
 Did I really "put over" the purpose of this lesson?
 - Did I help every child to realize that this lesson was important to him today?

Did I help them to feel I knew

the lesson was true?

- 2. Did I have the room ready before Primary?
- 3. Did I have my visual aids prepared?
- 4. Did I take with me all the supplies I needed?
- 5. Did I have an interesting greeting in mind for the children?
- 6. Did I prepare the children for the prayer?
- 7. Did I mark the roll silently, without wasting class time?

Consider all the checking that takes place before an astronaut is thrust into orbin. To ensure the success of such a flight, atmospheric conditions are checked and rechecked. The firing platform, the firing missile, the capsule, and personal gear are checked with the greatest of care before the "count down." When in orbit the astronaut never stops checking his gear and panel to see that everything is functioning properly. By radio he keeps in constant communication with the scientists in the checking stations on earth who understand his situation and can give him guidance.

So it is in Primary. There must be constant checking on every Primary day so that all the children are "taught of the Lord."

HOW TO USE THIS MATERIAL:

The material in this article could be used in a forthcoming preparation meeting. Ask a Primary worker to read the article and to prepare a chart with the four questions printed on it. Assign her to give a lesson demonstration at the preparation meeting showing how the four questions in this article have helped her in preparing her lesson.

Following her presentation, conduct a workshop by allowing each teacher present a few minutes to consider a forthcoming lesson and how she could use the questions in her preparation. Ask all to prepare their lessons for the coming month using these questions as guides and to come to preparation meeting next month ready to tell of any changes they have noticed in their Primary classes.



If you are like me, you'll want to keep
your 'Millennial Stars' neat and clean for
your 'Millennial Stars' neat and clean for
future reference. I've bought one of the
future reference binders. They're attractive...
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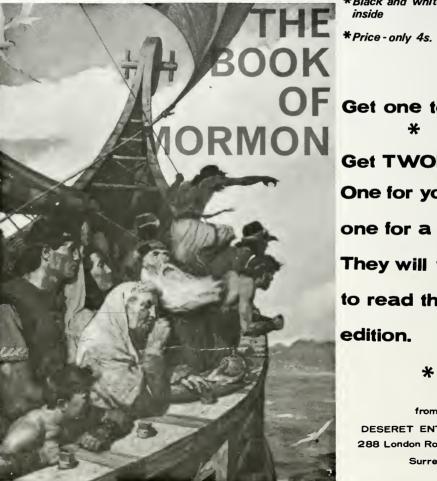


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